

# THREE TREATISES

OF

*The Vanity of the Creature.*

*The Sinfulness of Sinne.*

*The Life of Christ.*

BEING THE SVBSTANCE  
OF SEVERALL SERMONS

Preached at *Lincolns-Inne.*

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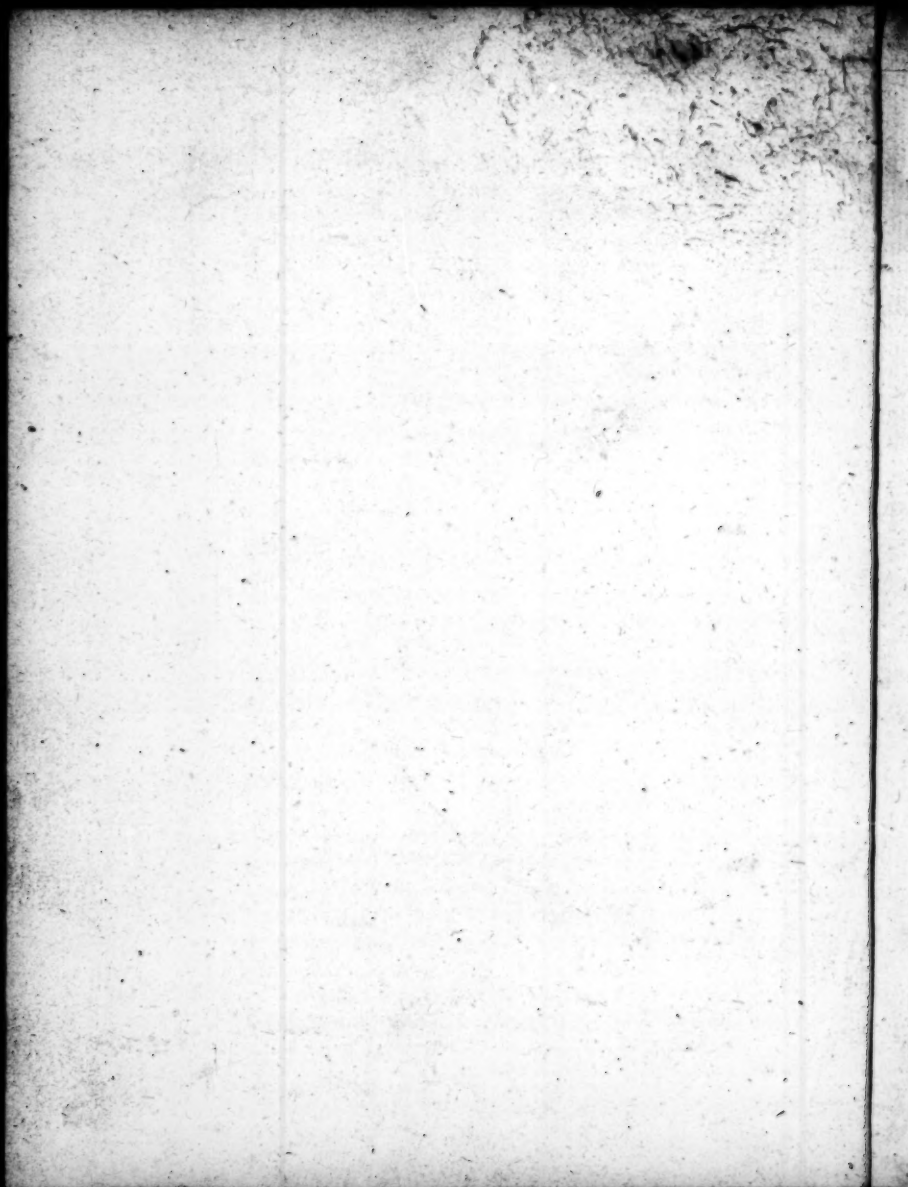
GAL. 2. 10.

Not I, But CHRIST liveth in me.

*Tho. Smith* LONDON, *Jan<sup>y</sup> 8. 1730.*

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# THE VANITY OF THE CREATURE.

**ECCLESIASTES 1. 14.**  
*I have seene all the workes that are done under the  
 Sunne, and Behold, All is Vanity and vexation  
 of Spirit.*

**T**O have a selfe-sufficiency in being and operation, and to bee unsubordinate to any further End above himselfe, as it is utterly repugnant to the condition of a Creature, so amongst the rest, to *Man* especially, who besides the limitednesse of his nature, as he is a *Creature*, hath contracted much deficiency, and deformity, as he is a sinner. God never made him to be an End unto himselfe, to bee the Center of his owne motions, or to be happy only by reflection on his owne excellencies. Something still there is without him, unto which he moves, and from whence God hath appointed that hee should reap either preservation in, or advancement and perfection unto his nature. What that

*Self Sufficiency  
 not predicated of  
 any creature -  
 Man least of all  
 because sinner*

# I be Vanity of the Creature.

Man his rest and  
end - the subject of  
Ecclesiastes

creature's insuffi

ty's vanity

man's duty to God  
Ecc. 12. 13.  
God's all suffi for Man  
his whole duty

the curse - the  
use of this Vanity

Rom. 8. 20, 21.

Rom. 8. 23.

sin's effect

the rest of the soul in the fruition of God in Himself  
in his creature

is upon which the desires of man ought to fixe as his Rest and End, is the maine discovery that the Wise Man makes in the Booke. And hee doth it by an historicall and penitentiall review of his former Enquiries: from whence hee states the point in Two maine Conclusions. The first, the *Creatures Insufficiency*, in the beginning of the Booke, *Vanity of vanities, All is vanity*. The second, *Man's duty to God*, and *God's All-sufficiency* unto man in the end of the Booke, *Let us heare the conclusion of the whole matter, Feare God, and keep his Commandments, for this is Torum hominis*, the whole duty, the whole end, the whole Happinesse of man. The former of these two, namely the insufficiency of the creature to satiate the desires, and quiet the motions of the soule of man, is the point I am now to speake of, out of these words.

For understanding whereof, wee must know that it was not *God* in the Creation, but sinne and the curse which attended it, that brought this Vanity and Vexation upon the creature. God made every thing in it selfe very good, and therefore very fit for the desires of man some way or other to take satisfaction from. As pricks, and quavers, and rests in musick serve in their order to commend the cunning of the Artist, and to delight the Eare of the Hearer, as well as more perfect notes: so the meanest of the Creatures were at first filled with so much goodnesse, as did not only declare the glory of God, but in their ranke likewise minister content to the mind of man. It was the sinne of man that filled the Creature with Vanity, and it is the Vanity of the Creature that fills the Soule of man with Vexation. As sinne makes man come short of Glory, which is the rest of the soule in the fruition of God in himselfe; so doth it make him come short of Contentation too, which is the rest of the Soule in the fruition of God in his creatures. Sinne tooke away Gods favour from the Soule,

and

See  
1st  
part

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and his Blessing from the creature. It put bitterneſſe into the Soule that it cannot reliſh the creature, and it put Vanity into the creature, that it cannot nourish nor ſatiſſie the Soule.

The deſires of the ſoule can never be ſatiſſied with any Good, till they find in it theſe two qualities or relations, wherein indeed the formality of Goodneſſe doth conſiſt; namely, *Proportion* and *Propriety*. First, nothing can ſatiſſie the deſires of the ſoule, till it beares convenience and fitteſſe thereunto; for it is with the mind as with the body, the richeſt attire that is, if it be either too looſe or too ſtreight; however it may pleaſe a mans pride, muſt needs offend his body. Now nothing is proportionable to the mind of man, but that which hath reference to it as it is a ſpirituall ſoule. For though a man have the ſame ſenſitive appetites about him which wee find in beaſts; yet in as much as that Appetite was in man created ſubordinate unto reaſon, and obedient to the Spirit; the caſe is plaine, that it can never be fully ſatiſſied with its object, unleſſe that likewiſe be ſubordinate and linked to the Object of the ſuperiour faculty, which is God. So then the Creature can never be proportionable to the ſoule of man, till it bring God along with it. So long as it is empty of God, ſo long muſt it needs be full of *Vanity* and  *vexation*.

But now it is not ſufficient that there be *Proportion*, unleſſe withall there be *Propriety*. For God is a *Proportionable Good* unto the nature of devils as well as of men, or good Angels, yet no good comes by that unto them, becauſe he is none of their God they have no intereſt in him, they have no union unto him. Wealth is as commensurate unto the mind & occaſions of a beggar as of a Prince; yet the goodneſſe and comfort of it extends not unto him, becauſe he hath no propriety unto any. Now ſin hath taken away the *Propriety* which we have in Good, hath unlinked that golden chaine, whereby the creature was

Two qualities neceſſary for the ſatiſfying the deſires of the ſoul -

*Proportion*

*Propriety*

B 2

joyned

sin  
ſepa-  
rates us from God

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joyned unto God, & God with the Creature came along unto the mind of man: so that till we can recover this Union, and make up this breach againe, it is impossible for the soule of man to receive any satisfaction from the creature alone. Though a man may have the possession of it, as a *Naked creature*; yet not the fruition of it, as a *Good creature*. For *Good the Creature* is not unto any but by vertue of the blessing and Word accompanying it. And man naturally hath no right unto the blessing of the creature; for it is Godlinesse which hath the Promises, and by consequence the Blessing as well of this as of the other life. And God is not in his favour reconciled unto us, nor reunited by his Blessing unto the creature, but only in and through Christ. So then the mind of a man is fully and only satisfied with the creature, when it finds *God and Christ together in it*: God making the creature suitable to our inferiour desires, and Christ making both God and the creature ours; God giving *Proportion*, and Christ giving *Propriety*.

These things thus explained, let us now consider the *Insufficiency* of the creature to conferre, and the *Unsatisfiability* of the Flesh to receive, any solid or reall satisfaction from any of the workes which are done under the Sonne. Man is naturally a proud creature; of high projects, of unbounded desires, ever framing to himselfe a know not what imaginaty and phantastical felicities, which have no more proportion unto reall and true contentment than a King on a stage to a King on a Throne, than the houses which Children make of cards, unto a Princes Palace. Ever since the fall of *Adam*, he hath an itch in him to be a god within himselfe; the fountaine of his own goodnesse, the contriver of his owne sufficiency; loath he is to go beyond himselfe, or what hee thinkes properly his owne, for that in which hee respo-  
 versh to place his rest. But alas, after he had toyled out his heart, and wasted his spirits, in the most exact inven-

Man by nature  
 has no right to the  
 blessing of the  
 creature.

Godliness only  
 has the promises  
 the blessing

It must be  
 found in the creature  
 man to be satisfie  
 and good proportion  
 - Propriety -

Man cannot com-  
 pare the flesh  
 receive satisfaction

in what he is by  
 nature

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tions that the Creature could minister unto him, *Solomon* here, the most experienced for inquiry, the most wise for contrivance, the most wealthy for compassing such earthly delights; hath, after many yeares sitting out the finest floure, and torturing nature to extract the most exquisite spirits, and purest quintessence, which the varieties of the Creatures could afford, at last pronounced of them all, That they are *Vainity and vexation of spirit*: Like thornes, in their gathering they prick, that is their *Vexation*; and in their burning they suddenly blaze and waste away, that is their *Vainity*. Vanity in their duration, fraile and perishable things; and vexation in their enjoyment, they nothing but molest and disquiet the heart. *The eye, saith Solomon, is not satisfied with seeing, nor the ear with hearing*: Notwithstanding they be the widest of all the senses, can take in more abundance with lesse satiety, and serve more immediately for the supplies of the reasonable Soule, yet a mans eye-strings may even crack with vehemency of poring, his eares may be filled with all the variety of the most exquisite sounds and harmonies, and lectures in the world, and yet still his soule within him bee as greedy to see and heare more as it was at first. Who would have thought that the favour of a Prince, the adoration of the people, the most conspicuous honours of the Court, the liberty of utterly destroying his most bitter Adversaries, the sway of the sterner and universall negotiations of State, the concurrency of all the happinesse, that wealth, or honour, or intimatenesse with the Prince, or Deity with the people, or extremity of Luxury could afford, would possibly have left any roome or nooke in the heart of *Haman* for discontent? And yet do but observe, how the want of one Jews knee (who dares not give Divine Worship to any but his Lord) blasts all his other glories; brings a dampe upon all his other delights, makes his head hang downe, and his mirth wither; so little heaven was able to



lowre all the Queenes banquet, and the Kings favour. *Ahab* was a King, in whom therefore wee may justly expect a confluence of all the happinesse which his dominions could afford; a man that built whole Cities, and dwelt in Ivory palaces; and yet the want of one poore Vineyard of *Naboth* brings such a heavinesse of heart, such a deadnesse of countenance on so great a person, as seemed in the judgement of *Jezabel* farre unbecoming the honour and distance of a Prince. Nay *Solomon*, a man every way more a King both in the mind and in the state of a King than *Ahab*, a man that did not use the Creature with a sensuall, but with a criticall fruition, To find out that good which God had given men under the Sunne, and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, forraigne supplies, royall visits, noble considerations, as that in him was the patterne of a compleat Prince beyond all the plat-forms and Ideas of *Plato* and *Zenophon*; and yet even hee was never able to repose his heart upon any or all these things together, till he brings in the feare of the Lord for the close of all. Lastly, look on the people of Israel; God had delivered them from a bitter thraldome, had divided the sea before them, and destroyed their enemies behind them, had given them bread from heaven, and fed them with angels food, had commanded the rock to satisfie their thirst, and made the Canaanites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the sweetnesse of his mercies, besides the assurance of great promises to bee performed in the holy land: and yet in the midst of all this wee find nothing but murmuring and repining. God had given them meat for their faith, but they must have meat for their lust too; it was not enough that God shewed them mercies, unlesse his mercies were dressed up and fitted to their palate, They tempted God, and limited the holy one of Israel,

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*Israel*, saith the Prophet. So infinitely unsatisfiable is the fleshly heart of man either with mercies or miracles, that bring nothing but the creatures to it.

The ground whereof is the *Vast disproportion* which is between the creature and the soule of man, whereby it comes to passe, that it is absolutely impossible for one to fill up the other. The soule of man is a substance of unbounded desires: and that will easily appeare if wee consider him in any estate, either *Created or Corrupted*. In his *Created estate* hee was made with a soule capable of more glory, than the whole earth or all the frame of Nature, though changed into one Paradise, could have afforded him: for he was fitted unto so much honour as an infinite and everlasting communion with God could bring along with it. And now God never in the Creation gave unto any creature a proper capacity of a thing, unto which hee did not withall implane such motions and desires in that creature, as should be somewhat suitable to that capacity, and which might (if they had been preserved intire) have brought man to the fruition of that good which he desired. For notwithstanding it be true, That the glory of God cannot bee attained unto by the vertue of any action which man neither can, or ever would have performed: yet God was pleased out of *Mercy*, for the magnifying of his name, for the communicating of his glory, for the advancement of his Creature, to enter into Covenant with man, and for his naturall obedience to promise him a supernaturall reward. And this, I say, was even then out of mercy; in as much as *Adams* legall obedience of workes could no more in any vertue of its owne, but only in Gods mercifull contract and acceptance, meritt everlasting life, than our Evangelicall obedience of faith can now. Only the difference between the mercy of the first and second Covenant (and it is a great difference) is this, God did out of mercy propose salvation unto *Adam* as

Man in his  
created estate  
how made

His mercy  
of God in  
man

Justified  
accepted

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an infinite Reward of such a finite Obedience, as *Adam* was able by his own created abilities to have performed. As if a man should give a Day-labourer a hundred pound for his dayes work, which hee performe indeed hee did by his owne strength, but yet did not merite the thousandth part of that wages which he receives. But Gods mercy unto us is this, That hee is pleased to bestow upon us not only the reward, but the worke and merit which procureth the reward, that he is pleased in us to reward another mans worke, even the worke of *CHRIST* our head; as if when one only Captaine had by his wisdom discomfited and defeated an enemy, the Prince notwithstanding should reward his alone service, with the advancement of the whole Army which he led. But this by the way. Certaine in the meane time it is, that God created man with such capacity and desires, as could not be limited with any of all the excellencies of his fellow and finite Creatures.

Nay, look even upon *Corrupted nature*, and yet there we shall still discover this restlesse of the mind of man, though in an evill way, to promote it selfe: whence arise distractions of heart, thoughts for to morrow, toying and inquisitions, of the Soule after infinite variety of earthly things, swarmes of lusts, sparkles of endless thoughts, those secret flowings, and ebbes, and tempests, and agitations of the sea of corruption in the heart of man, but because it can never find any thing on which to rest, or that hath room enough to entertaine so ample and so endless a guest? Let us then looke a little into the particulars of that great disproportion and Insufficiency of any or all the Creatures under the Sun, to make up an adequate and suitable Happinesse for the Soule of man. *Solomon* here expresseth it in Two words, *Vanity* and *Vexation*; From the first, of these wee may observe a thousandfold disproportion between the Soule and the Creatures.

God's mercy  
to man by  
It -

Man in his  
Corrupted Na-  
ture

Vanity &  
Vexation

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Creatures. First in regard of their *nature and worth*, they are base in comparison of the soule of man: When David would shew the infinite distance between God and man in power and strength, he expresseth the basenesse of man by his vanity, To be laid in the ballance, *they are altogether lighter than vanity*, Psal. 62. 9. And surely, if wee weigh the soule of man and all the creatures under the Sunne together, we shall find them lighter than Vanity it selfe. All the goodnesse and honour of the Creature ariseth from one of these *Two grounds*: Either from *mans coyning*, or from *Gods*; either from *Opinion* imposed upon them by men, or from some *Real qualities*, which they have in their nature. Many things there are which have all that worth and estimation which they carry amongst men, not from their own qualities, but from humane institution; or from some difficulties that attend them, or from some other outward imposition. When a man gives money for meat, we must not think there is any naturall proportion of worth betweene a peece of silver and a peece of flesh, for that worth which is in the meat is its owne, whereas that which is in the mony is by humane appointment. The like we may say for great titles of honour, and secular degrees, though they bring authority, distance, reverence with them from other men, yet notwithstanding they do not of themselves, by any proper vertue of their own, put any solid and fundamentall merit into the man himselfe. Honour is but the raising of the rate and value of a man; it carries nothing of substance necessarily along with it: as in raising the valuations of gold from twenty shillings to twenty two, the matter is the same, only the estimation different. It is in the power of the King to raise a man out of the prison like Joseph, and give him the next place unto himselfe. Now this then is a plaine argument of the great basenesse of any of these things in comparison of the Soule of man, and by consequence of their great disability to satisfie

*Disproportion bet  
the soul and the creature  
1st as to th<sup>r</sup> nature  
Vanity,*

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tisſie the ſame: for can a man make any thing equal to himſelfe? Can a man advance a piece of gold or ſilver into a reaſonable, a ſpiritual and eternall ſubſtance? A man may make himſelfe like theſe things; he may debase himſelfe into the vileneſſe of an Idoll, *They that make them are like unto them*; hee may undervalue and uncoyne himſelfe, blot out Gods Image and Inſcription, and write in the image and inſcription of earth and Satan, hee may turne himſelfe into *brasse, and iron, and reprobate ſilver*, as the Prophet ſpeakes; but never can any man raiſe the Creatures by all his eſtimations to the worth of a man: we cannot ſo much as change the colour of a haire, or add a cubite to our ſtature, much leſſe can we make any thing of equal worth with our whole ſelves. We read indeed of ſome which have ſold the righteous, and that at no great rate neither, for *a paire of ſhoes, Joel 3. 6. Amos 2. 6.* but we ſee there how much the Lord abhorred that deteſtable fact, and recompenced it upon the neck of the oppreſſors. How many men are there ſtill that ſet greater rates upon their own profits, or libertie, or preferments, or ſecular accommodations, than on the ſoules of men, whole perdition is oftentimes the price of their advancements? but yet ſtill Saint *Pauls* rule muſt hold, *For meat deſtroy not the worke of God*, for money betray not the blond of *Chriſt*, deſtroy not him with thy meat, with thy dignities, with thy preferments, for whom *Chriſt* dyed. We were not redeemed with ſilver and gold from our vaine Converſation, ſaith the Apoſtle, *1 Per. 1. 18.* and therefore theſe things are of too baſe a nature to be put into the ballance with the ſoules of men; and that man infinitely undervalues the worke of God, the Image of God, the blond of God, who for ſo baſe a purchace as money, or preferment, or any earthly and vaine-glorious reſpect doth either hazard his owne, or betray the Soules of others commended to him.

And therefore this ſhould teach all thoſe upon whom the

Rom. 14. 15,  
20.

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the Lord hath bestowed a greater portion of this Opinivative felicity. I meane, of money, honour, reputation, or the like; First, *not to trust* in uncertaine riches, not to relye upon a foundation of their own laying for matter of satisfaction to their soule, nor to boast in the multitude of their riches, as the Prophet speakes, *Psal. 49. 6.* (for that is certainly one great effect of the Deceitfulness of Riches, spoken of *Matth. 13. 22.* to perfwade the soule that there is more in them than indeed there is) and the Psalmist gives an excellent reason in the same place, *No man can by any meanes redeme his brother, nor give to God a ransom for him, for the Redemption of their Soules is Precious*

*Riches - their deare  
:fulness*

And secondly, it may teach them as not to trust, so *not to swell* with these things neither. It is an argument of their windiness and emptiness that they are apt to make men swell; whereas if they cannot change a haire of a mans head, nor adde an inch to his stature, they can much lesse make an accession of the least dramme of merit, or reall value to the owners of them. And surely if men could seriously consider, that they are still members of the same common body, and that of a twofold body, a civill and a mysticall body and that though they haply may bee the more honourable parts in one body, yet in the other they may bee the lesse honourable; that the poore whom they despise may in *Christ's* body have a higher roome than they (as the Apostle saith, *Hath not God chosen the poore in this world, Rich in Faith, Jam. 2. 5.*) I say, if men could compare things rightly together, and consider that they are but the greater letters in the same volume, and the poore the smaller, though they take up more roome, yet they put no more matter nor worth into the word which they compound, they would never suffer the tympany and inflation of pride or superciliousness, of selfe-attributions, or contempt of their meane brethren to prevaile within them. We see

*poore men to be  
despised*

*b. 22*

in



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in the naturall body though the head have a Hat on of so many shillings price, and the foot a shooc of not halfe so many pence, yet the head doth not therefore despise the foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and surely so should it be amongst men, though God hath given thee an Eminent station in the body, clothed thee with purple and scarlet, and hath set thy poor neighbour in the lowest part of the body, and made him conversant in the dirt, and content to cover himselfe with leather, yet you are still members of the same common body, animated with the same spirit of *Christ*, moulded out of the same dirt, appointed for the same inheritance, borne out of the same wombe of naturall blindness, partakers of the same great and precious promises, there was not one price for the Soule of the poor man, and another for the rich; there is not one table for *Christ's* meaner guests, and another for his greater, but the faith is a (a) common faith, the salvation a (b) common salvation, the (c) rule a common rule, the (d) hope a common hope, one Lord, and one Spirit, and one Baptism, and one God and Father of all, and (e) one foundation; and (f) one house, and therefore we ought to have (g) Care and Compassion one of another.

Secondly, consider that goodnesse and value which is fixed to the being of the creature, implanted in it by God and the institution of nature; and even thus we shall find them absolutely unable to satisfie the desires of the reasonable and spirituall Soule. God is the Lord of all the Creatures, they are but as his severall monies, he coyned them all. So much then of his Image as any Creature hath in it, so much worth and value it carries. Now God hath more communicated himselfe unto man, than unto any other Creature; in his Creation wee find man made after the (h) similitude of God, and in his restoration we find God made after the (i) similitude of man, and man once again after the (k) similitude of God. And now

it

Ex eodem utero  
ignorantie, &c.

a Tir. 1. 4.  
b Jude ver. 3.  
c Gal. 6. 19.  
Phil 3. 16.  
d Eph. 4. 4.  
e 1 Cor. 3. 11.  
f Eph. 2. 19.  
Eph. 3. 15.  
1 Tim 3. 15.  
g 1 Cor. 12. 25.

b Gen. 1. 27.  
i 1 Tim. 3. 16.  
Rom. 8. 3.  
k Eph 4. 24.  
Col. 3. 10.

it is needlesse to search out the worth of the Creature. Our Saviour will decide the point, *What shall a man gaine though he winne the whole World, and lose his owne soule, or what shall a man give in exchange for his soule?* To which of the Creatures said God at any time. Let us create it after our Image? Of which of the Angels said he at any time, Let us restore them to our Image againe? There is no Creature in heaven or earth which is recompence enough for the losse of a soule. Can a man carry the world into hell with him to bribe the flames, or corrupt his tormentors? No, saith the Psalmist, *His glory shall not descend after him,* Psal. 49. 17. but can hee buy out his pardon before he comes thither? No neither, *the Redemption of a Soule is more precious,* Verse 8. We know the Apostle counts all things Dung. *Phil. 3. 8.* and will God take dung in exchange for a Soule? Certainly, Beloved, when a man can sow grace in the furrowes of the field, when he can fill his Barnes with glory, when he can get bagges-full of Salvation, when hee can plow up heaven out of the earth, and extract God out of the Creatures, then hee may bee able to find that in them which shall satisfie his desires. But till then, let a man have all the exquisitest curiosities of Nature heaped into one vessell, let him be moulded out of the most delicate ingredients, and noblest principles that the world can contribute, let there be in his body a concurrency of all beauty and feature, in his nature an Eminency of all sweetnesse and ingenuity, in his mind a conspiracy of the politest, and most choice varieties of all kind of learning, yet still the spirit of that man is no whit more valuable and precious, no whit more proportionable to Eternall Happinesse, than the soule of a poore and illiterate beggar. Difference indeed there is, and that justly, to bee made between them in the eyes of men, which difference is to expire within a few yeares: and then after, the dust of the beautiful and deformed, of the lear-

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ned and ignorant, of the honourable and base are promiscuously intermingled, and death hath equalled all, then at last there will come a day when all mankind shall be summoned naked, without difference of degrees before the same Tribunal: when the Crowns of Kings and the Shackles of Prisoners, when the Robes of Princes and the Ragges of Beggars, when the Gallants bravery and the Peasants Russet, and the Statists Policy, and the Courtiours Luxury, and the Scholars curiosity shall be all laid aside: when all men shall be reduced unto an equall plea, and without respect of persons shall bee doomed according to their workes; when *Nero* the persecuting Emperour shall be throwne to Hell, and *Paul* the persecuted Apostle shall shine in glory, when the learned Scribes and Pharisees shall gnash their teeth, and the ignorant, and, as they terme them, cursed people shall see their Saviour: when the proud Antichristian Prelates, that dyed their robes in the blood of the Saints, shall be hurried to damnation, and the poore despised Martyrs, whom they persecuted, shall wash their feet in the blood of their enemies: when those punctoes, and formalities, and cuts, and fashions, and distances, and complements, which are now the darling sinnes of the upper end of the world, shall bee proved to have been nothing else but well-acted vanities: when the pride, luxury, riot, swaggering, interlarded and complementall oaths, nice and quaint lasciviousnesse, new invented courtings and adorations of beauty, the so much studied and admired sins of the gallantry of the world, shall bee pronounced out of the mouth of God himselfe to have been nothing else but glittering abominations; when the adulterating of wares, the counterfeiting of lights, the double weight and false measures, the courteous equivocations of men greedy of gaine, which are now almost woven into the very arts of trading, shall be pronounced nothing else but mysteries of iniquity and selfe-deceivings: when the

curious

No respect of persons with God at the last day

curious subtilties of more choice wits, the knotty questions, and vaine strife of words, the disputes of reason, the variety of reading, the very circle of generall and secular learning, pursued with so much eagernesse by the more ingenious spirits of the world, shall be all pronounced but the thin cob-webs and vanishing delicacies of a better tempered prophane witte; and lastly, when that poore despised profession of the power of Christianity, a trembling at the Word of God, a scrupulous forbearance not of oaths only, but of idle words, a tenderesse and aptnesse to bleed at the touch of any sin, a boldnesse to withstand the corruptions of the times, a conscience of but the appearances of evill, a walking mournfully and humbly before God, a heroicall resolution to be strict and circumspect, to walke in an exact and Geometrical holiness in the midst of a crooked and perverse generation, the so much condamned and scorned peevishnesse of a few silly, unpolitick, unregarded hypocrites, as the world esteemes them, shall in good earnest from the mouth of God himselfe be declared to have been the true narrow way which leadeth to salvation, and the enemies thereof shall, when it is too late, be driven to that desperate and shamefull confession, *Wee fooles counted their life madnesse, and their end to have been without honour; how are they now reckoned amongst the Saints, and have their portion with the Almighty?* p. 362 Ps

A second branch of the disproportion between the soul of man and the creatures, arising from the *Vanity* thereof, is their *Deadnesse*, *unprofitablenesse*, *inefficacy* by any inward vertue of their owne to convey or preserve life in the soule. Happinesse in the Scripture-phraze is called *Life*; consisting in a Communion with God in his Holiness and glory. Nothing then can truly bee a prop to hold up the soule, which cannot either preserve that life which it hath, or convey unto it that which it hath not. Charge those, saith the Apostle, that are rich in this world,

Ier. 16. 19. *Happinesse is called Life in S. 5*

Riches what they are

אֱלֹהֵי

Cisterns -  
broken Cisterns

Hos. 2. 8, 12.

Psal. 36. 9.

Mar. 13. 12.

Prov. 30. 8.

Heb. 13. 5.

world, that they be not high-minded, neither trust in uncertain riches, but in the living God. 1 Tim. 6. 17. hee opposeth the life of God to the Vanity and uncertainty, the word is, to the *Inevitancy of Riches*, whereby a man can never demonstrate to himselfe or others the certainty or happinesse of his life. The like opposition we shall find excellently expressed in the Prophet *Jeremy*. *My people have committed two evils, they have forsaken me the fountain of Living water, and have hewed them out cisterns, broken cisterns, that can hold no water.* Jerem. 2. 13. That is, my people are willing to attribute the blessings they enjoy, and to sue for more, rather unto any cause, than unto me the Lord. *Shee did not know*, saith the Lord else, where, *that I gave her her corn and her wine, and multiplied her silver and gold, &c.* But said of them, *These are my rewards which my Lovers have given mee.* But saith the Lord, so long as they trusted me, they rested upon a sure fountaine that would never faile them; *with thee*, saith the Psalmist, *is the Fountaine of life*; And so saith the Apostle too, *Let your conversation be without covetousnesse*, that is, do not make an Idoll of the Creature, do not heape vessels full of money together, and then think that you are all sure; the Creature hath no life in it, nay it hath no truth in it neither, there is deceit and cozenage in riches; but, saith he, Let your conversation be with contentment, consider that what you have is the *dimensum*, the portion which God hath allotted you, that food which hee findeth most convenient for you; hee knows that more would but cloy you with a surfet of pride or worldlinesse, that you have not wisdom, humility, saith, heavenly mindednesse enough to concoct a more plentiful estate; and therefore receive your portion from him, trust his wisdom and care over you, *For he hath said, I will not faile thee nor forsake thee.* Well then saith the Lord, so long as they rested on mee, they rested upon a sure supply ( All his mercies are sure

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mercies upon a *Fountain* which would never faile them: But when once they forsake me, and will not trust their lives in my keeping but with the prodigal will have their portion in their owne hands, their water in their owne *Cisternes*, their pits prove unto them but like *sabs* torrent, deepe and plentifull though they seeme for a time, yet at length they make those ashamed that relied upon them. And so I find the Prophets assuring us, that *Israel* which put so much confidence in the carnal policies of *Ieroboam* for preserving the kingdom of the ten tribes from any re-union with the house of *David*, was at last constrained to blush at their owne wildome, and to be ashamed of *Beithel* their confidence. Briefly then for that place, there are two excellent things intimated in those two words, of *Cisternes*, and *broken Cisternes*: First, the wealth and honour which men get not from the Lord, but by carnall dependencies, are but *Cisternes* at the best, and in that respect they have an evil quality in them, they are like dead water, apt to putrifie and corrupt: being cut off from the influence of God the Fountaine of life, they have no savour nor sweetnesse in them. Besides, they are *broken Cisternes* too, as they have much mud and rottennesse in them, so they are full of chinkes, at which what-ever is cleare and sweet runs away, and nothing but dregges remaine behind. The worldly pleasures which men enjoy, their youthfull vigour that carried them with delight and fury to the pursuit of fleshly lusts, the content which they were wont to take in the formalities and complements of courtship and good fellowship, with a storme of sicknesse, or at last best, a winter of age blowes all away, and then when the fruit is gone, there remains nothing but the diseases of it behind, which their surfet had begotten, a conscience-worme to torment the soul.

Thus the life which wee fetch from the cisterne is a *vanishing life*, there is still, after the use of it, lesse left behind

Acts 13.34.

Iob 6.15.

1 King 12.26:

Ier. 48.13.

Elay 30.3.

Elay 20.5.

*Cisterne*

*broken*



1 John 3. 15.  
1 John 10. 10.

hinde than there was before: but the life which we fetch from the Fountaine is a fixed, an *Abiding life*, as *S. John* speakes, or, as our Saviour calls it, a *Life that abounds*, like the pumping of water out of a fountaine, the more it is drawn, the faster it comes.

Wee grant indeed that the Lord, being the Fountaine of life, doth allow the creature in regard of life temporall some subordinate operation and concurrency in the work of preserving life in us. But we must also remember, That the creatures are but *Gods instruments* in that respect: and that not as servants are to their masters, Living Instruments, able to work without concurrence of the superiour cause; but *Dead Instruments*, and therefore must never bee separated from the *Principall*. Let God subduct from them that concurrence of his owne which actuates and applies them to their severall services, and all the creatures in the world are no more able to preserve the body or to comfort the minde, than an Axe and a Hammer, and those other dead instruments are able by themselves alone to erect some stately edifice. It is not the Corne or the Floure, but the staffe of bread, which supports the life, and that is not any thing that comes out of the Earth, but something which comes downe from heaven, even the blessing which sanctifies the creature: for man liveth not by bread alone, but by the word which proceedeth out of Gods mouth: The creature cannot hold up it selfe, much lesse contribute to the subsistence of other things, unlesse God continue the influence of his blessing upon it. As soone as Christ had cursed the Fig-tree, it presently withered and dried up *αὐτὴν, ἀπὸ τῶν ῥιζῶν*; to shew that it was not the root alone, but the blessing of Christ which did support the Fig-tree. The creatures of the selves are *indifferent to contrary operations*, according as they have beene by God severally applied. Fire preserved the three children in the Furnace, & the same fire licked up the instruments of

Mark 11. 10.

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of the persecution. Fire came down from heaven to destroy Sodom, and fire came downe from heaven to advance *Eliu*; the same Sea a Sanctuary unto Israel, and a Grave unto Egypt; *Jonah* had been drowned if hee had not been devoured, the latter destruction was a deliverance from the former, & the ravine of the Fish, a refuge from the rage of the Sea: Pulse kept *Daniel* in good liking, which the meat of the Kings table could not doe in the other children: for indeed *Life is not a thing merely naturall, but of promise*, as the Apostle speaks; Let the promise be removed, & however a wicked man lives as well as a righteous man, yet his life is indeed but a breathing death, onely the cramming of him to a day of slaughter: When the blessing of God is once subducted, *though men labour in the very fire*, torn their vitall heate with extremity of paines into a very flame, yet the close of all their labour will prove nothing but *vanity*, as the Prophet speaks. Wee should therefore pray unto God that wee may live not onely by the creature, but by the Word which sanctifieth the creature, that wee may not leane upon our substance, but upon Gods promises, that we may not live by that which we have only, but by that which we hope for, and may still find God accompanying his own blessings unto our soul.

But here the vanity and wickednesse of many worldly men is justly to be reprov'd, who *rest on the Creature* as on the only staffe and comfort of their life, who count it their principall joy, when their Corne, and Wine, and Oyle encrease, who magnifie their own Arts, sacrifice to their owne net and Drag (which is the *Idolary of covetousnesse*, so often spoken of by the Apostle, when all the trust, and hope, and glory, and rejoycing, which men have, is in the creature, and not in God.) They boast, saith the Psalmist, in the multitude of their Riches. Nay, so much sottishnesse there is in the nature of man, and so much Sophistry in the Creature, that the proud

1 Tim. 4. 8.  
2 Tim. 1. 1.

Hab. 2. 13.

Hab. 1. 15, 16.

Eph. 5. 5.  
Col. 3. 5.

Psal. 49. 6.

Luke 12. 19.

Psal. 49. 11.  
Psal. 10. 6.

Vid. Briffon. de  
Regno Pers. l. 1.  
pag. 8. 14.

Zeph 2. 15.

Psal. 9. 20.

Mat. 6. 31.

Psal. 49. 6.  
Psal. 62. 10.  
Psal. 10. 15.

foole in the Gospell from the greatnesse of his wealth concludes the length of his life, *Thou hast much laid up for many yeeres, and the certainty of his mirth and pleasures, Take thine ease, eat, drinke, and be merry.* Their inward thought is that their houses shall endure for ever, and their dwelling places to all generations. And David himself was over-taken with this folly; *I said in my prosperity, I shall never be moved.* Yea, so much seed is there of pride in the heart of man, and so much heat (as I may so speak) and vigour in the creature to quicken it, as that men are apt to desire themselves in the reflection on their own greatnes, & to desire any thing else which contributes to the enlargement of their ambitious purposes. The greatnesse of the Persian Emperours made them all usurpe religious worship from their subjects. The like infolence we finde in the Babylonish monarchs; they exalted themselves above the height of the clouds, and made themselves equall to the most high, *Esa. 14. 14* yea, their pride made them forget any God save themselves, *I am, and there is none besides me, Esa. 47. 7. 8.* It was the blasphemous arrogance of Tyrus the rich City, *I am a God, I sit in the seat of God, I have a heart like the heart of God, Ezek. 28. 25.* neither are these the sins of those times alone; the fountaine of them is in the nature & the fruits of them in the lives of those, who dare not venture upon the words: For albeit men with their mouths professe God, there is yet a bitter root of Atheisme and of Polytheisme in the minds of men by nature, which is mightily actuated by the abundance of earthly things. Where the treasure is, there is the heart, where the heart, there the happiness, and where the happiness, there the God.

Now worldly men put their trust in their riches, set their heart upon them, make them their strong City; and therefore no marvell if they bee their Idoll too. What is the reason why oftentimes wee may observe rich and mighty

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mighty men in the world to bee more impatient of the Word of God, more bitter scornors of the power of religion, more fearfully given over to their pursuit of fleshly lusts and secular purposes, to vanity, vaine-glory, ambition, revenge, fierceness, implacable, bloody passions, brassen and boasting abominations, than other men, but because they have some secret opinion that there is not so great a distance between God and them, as betweene God and other men: but because the abundance of worldly things hath brownd their heart, and fasted their conscience, and thickned their eyes against any stare, or faith, or notice at all of that supreme dominion and impartiall revenge which the most powerfull and just God doth beare over all sinners, and against all sinne? What is the reason why many ordinary men drudge and moile all the yeare long, thinke every houre in the Church so much time lost from their life, are not able to forbear their covetous practices on Gods owne Day, count any time of their life, any worke of their hand, and sheafe of their corne, any penny of their purse throwne quite away, even as so much blood powred out of their veines, which is bestowed on the worship of God, and on the service of the Altar; but because men thinke that there is indeed more life in their money, and the fruits of their ground, than in their God or the promises of his Gospell? Else how could it possibly bee, if men did not in their hearts *make God a lyar*, as the Apostle speaks? That the Lord should professe so plainely, *from this day upward, since a stone hath beene laid of my house*, since you have put your selves to any charges for my worship, *I will surely blasse you*: and againe, *Bring all my riches into my house, and prove me if I will not open the windowes of heaven, and poure a blessing upon you that there shall not be roome enough to hold it*: and againe, *He that hath pity on the poor lendeth unto the Lord, and that which hee hath given, will he pay him againe*: and againe, *If thou wilt*

Ier. 43. 2.  
Ooad. ver. 3.

Psal. 17. 10.  
Psal. 10. 4. 5.  
Iob. 20. 7, 15.

1 Iohn 5. 10.  
Hag. 2. 15, 19.

Mal. 3. 10.

Prov. 19. 17.

Deut. 28. 1, 14.

with hearken unto mee, and observe to doe all these things, then all these blessings shall come on thee and overtake thee, Blessings in the City and in the field, &c. If men dip in good earnest personally, and hypothenetically, beleve and embrace these divine truths, How could it be, that men should grudge Almighty God and his worship a very far thing which he requires from them of his owne gifts; that they should dare let the service and house of God lie dumbe and naked; that they should shut up their bowels of compassion against their poore brethren, and in them venture to deny Christ himselfe a mortell of bread or a mite of money; that they should neglect the obedience, prophane the name, Word, and worship of God, use all base and unwarrantable arts of getting, and all this out of love of that life, and greedinesse of that galite, which yet themselves, in their generall subscription to Gods truth, have confessed, will either never be gotten, or at least never blessed, by such cursed courtes? So prodigious a property is there in worldly things to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations.

Mat. 25. 42.

Jer. 22. 21.

Hos. 13. 6.

Deut. 6. 10, 11, 12.

Deut. 8. 10, 18.

James 2. 5.

Mat. 11. 5, 15.

I spake unto thee in thy prosperity, saith the Lord, but thou saidst, I will not heare. According to their pastime so were they filled; they were filled and their heart was exalted, therefore have they forgotten me. Take heed, lest when thou hast eaten and art full, thine heart bee lifted up, and thou forget the Lord thy GOD. Therefore it is that wee read of the Poore rich in faith, and of the Gospell preached to the Poore, and revealed unto babes; because greatnesse and abundance stops the eare, and hardens the heart, and makes men stand at defiance with the simplicity of the Gospell.

Now then that wee may be instructed how to use the Creature, as becommeth a dead and impotent thing, wee may make use of these few directions: First, have thine Eye ever upon the Power of God, which alone anima-

teth.

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ceh and raiseth the creature to that pitch of livelihood which is in it, and who alone hath infinite waies to weaken the strongest, or to arme the weakest creature against the stoutest sinner. Peradventure thou hast as much lands and possessions, as many sheepe and oxen as *Iob*, or *Nabal*; yet thou hast not the Lordship of the clouds, God can harden the heavens over thee, hee can send the mildew and canker into thy corne, the rot and murren into thy cattell; though thy barnes bee full of corne, and thy fatts overflow with new wine, yet he can break the staffe of thy bread, that the floure and the wine- presse shall not feed thee; though thou have a house full of silver and gold, hee can put holes into every bag, and chinkes into every Cistern, that it shall all sinke away like a winter torrent. God can either deny thee a power and will to enjoy it, and this is as sore a disease as poverty it selfe: or else he can take away thy strength, that thou shalt not relish any of thy choicest delicacies; he can send a stone or a gowt that shall make thee willing to buy with all thy riches a poore and dishonourable health; and, which is yet worst of all, hee can open thy conscience, and let in upon thy Soule that lion which lies at the door, amaze thee with the sight of thine own sins, the history of thine evill life, the experience of his terrors, the glympses and preoccupations of hell, the evident presumptions of irreconcillation with him, the frenzie of *Caine*, the despaire of *Judas*, the madnesse of *Achitophel*, the trembling of *Felix*, which will dampe all thy delights, and make all thy sweetest morsels as the white of an egge; at which pinch, howsoever now thou admire and adore thy thicke clay, thou wouldest count it the wisest bargain thou didst ever make, to give all thy goods to the poore, to goe bare-foot the whole day with the Prophet *Esay*, to dresse thy meat with the dung of a man, as the LORD commanded the Prophet *Ezekiel*, to feed with *Miscanthus* in a dungeon on bread

πάρις τῶν  
χρησίων ἔχο-  
μεν, δεσποτεῖ-  
αν δὲ ἔσθης.  
Chrysost. Hom.  
2. ad pop.  
Antioch.  
Hof. 9. 2.

Eccles. 6. 1, 2.

Quantumlibet  
delectant ja-  
lantia divitia-  
rum, & amor  
bonorum, &  
vorago popu-  
larum, & bella  
theatricorum,  
&c. Aufert om-  
nia ista una se-  
bricula, & ad-  
huc viventes  
totam salutem  
beatitudinem  
subtrahit; re-  
manet inanis &  
fauca conscien-  
tia. Aug. de Ca-  
techiz. Rud. c. 16  
Gen. 4 7.



of affliction and water of affliction many yeeres together, that by these or any other meanes thou mightest purchase that inestimable peace, which the whole earth, though changed into a Globe of Gold, or Center of Diamond cannot procure. So utterly unable are all the Creatures in the world to give life, as that they cannot preserve it entire from forraign or domesticke assaults, nor remove those dumps and pressures which do any way disquiet it.

Secondly, to remove this *natural deadnesse* of the Creature, or rather to recompense it by the accession of a blessing from God, use meanes to reduce it unto its primitive Goodness. For the Apostle shewes us the way: *Every creature of God is good, being faithfully by the word of God, and by Prayer.* In which places, because it is a text than which there are few places of Scripture that come more into daily and generall use with all sorts of men, it will be needfull to unfold: 1. What is meant by the sanctification of the Creature. 2. How it is sanctified by the Word. 3. How wee are to sanctifie it to our selves by Prayer.

For the first, The Creature is then sanctified, when the curse and poyson which Sinne brought upon it is removed, when we can use the Creatures with a cleane conscience, and with assurance of a renewed and comfortable estate in them. It is an Allusion to legall purification and differences of meats, *Levit. 11.* No creature is impure of it selfe saith the Apostle, in its own simple created nature: But in as much as the sinne of man forfeited all his interest in the creature, because *eo ipso* a man is legally dead; and a condemned man is utterly deprived the right of any worldly goods (nothing is his *ex jure*, but onely *ex largitate*) and in as much as the sinne of man hath made him, though not a sacrilegious intruder, yet a profane abuser of the good things which remaine, partly by indirect procuring them, partly by despising the au-

1 Tim. 4.4.

Rom. 14.14.

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thor of them, by mustering up Gods owne gifts against him in ryot, luxurie, pride, uncleaneesse, earthly mindedness, &c. Hereby it comes to passe, That *so the uncleane all things are uncleane, because their mindes and consciences are defiled.* Now the whole Creation being thus by the sinne of man uncleane, and by consequence unfitted for humane use, as Saint Peter intimates, *I never eat any thing common or uncleane,* it was therefore requisite that the Creature should have some Purification, before it was unto men allowed. Which was indeed legally done in the Ceremony, but really in the substance and body of the Ceremony by CHRIST, who hath now unto us in their use, and will at last for themselves in their owne being, deliver the Creatures from that *vanitie and malediction*, unto which by reason of the sin of man they were subjected, and fashion them unto *the glorious liberty of the children of God*, make them fit palaces for the Saints to inhabit, or confer upon them a glory which shall bee in the proportion of their natures a futable advancement unto them, as the glory of the Children of God shall be unto them. The blood of CHRIST doth not onely renew and purifie the soule and body of man, but washeth away the curle and dirt which adhereth to every Creature that man useth; doth not onely cleanse and sanctifie his Church, but reneweth all the Creatures; *Behold,* saith he, *I make all things New;* and if any man, be in CHRIST, not onely Hee is a New Creature, but saith the Apostle, *All things are become New.* Those men then who keepe themselves out of Christ, and are by consequence under the curse, as their persons, so their possessions are still under the curse: as their consciences, so their estates are still uncleane; they eat their meat like Swine roll'd up in dirt, the dirt of their owne sinne, and of Gods malediction. So then the Creature is then sanctified, when the curse thereof is washed away by Christ.

Tit. 1. 14.

Act. 10. 14.

Rom. 8. 20, 21.

Eph. 5. 26.

Rev. 21. 5.

2 Cor. 5. 17.

Now

Now secondly, let us see *How the Creature is sanctified by the Word.*

By Word, wee are not to understand the Word of Creation, wherein God spake and all things were made good and serviceable to the use of man. For sinne came after that Word, and defaced as well the goodnesse which God put into the creature, as his Image which he put into man. But by Word I understand, first in generall, Gods Command and blessing, which strengtheneth the creature unto those operations for which they serve: in which sense our Saviour useth it, *Matth. 4. 4.* and elsewhere, *If yee call those gods unto whom the Word of God came,* that is, who by Gods authority and Commission are fitted for subordinate services of government under him, *saye of him whom the Father hath a) sanctified,* that is, to whom the Word of the Father, and his Commission or Command came, to whom the Father hath given Authority by his (b) Power, and sincesse by his (c) spirit to judge, and save the world, *Thou blasphemest, because I said, I am the Sonne of God?* Secondly, by that Word I understand more particularly the Fountaine of the blessing, which the Apostle in generall calls the Word of Truth, and more particularly, *The Gospel of Salvation,* and this Word is a sanctifying Word; *Sanctifie them by thy truth, thy Word is Truth:* and as it sanctifies us, so it sanctifies the Creatures too, it is the Fountaine not onely of Eternall, but of Temporall blessings. And therefore wee finde Christ did not onely say unto the sicke of the Palsie, *Thy sins are forgiven thee,* but Also *Arise and walke,* intimating, That temporall Blessings come along with the Gospel, it hath the Promises as well of this life as that to come, *I never saw the righteous forsaken,* saith the Prophet David, (sutable to that of the Apostle, He hath said, *I will never leave thee nor forsake thee*) nor their seed begging their bread; that is, never so wholly by God forsaken, if they were the seed of the Righteous,

in-

ord. what it is not

ord. offest.

ord. God's com-  
and blessing

Koh. 10. 35, 36.

a Heb. 5. 5.

John 6. 27, 37,

40.

Acts 4. 27.

John 10. 18.

b John 5. 22,

27, 30.

Mat. 28. 18.

c Elz. 11. 23, 34.

John 3. 34, 35.

Eph. 1. 13.

John 17. 17.

Mat. 9. 2, 6.

1 Tim. 4. 8.

Psal. 37. 25.

Heb. 13. 5.

Inheritors of their fathers hope and profession, as to make a constant trade of begging their bread, and so to expose the promises of Christ, that they which seeke the Kingdom of heaven shall have all other things added to them, unto reproach and imputation from wicked men. Or thus, *I never saw the righteous forsaken, nor their seed forsaken by God*, though they begged their bread, but even in that extremity God was present with them, to sanctifie to their use, and to give them a comfortable enjoyment of that very bread, which the exigency of their present condition had constrained them to beg. Thus we see in generall, That *the Blessing or Command of God*, and the fountaine of that blessing, the *Gospel of salvation*, do sanctifie the creature.

But yet neither by the Blessing nor the Gospel is the creature effectually *sanctified unto us*, till it be by us apprehended with the Word and Promise, and this is done by *Faith*; for the Word, saith the Apostle, profited not those that heard it, because it *was not mingled or tempered with Faith*. For Faith hath this singular operation, to particularize and single out God and his Promises unto a mans selfe; So then *the creature is sanctified by the word and blessing believed and embraced*, whereby wee come to have a nearer right and peculiarity in the creatures which we enjoy; for being by Faith united unto Christ and made one with him (which is that noble effect of faith to incorporate Christ and a Christian together) we thereby share with him in the inheritance, not onely of Eternall life, but even of the common creatures; Fellow-Heires we are and copartners with him; therefore in as much as God hath appointed him to be *Heire of all things*, as the Apostle speakes, we likewise, in the vertue of our fellowship with him, must in a subordinate sence be Heires of all things too. *All is yours*, saith the Apostle, and you are Christs, and Christ is Gods. *Fidelibus totius mundi dividendum est*; The Saints, saith Saint Austin

Mat. 6. 33.

Heb. 4. 2.

ἀπερὶς ὃ  
ἰδιονοίαν,  
in 1 Cor. hom.  
2. Chrysost.

Eph. 1. 17.  
Gal. 2. 20.

Rom 8. 17.

Heb. 1. 2.  
1 John 3.

1 Cor. 3. 21.  
Rom. 8. 32.  
Aug. Epist. 89.

*Faith  
it's  
power*

Austin

2 Cor. 3. 6.

1am. 2. 5.

2 Cor. 6. 10.

*Austin*, have all the world for their possession. And if it be here demanded how this can bee true; since wee find the Saints of God often in great want, and it would doubtlesse bee sinne in them to usurpe another mans goods upon presumption of that promise that **CHRIST** is theirs, and with him all things: To this I answer, first in generall; As **CHRIST** though he were the Heire of all things, yet for our sakes became poore, that wee by his poverty might bee made rich: so God oftentimes pleaseth to make the faithfull partake not onely in the priviledges, but in the poverty of **CHRIST**, that even by that means they may be rich in faith and dependance upon God, as *St James* spake, *Having nothing, and yet possessing all things.* Secondly, All is ours in regard of Christian liberty, though our hands are bound from the possession, yet our consciences are not bound from the use of any. Thirdly, Though the faithfull have not in the right of their inheritance any monopoly or ingrossment of the creatures to themselves, yet still they have and shall have the service of them all. That is thus; If it were possible for any member of **CHRIST** to stand absolutely in need of the use & service of the whole creation, All the creatures in the world should undoubtedly wait upon him, and bee appropriated unto him. The Moon should stand still, the Sun go back, The Lions should stop their mouths, the Fire should give over burning, the Ravens should bring him meat, the Heavens should raine downe bread, the Rocks should gush out with water, all the Creatures should muster up themselves to defend the body of **CHRIST**. But though no absolute necessity shall ever bee, yet ordinarily wee must learne to beleve, That those things which God allowes us are best suitable to our particular estate. God knowing us better than we doe our selves: that as lesse would haply make us repine, so more would make us fall, and list up our hearts against God, and set them on the world,

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So that All is ours, not absolutely, but subordinately, serviceably according to the exigence of our condition, to the proportion of our faith and furtherance of our Salvation.

The third particular inquired into, was, *How wee doe by Prayer sanctifie the Creature to our selves?* This is done in these three courses: 1. *In procuring them.* We ought not to set about any of our lawfull and just callings without a particular addressing our selves unto God in prayer. This was the practice of good *Elezazar*, *Abrahams* Servant, when he was employed in finding out a wife for his masters Son. \* *O Lord God of my master Abraham, I pray thee send me good speed this day:* and this also was the practice of good *Nehemiah* in the distresses of his people. \* *I prayed unto the God of heaven, and then I spake unto the King.* And surely the very Heathen themselves shall in this point rise up in judgement against many prophane Christians, who looke otterly upon their gold than upon their God, as *Salvian* speaks. Wee read often in their writings, that in any generall (a) calamity they did joyntly implore the peace and favour of their idolatrous gods; that in any (b) matter of consequence they made their entry upon it by Prayer, commending the successe thereof to the power and providence of those deities which they beleaved. In somuch that we read of (c) *Pub. Scipio*, a great Roman, that he ever went to the Capitol before to the Senate; and began all the businesses of the Common-wealth with Prayer. How much more then ought wee to doe it who have not onely the *Law and Dictate of Nature* to guide us, who have not deafe and impotent idols to direct our Prayers to, as their gods were; but have first, *The Law of Christ*, requiring it; (a) *Pray alwayes. Pray without ceasing. In every thing by Prayer and Supplication with Thanksgiving, let your requests be made knowne to God.* Who have secondly, the *Example of CHRIST* to enforce it, for not onely

mor-

\* Gen. 24.12.

\* Neh. 1.4

\* *Morbis* graf.

*sanctius vel*

*prodigiis nunci-*

*atis Pacem De-*

*um* 12posci po-

*ris erat, vide*

*Briffon. de For-*

*mul. l. 1. p. 81.*

ed. t. 1592.

b *Plin. Panegy.*

*B. ne ac sapien-*

*tes majores in-*

*stituerunt ut re-*

*rum agenda, ita*

*dicendi insti-*

*tium à Precati-*

*onibus capere,*

*&c. Sueton. in*

*Aug. c. 35. vid.*

*Briffon. de*

*Forp. l. 1. p. 42.*

*B. Coq. xi com-*

*mentaria in*

*Aug. d. C vit.*

*Dei, l. 2 c. 8.*

num. 2.

c *Livius l. 26.*

*A. G. no. 1. At-*

*tica. l. 7. c. 1.*

*Cajus ab Ado-*

*lescentia vita*

*d. scribitur Diis*

*d. dita. t. implis-*

*que nutrita.*

*Aug. de Civit.*

*Dei l. 3. c. 21.*

d *Eph. 6. 18.*

1 *Thel. 5. 17.*

*Phil. 4. 6.*

My pray  
the crea  
is sancti

Heathen  
accuse  
to pray



a Mar. 1. 35.  
 b Mat. 14. 23.  
 c Luke 22. 39.  
 d Mar. 35. 38.  
 e Mark 9. 41.  
 f Luk. 6. 12. 43.  
 g Luke 9. 28.  
 h Mat. 24. 36.  
 i John 17. 1.  
 j Heb. 5. 7.  
 k Tertul. de  
 uat. cap. 9.

Rev. 8. 3. 4.

Exod. 28. 38.  
 Rom. 8. 34.

(a) Morning and (b) Evening was it his (c) custome to pray, but upon every other solemne occasion. Before his (d) preaching, before his (e) eating, before the (f) Election of his Disciples, before his (g) Transfiguration in the Mount, (h) before and (i) in his Passion: Who have, thirdly, from Christ *That Legitimate, Ordinary, Fundamental Prayer*, as (k) Tertulian calls it. *The Lords Prayer*, as a rule and Directory by him framed to instruct us how to pray, & to bound & confine our extravagant and vast desires; Who, lastly, have also the *Altar of Christ* to receive, the Incense of Christ to perfume, the name and Intercession of Christ to present our prayers unto God by, who have Christ sanctifying, and, as I may so speake, Praying our prayers unto his Father for us; as wee read of the Angell of the Covenant, who had a *golden Censer and much Incense*, to offer up the prayers of the Saints, which was nothing else but the mediation of Christ bearing the iniquity of our holy things, as Aaron was appointed to do, nothing but his intercession for us at the right hand of his Father. I say, how much more reason have wee, than any Gentile could have, to consecrate all our enterprises with Prayer unto God? Humbly to acknowledge how justly hee might blast all our businesses, and make us labour in the fire: that unlesse hee keepe the City, the Watchman watcheth but in vaine, that unlesse he build the house, their labour is in vaine that build it; that unlesse he give the encrease, the planting of *Paul*, and the watering of *Apollo* are but empty breath; that it is onely his blessing on the diligent hand which maketh rich without any sorrow; that unlesse he be pleased to favour our attempts, neither the plotting of our heads, nor the solicitousnes of our hearts, nor the drudgery of our hands, nor the whole concurrence of our created strength, nor any other assistance which wee can procure, will be able to bring to passe the otherwise most obvious and feasible Events: and therefore to implore his Direction in

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in all our counsels, his concurrence with all our Actions, his blessing on all our undertakings, and his glory as the sole end of all that either we are or do. For by this means we doe, first, acknowledge our dependency on God as the first cause, and give him the glory of his soveraigne Power and dominion over all second agents, in acknowledging that without him we can doe nothing, and that the power of God is the ground of prayer. Secondly, by this means we put God in mind of *his promises*, and so acknowledge not our dependence on his power only, but on his Truth and goodnesse too: and the Promises and Truth of God are the foundation of all our Prayers. That which encouraged *Daniel* to set his face to seek unto God in prayer for the restitution of liberty out of *Babylon*, was Gods promise and Truth revealed by *Jeremy* the Prophet, that hee would accomplish but seventy yeares in the desolation of *Jerusalem*. That which encouraged *Iehoshaphat* to seek unto God against the multitude of *Moabites* which came up against them; was his promise that hee would heare and helpe those that did pray towards his house in their affliction. That which encouraged *David* to pray unto God for the stability of his house, was the covenant and Truth of God, *Thou hast revealed to thy servant, saying, I will build thee an house; therefore hath thy Servant found in his heart to pray this prayer unto thee. And now O Lord, thou art that God, that is, the same God in thy fidelity and mercy, as then thou wert, and thy words be true, and thou hast promised this goodnesse to thy Servant; therefore let it please thee to blesse the house of thy Servant, &c.* Excellent to this purpose is that which *St Augustine* observes of his mother, who very often and earnestly prayed unto God for her sonne when he was an hereticke, *Chirographa tua ingeras tibi*, Lord, saith he, he urged thee with thine own hand-writing, the challengeth in an humble and fearefull confidence the performance of thine owne obli-

2 Chron. 20. 6.

2 Chro. 14. 11.

Mat. 8. 2.

Esa. 43. 26.

Dan. 9. 1, 3, 3.

2 Chro. 20. 9.

2 Sam. 7. 27,

28, 29.

Aug. Confess.  
lib 5. cap. 9.

Ezek. 36. 37.

Ps. 106.

Justin Martyr.  
Apolog.Tertul. Ap. 13.  
cap. 5.

Eccles. 5. 19.

2 Tim. 3. 4.

Eccles. 7. 1.  
Pro. 22. 1.Mat. 23. 5.  
John 5. 44. 12.  
43.

obligations. Thirdly and lastly, by this meanes wee hasten the performance of Gods decreed mercies; wee retardate, yea quite hinder his almost purposed and decreed Judgements. The Lord had resolved to restore Israel to their wonted peace and honour, yet for all these things will I be enquired unto by the House of Israel to doe it for them, saith He in the Prophet. The Lord had threatened destruction against Israel for their Idolatry, had not Moses stood before him in the breach to turn away his wrath, as the Psalmist speaks. And we read of the Primitive Christians, that their prayers procured rain from heaven, when the Armies of the Emperours were even famished for want of water, and that their very persecutors have begged their prayers.

Secondly, as by prayer the creature is sanctified in the procurement (for no man hath reason to beleve that there is any blessing intended unto him by God in any of the good things which doe not come in unto him by prayer) so in the next place the creature is by Prayer sanctified in the fruition thereof; because, to enjoy the portion allotted us, and to rejoyce in our labour, is the Gift of GOD, as Solomon speaks. The creature of it selfe is not onely Dead, and therefore unable to minister life by it selfe alone, but, which is worse, by the meanes of mans sinne, it is Deadly too, and therefore apt to poison the receivers of it, without the corrective of Gods Grace. Pleasure is a thing in it selfe lawfull; but corruption of nature is apt to make a man a lover of pleasure, more than a lover of God, and then is that mans pleasure made unto him the Metropolis of mischief, as Clemens Alexandrinus speaks. A good name is better than sweet oynment, & more to be desired than much riches; but corruption is apt to put a sife of vain-glory and selfe-affectation into this oynment, to make a man foolishly feed upon his owne credit, and with the Pharisees to do all for applause, and preferre the praise of men before the glory

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glory of God; and then our sweet oymntment is degenerated into a curse; *Woe bee unto you, when all men shall speake well of you.* Riches of themselves are the good gifts and blessings of God, as *Solomon* saith, *The blessing of the Lord maketh rich*, but corruption is apt to breed by this meanes covetousnesse, pride, selfe-dependency, forgetfulnesse of God, scorne of the Gospell, and the like; and then these earthly blessings are turned into the curse of the earth, into Thornes and Bryers, as the Apostle speakes, *They that will be rich pierce themselves thorow with many sorrowes.* Learning in it selfe is an honourable and a noble endowment; it is recorded for the glory of *Moses*, that hee was learned in all the wisdom of the *Egyptians*: but corruption is apt to turne learning into leaven, to infect the heart with pride, which being armed and seconded with wit, breakes forth into perverse disputes, and corrupts the mind. Therefore *Saint Paul* advited the Christians of his time, to beware lest any man spoile them through *Philosophy*, and beguile them with enticing words. And the ancient Fathers counted the (a) Philosophers the Seminaries of Heresie. Proove whereof, to let passe the Antitrinitarians and Pelagians, and other ancient Hereticks, who out of the nicenesse of a quaint wit perverted Gods truth to the patronage of their lyes; And to passe by the Schoole-men and Jesuits of late Ages, who have made the way to Heaven a very Labyrinth of crooked subtilties, and have weaved Divinity into Cobwebs; we may have abundantly in those Libertines and Cyrenians, who disputed with *Stephen*, and those Stoicks that wrangled with *Saint Paul* about the Resurrection. And now learning being thus corrupted is not only turned into wearinesse, but into very notorious and damnable folly, for thinking themselves wise, saith the Apostle, they became fooler, and their folly shall be made knowne unto all men. To get wealth in an honest and painfull Calling, is a

Luk. 6.26.

1 Tim. 6.10.

Ad. 7.22.

Col. 3.4 8.

a Terr. de praescript. cap. 7. de Idolat. cap. 10. Hieron. contr. Lucifer. cum praefat. Erasmi. vii. Pet. Erodi-um Decret. lib. 1. Tit. 6. 5. 2. Hook. l. 5. 5. 3. b See Reynolds Confer. with Hart. c. 2. di-uis. 3. pag 72. Ad. 6. and 17. Eccles. 12. 12. Rom. 1. 22. 2 Tim 3. 9.

Deu. 25-14, 16  
Pro. 20-10, 23.  
Pio. 21-6.

great blessings: for the diligent hand maketh rich; but corruption is apt to perswade unto cozenage, lying, equivocation, false weights, ingrossments, monopolies, and other Arts of cruelty and injustice, and by this meanes our lawfull Callings are turned into abominations, mysteries of iniquity, and a pursuit of death. Every creature of God is good in it selfe, and allowed both for necessity and delight; but corruption is apt to abuse the Creatures to luxury and excesse, to drunkennesse, gluttony, and inordinate lusts, and by this means a mans *sable* is turned into a *snare*, as the Psalmist speaks. Now then since all the world is thus bespread with gins, it mainly concerns us alwaies to pray, that we may use the world as not abusing it, that we may enjoy the Creatures with such wisdome, temperance, sobriety, heavenly affections, as may make them as so many ascents to raise us nearer unto God, as so many glasses in which to contemplate the wisdome, providence, and care of God to men, as so many witnesses of his love, and of our duty. And thus doth prayer sanctifie the Creature in the use of it.

Lastly, and in one word, Prayer sanctifies the Creatures in the review and recognition of them, and Gods mercy in them, with thanksgiving and thoughts of praise, as *Jacob*, Gen. 32. 9, 10. and *David*, 2 Sam. 7. 18, 21. looked upon God in the blessings with which hee had blessed them. And now since Prayer doth thus sanctifie the Creatures unto us, we should make friends of the unrighteous Mammon, that wee may by that meanes get the prayers of the poore Saints upon us and our estate, that the eye which seeth us may blesse us, and the eare that heareth us may give witnesse to us: that the loynes and the mouths, the backs and the bellies of the poore and fatherlesse may be as so many reall supplications unto God for us.

The third and last direction which I shall give you to find life in the Creature, shall bee to looke on it, and love

*Prayer sanctifies the  
Creatures in the review  
and recognition of them  
Jacob & David*

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love it in its *right order*, with subordination to God and his promises; to love it after God, and for God, as the beame which conveighes the influences of life from him; as his instrument, moved and moderated by him to those ends for which it serves; to love it as the Cisterne, not as the fountaine of life; to make Christ the foundation, and all other things but as accessions unto him. Otherwise if we love it either alone, or above Christ, however it may by Gods providence keep our breath awhile in our nostrils, and fatten us against the last day, yet impossible it is that it should ever minister the true and solid comfort of life unto us, *which consisteth not in the abundance of things which a man possesseth*; as our Saviour speaks. Life goes not upward, but downward, the inferiour derives it not on the superiour; therefore by placing the Creature in our estimation above Christ, wee deny unto it any influence of livelihood from him, whom yet in words we professe to be the fountaine of life. But men will object and say; this is a needlesse caution not to prefer the Creature before the Creator, as if any man were to impious and absurd. Surely Saint Paul tells us, that *men without faith are impious and absurd men*, who do in their affections and practices as undoubtedly undervalue Christ, as the Gaderens that preferred their Swine before him. What else did *Esau*, when for a messe of Pottage he sold away his birth-right, which was a privilege that led to Christ? What else did the people in the Wildernesse, who despised the holy Land, which was the Type of Christs Kingdome; and in their hearts turned back to Egypt? What else did those wicked Israelites who polluted the Table of the Lord, and made his Altar contemptible, which was a Type of Christ? What else did *Judas* and the Jewes, who sold and bought the Lord of glory for the price of a beast? What else do daily those men, who make Religion serve turnes, and godlinesse wait upon gain? Who creep into houses with a

*In eo fundamentum non est Christus cui cetera praeponuntur. Aug. de civit. Dei, lib. 21. cap. 26. Luk. 12. 15.*

*2 Thes. 3. 2. Multi non à Christi unitate, sed à suis commodis nolunt recedere. Aug. de Bapt. lib. 4. cap. 10. Mark. 5. 17. Psal. 106. 24. Act. 7. 39. Mal. 1. 7. Zech. 11. 12. Ut voluptas Deus sit suavis mundo. Aug. de civit. Dei, lib. 15. cap. 7.*



forme of piety, to seduce unstable soules, and pluck off their feathers to make themselves a nest? The Apostles Rule is generall, that *sensuall and earthly minded men are all the enemies of the Crosse of Christ*, Phil. 3. 18, 19.

The third and last disproportion betwene the soule of Man and the Creature, arising from the *vanity* thereof, is in regard of *duration* and continuance. Man is by nature a provident Creature, apt to lay up for the time to come, and that disposition should reach beyond the forecast of the Foole in the Gospell, for many yeares, even for immortality it selfe. For certainly there is no man who hath but the generall notions of corrupted reason alive within him, who hath not his conscience quite vitiated, and his mind putrified with noysome lusts, who is not wrapped up in the mud of thick ignorance, and palpable stupidity, but must of necessity have oftentimes the immediate representations of immortality before his eyes. Let him never so much smother and suppress the truth, let him with all the Art he can divert his conceits, and entangle his thoughts in secular cares, let him shut his eye-lids as close as his naile is to his flesh, yet the flashes of immortality are of so penetrative and searching a nature, that they will undoubtedly get thorow all the obstacles, which a mind not wholly over-dawbed with worldlinesse and ignorance can put betwene. Therefore the Apostle useth that for a strong argument, why rich men should not trust in uncertaine riches, but in the living God; and should be rich in good workes. *That so,* saith he, *they may lay up in store a good foundation against the time to come, that they may lay hold on eternall life,* 1 Tim. 6. 17, 19. Wicked men indeed lay up in store, but it is not riches, but *wraith*, even *violence and oppression* against the last day. But by trusting God, and doing good, a man layes up *durable riches*, as the Wise-man speaks; in which respect he presently addes, *That the fruit of wisdom is better than Gold.* For though Gold be

Amos 3. 10.  
James 5. 3.  
Prov. 8. 18.

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bee of all Metals the most solid, and therefore least subject to decay, yet it is not immortall and durable riches; for the Apostle tels us, that silver and gold are *corruptible things*, and that there is a *rust and canker* which eateth up the gold and silver of wicked men. I confesse the hearts of many men are so glewed unto the world, especially when they find all things succeed prosperously with them, that they are apt enough to set up their rest, and to conceit a kind of stedfastnesse in the things they possesse. *Because they have no changes*, saith the Prophet David, *therefore they feare not God*: But yet I say, where the Lord doth not wholly give a man over to heape up treasures unto the last day, to be eaten up with the canker of his own wealth, the soule must of necessity sometime or other happen upon such sad thoughts as these: What ailes my foolish heart thus to eate up it selfe with care, and to rob mine eyes of their beloved sleepe for such things, as to the which the time will come when I must bid an everlasting farewell? Am I not a poore mortall Creature, brother to the Wormes, sister to the Dust? Do I not carry about with me a soule full of corruptions, a skinned full of diseases? Is not my breath in my nostrils, where there is roome enough for it to go out, and possibility never to come in againe? Is my flesh of brasse, or my bones of iron, that I should think to hold out, and without interruption to enjoy these earthly things? Or if they were, yet are not the Creatures themselves subject to period and mortality? Is there not a Moth in my richest garments, a Worme in my tallest Cedars, a Canker and rust in my firmest Gold to corrupt and eate it out? Or if not, will there not come a day, when the whole frame of Nature shall be set on fire, and the Elements themselves shall melt with heat, when that universall flame shall devour all the bags, and lands, and offices, and honours, and treasures, and store houses of worldly men? When Heaven and Hell shall divide the World;

1 Pet. 1. 18.  
James 5. 2.

Psa. 55. 10.

beed

D 3

Heaven;

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Heaven, into which nothing can bee admitted which is capable of Moth or rust to corrupt it, and Hell, into which if any such things could come, they would undoubtedly in one instant bee swallowed up in those violent and unextinguishable flames? And shall I be so foolish as to put my felicity in that which will faile me, when I shall stand in greatest need, to heape up treasures into a broken bagge, to worke in the fire where all must perish? Certainly the soule of a meere worldly man, who cannot find God or Christ in the things he enjoyes, must of necessity be so far from reaping solid or constant comfort from any of these perishable Creatures, that it cannot but ake and tremble, and be wholly surprized with dismall passions, with horrid preapprehensions of its own wofull estate, upon the evidence of the Creatures mortality, and the unavoidable flashes and conviction of its own everlastingnesse.

Now if we consider the various roots of this corruption in the Creature, it will then further appeare unto us, that they are not only mortall, but even momentary and vanishing.

First, by the Law of their Creation they were made subjects to alteration, there was an enmity and reluctancy in their intirest being.

Secondly, this hath beene exceedingly improved by the sinne of man, whose evill, being the Lord of all Creatures, must needs redound to the misery and mortality of all his retinue. For it was in the greater World, as in the administration of a private Family, the poverty of the Master is felt in the bowels of all the rest; his shame and dishonour runs into all the members of that Society. As it is in the naturall body, some parts may be distempered and ill-affected alone, others not without contagion on the rest; a man may have a dimme eye, or a withered arme, or a lame foot, or so impeded a tongue without any danger to the parts adjoyning; but a lethargie in the head,

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head, or an obstruction in the Liver, or a dyspepsie and indisposition in the stomach diffuseth universall malignity through the body, because these are soveraigne and architectonicall parts of man : so likewise is it in the great and vast body of the Creation. However other Creatures might have kept their evill, if any had been in them, within their owne bounds, yet that evill which man, the Lord and head of the whole, brought into the world, was a spreading and infectious evill, which conveyed poyson into the whole frame of Nature, and planted the seed of that universall dissolution which shall one day deface with darknesse and horreur the beauty of that glorious frame which wee now admire. It is said, that when *Corah, Dathan, and Abiram* had provoked the Lord by their rebellion against his servants to inflict that fearefull destruction upon them, the earth opened her mouth and swallowed not only them, but *all the houses, and men, and goods that appertained to them.* Now in like manner the heaven and earth and all inferiour Creatures did at first appertaine to *Adam*: the Lord gave him the free use of them, and dominion over them, when therefore man had committed that notorious rebellion against his maker, which was not only to aspire like *Corah* and his associates to the height and principality of some fellow creature, but even to the absolutenesse, wisdom, power, and independency of God himself: no marvel if the wrath of God did together with him seize upon his house, and all the goods that belonged unto him, bringing in that confusion & disorder which we even now see doth break asunder the bonds and ligaments of nature, doth unjoynt the confederacies and societies of the dumbe Creatures, and turpeth the armies of the Almighty into mutinies and commotion, which in one word hath so fast manieled the world in the *bondage of corruption*, as that it doth already groane and linger with paine under the sin of man, and the curse of God, and will at last breake forth into that

Num. 16. 32.

Rom. 8. 11.

2 Pet. 3. 10.

Arist. Polit. l. 5.  
cap. 1. 10.Rom. 1. 18.  
Joel 2. 30.

Zeph. 1. 5.

Psal. 11. 6.  
Psal. 18. 12.  
Ier. 4. 23. 28.  
Esay 13. 10.  
Euseb. Hist. l.  
3. cap. 8. &  
Joseph. de bello  
Iudaico. l. 7.  
cap. 12.

that universall flame which will melt the very Elements of Nature in their primitive confusion. Thus wee see besides the created limitednesse of the Creature, by which it was utterly unsutable to the immortall desires of the soule of man, the sinne of man hath implanted in them a secret worme and rottennesse which doth set forward their mortality, and by adding to them confusion, enmity, disproportion, sedition, inequality (all the seeds of corruption) hath made them, not only as before they were mortall, but which addes one mortality to another, even momentary and vanishing too. When any Creature loseth any of its native and created vigour, it is a manifest signe that there is some secret sentence of death gnawing upon it. The excellency of the Heavens wee know is their light, their beauty, their influences upon the lower world, and even these hath the sinne of man defaced. Wee find when the Lord pleaseth to reveale his wrath against men for sinne in any terrible manner, he doth it from heaven; *There shall be wonders in the Heaven, bloud, and fire, and pillars of smoake, the Sunne shall be turned into darknesse, and the Moone into bloud; and the day of the Lord is called a day of darknesse, and gloominesse, and thick darknesse.* How often hath Gods heavy displeasure declared it selfe from Heaven in the confusion of nature? *in storms and horrible tempests? in thick clouds and darke waters? in arrowes of lightning and coales of fire? in blacknesse and darknesse?* In brimstone on Sodome, in a flaming sword over Jerusalem, in that fearefull Starre of fire to the Christian World of late yeares, which hath kindled those wofull combustions, the flames whereof are still so great as that we our selves, if wee looke upon the merits and provocations of our sins, may have reason to feare, that not all the Sea betweene us and our neighbours can bee able to quench till it have scorched and singed us? Wee find likewise by plaine experience how languide the seeds

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of life, how faint the vigour either of heavenly influences or of sublunary and interiour agents, are growne, when that life of men, which was wont to reach to almost a thousand yeares, is esteemed even a miraculous age, if it bee extended but to the tenth part of that duration. We need not examine the inferiour Creatures which we find expressly cursed for the sinne of man with Thornes and Briars (the usuall expression of a curse in Scripture.) It we but open our eyes and looke about us, wee shall see what paines husbandmen take to keep the earth from giving up the Ghost, in opening the veines thereof in applying their Soile and Marle as so many Pills or Salves as so many Cordials and preservatives to keep it alive, in laying it asleep, as it were, when it lyeth fallow every second or third year, that by any means they may preserve in it that life, which they see plainly approaching to its last gaspe.

Thus you see how besides the originall limitednesse of the Creature there is in a f. corid place a Moth or Cancker by the infection of sinne begotten in them, which hastens their mortality, God ordering the second causes so amongst themselves, that they exercising enmity one against another may punish the sinne of man in their contentions, as the Lord stirred up the Babylonians against the Egyptians to punish the sinnes of his owne people. And therefore wee find, that the times of the Gospell, when holinesse was to be more universall, are expressed by such figures as restore perfection and peace to the Creatures. *The earth shall be fat and plenteous, there shall be upon every high hill Rivers and Streames of water, the light of the Moone shall be as the light of the Sunne, and the light of the Sun sevenfold, as the light of seven dayes.* And againe, *the Wolfe shall dwell with the Lambe, and the Leopard shall lye downe with the Kid, and a Calf, and a young Lion, and a Fattling together, &c.* Which places though figuratively to be understood, have yet me thinks thus

Gen. 3. 17, 18.  
Hos. 10. 8.  
Esay 34. 13.

Jer. 43. 8. 13

Esay 30. 13.

Esay 11. 6, 7.  
Joel 3. 18.  
Amos 9. 13.



thus much of the Letter in them, to assure us that what ever blemish since the Creation any of those glorious heavenly bodies are either in themselves, or by interposition of foggy vapours subject unto, what ever enmities and destructive qualities enrage one beast against another, they are all of them the consequents of that sinne, which nothing can remove but the Gospell of Christ. And this is that univerfall contagion which runneth through the whole frame of Nature into the bowels of every Creature.

But yet further, in a third place, there is a particular ground of this mortality to many men, namely, *the particular curse upon that place or creature which men enjoy.* For as a piece of oak besides the naturall corruptiblenesse of it, as it is a body compounded of contrary principles, whereby it would of it selfe at last returne to its dust againe, may further have a worme like *Jonah* his Gourd eating out the heart of it, and by that meanes hastening its corruption: and yet further besides, that may be presently put into the fire, which will make a more speedy ridance than either of the former: Or as in the body of a man, besides the generall consumption, which lingringly feedeth upon the whole, each particular member may have a particular disease which may serve to hasten that corruption to it self, which the other threatens to the whole: so may it be, and is often in the Creatures of God. Besides their naturall finitenes, and their general bondage of corruption, which by a hidden & insensible insinuation doth emaculate the vigor and strength of the Creatures, there may be a *particular Curse*, which may serve speedily to hasten that decay, which, without any such concurrence, would have made haste enough to leave the possessors of them in everlasting penury. *I will be unto Ephraim as a moth, and to the house of Judah as rottennesse*, saith the Lord. That is Gods first instrument of mortality, whereby he will certainly, though indeed lingringly, consume a thing.

Quodcumque  
nunc nascitur  
mundi ipsius  
senectute dege-  
nerat, ut nemo  
mirari debeat  
singula in mun-  
do capisse defi-  
cere, cum totus  
ipse jam mun-  
dus in defestio-  
ne sit Cyprian  
cont. Dem.  
Hof. 5. 12.

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thing. But now if for all this when the Moth secretly consumes him, so that he seeth his sicknesse & feeleth his wound, he will yet trust in his own counsels and confederacies, sacrifice to his owne net, go to *Assyria* or King *Jareb* for succour, *I will then be unto Ephraim as a Lyon*, in a more sudden and swift destruction. As he: dealeth thus with men, so with the things about them too, first he puts a Moth into them, rust in our gold, canker in our silver, heartlesnesse in our earth, faintness in the influences of Heaven; and if notwithstanding all this men will still trust in the Cisterne, God will put holes into it too, which shall make it runne out as fast as they fill it; hee will give wings to their money, encrease the occasions of expence: and if they clip their wings, that they fly not away, he will make holes in the bottome of their bags that they shall drop away: hee will not only send a *Moth and rust* which shall in time eat them out, but hee will send a *Thiefe* upon them too, which shall suddenly breake through and carry them away. So many steps and gradations are there in the mortality of the creature, when God pleaseth to adde his curse unto them for sin. *As for Ephraim, saith the Lord, their Glory shall fly away like a Bird, from the birth, and from the wombe, and from the conception.* Observe the gradations of mortality in the best blessings we enjoy, in our very glory, namely our children, which are called an Inheritance and reward to take away shame from their Parents. They shall flye away like a Bird, that notes the swiftnesse of the Judgement, and that first from the birth; as soone as they are borne the murtherer shall destroy them: yea, from the wombe; before they be borne they shall perish, nothing of them shall be enjoyed but the hope, and if that be too much, here is a degree as low as can be, from the very conception they shall miscarry and prove abortive. *I will smite the winter-house and the summer-house, the houses of Ivory and the great houses shall have an end.* If  
the

Prov. 23. 5.  
Eccl. 5. 12.

Hig. 1. 6.

Hos. 9. 11.

Psa. 127. 3. 5.

Amos 3. 15.

Amos 4.  
Pla. 39. 11.

Zach. 5. 4.

Lev. 14 35. 55.

James 9. 1.

Hab. 2. 6 7.  
Prov. 10. 3.

Job 20. 28.

Psal. 73. 18, 19.

Prov. 10. 7.

Amos 4. 7.

Verse 9.

the Lord undertake to smite; if he send abroad the fire of his wrath, it shall seize on those palaces and great houses which men thought should have endured unto all generations. For that *Flying roie*, importing Judgement decreed, and sudden, which was sent over the whole earth against the Thief and the Swearer, did not only smite the man, but his house, and like a Leprosie consume the very timber and stones thereof. Therefore we read in the Leviticall Law of Leprosies, not in men only but in houses, and garments, intimating untous, that sinne derives a contagion upon any thing that is about us, and like Ivy in a wall, or that wild *Caprificum*, will get rooting in the very substance of the stone in the wall, and breake it asunder. Whatever it is that men can find out under the Sun to fasten their hearts upon for satisfaction and comfort, this Leprosie will defile it, and eate it out. If silver and gold, besides their secret rust and proper corruption, the Lord can make the Thiefe rise up suddenly, and bite the possessors, and so unlade them of their thick clay: If Reall substance and encrease, the Lord casteth away, saith the wise man, *the substance of the wicked, and the increase of his house*, saith Job, *shall depart and flow away*. If greatnesse and high places, the Lord can put Ice under their feet, make their places slippery, and subject to a momentary desolation: If a great name and glory, the Lord cannot only suffer time and ignorance to draw out all the memory of a man, but can presently rot his name from under heaven: If Corne and the fruits of the Earth, the Lord can kill it in the blade by withholding raine three moneths before the Harvest: Hee can send a Thiefe, a Caterpillar, a Palmer-worme to eate it up. If it hold out to come into the barne, even there he can blow upon it and consume it like chaffe. However men think, when they have their Corne in their houses, and their Wine in their Cellars they are sure and have no more to do with God, yet he can take away the chaffe and life of

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it in our very houses; Yea when it is in our mouths and bowels, he can send leanenesse and a curse after it. *Awake ye Drunkards, and howle ye drinkers of wine,* saith the Prophet, *because of the new wine, for it is cut off from your mouths.* The Lord could deferre the punishment of these men till the last day, when undoubtedly there will be nothing for them to drinke but that *Cup of the Lords right hand*, as the Prophet calls it: a Cup of fury and trembling, a Cup of of sorrow, astonishment, and delolation; a Cup which shall make all that drinke thereof to be moved and mad, to be drunken and fall, and spue, and rise up no more, even that fierce and bitter indignation in the pouring out of which the Lord shall put to his right hand, his strong arme, not only the terrour of his presence, but the glory of his power: I say, the Lord could let drunkards alone till at last they meet with this Cup, (which undoubtedly they shall doe, if there bee either truth in Gods Word, or power in his right hand, if there be either Justice in heaven, or fire in hell,) till with *Belshazzar* they meet with dregs and trembling in the bottom of all their Cups: but yet oftentimes the Lord smites them with a more sudden blow, snatcheth away the Cup from their very mouths; and so makes one curse anticipate and prevent another. Though *Haman* and *Achitophel* should have lived out the whole thread of their life, yet at last their honour must have laine downe in the dust with them; Though *Judas* could have lived a thousand yeares, and could have improved the reward of his Masters blood to the best advantage that ever Usurer did, yet the rust would at last have seized upon his bags, and his money must have perished with him: but now the Lord sets forward his Curse, and that which the moth would have been long in doing, the gallows dispatcheth with a more swift destruction. Thus as the body of a man may have many summons and engagements unto one death, may labour at once under many desperate

Psa. 78. 30, 31.

Iecl 1. 5.

Hab. 2. 16.

Isa. 51. 7, 22

Ezek. 23. 33.

Ier. 25. 16, 27.

Efs. 6. 8.

2 Thes. 1. 9.

desperate diseases, all which by a malignant conjunction must needs hasten a mans end (as *Caesar* was stabbed with thirty wounds; each one whereof might have served to let out his soule) to the creatures of God labouring under a manifold corruption, do, as it were, by so many wings post away from the Owners of them, and for that reason must needs be utterly disproportionable to the condition of an Immortall soule.

Now to make some Application of this particular before we leave it: This doth first discover and shame the folly of wicked worldlings, both in their opinions and affections to earthly things. Love is blinde, and will easily make men believe that of any thing which they could wish to bee in it: and therefore, because wicked men wish with all their hearts, for the love they beare to the creatures, that they might continue together for ever, the Devill doth at last so deeply delude them, as to thinke that they shall continue for ever. Indeed in these, and in the generall, they must needs confesse *that one generation commeth, and another goeth*: but in their owne particular they can never assume with any feeling and experimentall assent the truth of that generall to their owne estates: And therefore what-ever for shame of the world their outward professions may be, yet the Prophet *David* assures us, *That their inward Thoughts, their own retired contrivances and resolutions are, that their houses shall endure for ever, and their dwelling places to all generations*; and upon this Immortality of stones and monuments they resolve to rest. But the Psalmist concludes this to bee but brutish and notorious folly, *This their way is their folly, they like sheep are laid downe in their graves, and death feeds upon them*. And indeed what a folly is it for men to build upon the sand, to erect an Imaginary fabrick of I know not what Immortality which hath not so much as a constant subsistence in the head that contrives it? What man will ever goe about

at ones sublimity

86 25

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Thou shalt not sur-  
vive -  
and he died -  
delusion of the  
Devil -

Eccles. 1. 4.

Psal. 49. 11.

about to build an house with much cost (& when he hath done, to inhabit it himself) of such rotten and inconsistent materials, as will undoubtedly within a yeare or two after fall upon his head, and bury him in the ruines of his owne folly? Now then, suppose a man were Lord of all the World, and had his life co-extended with it, were furnished with wildome to mannage, and strength to run thorow all the affaires incident to this vast frame, in as ample a measure as any one man for the government of a private Family: yet the Scripture would assure even such a man, that there will come a day in which the heavens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt up, and that there is but one houre to come before all this shall be, *Behold, now this is the last houre*: And what man upon these termes would fix his heart, and ground his hopes upon such a tottering bottom, as will within a little while crumble into dust, and leave the poore soule, that rested upon it, to sinke into hell? But now when we consider that none of us labour for any such inheritance, that the extremity of any mans hopes can be but to purchase some little patch of earth, which to the whole World cannot beare so neare a proportion, as the smallest mole-hill to this whole habitable earth; that all we toyle for is but to have our load of a little thick clay, as the Prophet speakes, that when we have gotten it, neither wee nor it shall continue till the universall dissolution, but in the midst of our dearest embracements we may suddenly be pulled asunder, and come to a fearefull end, it must needs be more than brutish stupidity for a man to weave the Spiders webs, to wrap himselfe up from the consumption determined against the whole earth, in a covering that is to infinitely too short and too narrow for him. Wee will conclude this particular with the doome given by the Prophet *Jeremy*, *As the Partridge sitteth on eggs and hatcheth them not,*  
(the

2 Pet. 3. 7, 10.

1 Joh. 2. 18.

Esay 59. 5.

Esay 28. 10.

Ier. 17. 11.



(hee is either caught by the fowler, or her eggs are broken) *so he that getteth riches, and not by right, shall leave them in the midst of his daies, and in the end shall be a foole.*

Ier. 12. 2.

Secondly, this serveth to justifie the wisdom and providence of God in his proceedings with men: The wicked here provoke God, and cry aloud for vengeance on their own head, and the Lord seemes to stop his eares at the cry of sinne, and still to load them with his blessings, *He maketh their way to prosper, they take root, and grow, and bring forth fruit:* they shine like a blazing Comet, and threaten ruine to all that look upon them; they carry themselves like some Tyrant in a Tragedy, that scatters abroad death with the sparkles of his eyes, and darts out threats against the heaven above him; they are like *Agag* before *Samuel*, clothed very delicately, and presume that there is no bitterness to come. And now the impatiency of man, that cannot resolve things into their proper issues, that cannot let iniquity ripen, nor reconcile one day and a thousand yeares together, begins to question Gods proceedings, and is afraid lest the World bee governed blindfold, and blessings and curses throwne confusedly abroad for men as it were to scamble and to scuffle for them. But our God who keepeth times and seasons in his owne power, who hath given to every Creature under the Sunne limits which it shall not exceed, hath set bounds unto sinne likewise wherein to ripen. The Starres howsoever they may bee sometimes eclipsed, have yet a fixed and permanent subsistency in their Orbes; but these Comets though they rise with a greater traine and streame of light, yet at last vanish into ashes, and are seen no more: the Tyrant though in two or three Acts or Scenes hee revell, and disturbe the whole business, yet at last hee will goe out in bloud and shame: even so, though wicked men flourish and oppress, and provoke God every day, and rage

rage like the sea, yet the Lord hath set their bounds which they shall not passe, they have an appointed time to take their fill of the Creature, and then when they have glutted & cloy'd themselves with excess, when their humours are growne to a full ripenesse, the Lord will temper them a portion of his wrath, which shall make them turne up all againe, and shamefull spuing shall be on their glory. *Thus saith the Lord, For thre transgressions and far foure, I will not turne away the punishment of Damascus and those other Cities.* So long as the wicked commit one or two iniquities, so long I forbear, and expect their repentance; but when they proceed to three, and then adde a fourth, that is, when they are come to that measure of sinne which my patience hath prefixed, then I will hasten my revenge, and not any longer turne away the punishment thereof. In the fourth generation, saith God to *Abraham*, thy posterity shall come out of the Land where they shall be strangers, and shall inherit this Land, *for the iniquity of the Amorites is not yet full.* There is a time when sinne grows ripe and full, and then the sickle comes upon it. When the Prophet saw a basket of *Summer fruits*, that were so ripe as that they were gathered of the tree, (which was a type of the sinnes of Gods people, which are sooner ripe than the sinnes of Heathen that knew him not, becaule they have the constant light and heat of his Word to hasten their maturity) then, saith the Lord, *The end is come upon my people, I will not passe by them any more, I will have no more patience towards them.* *Jeremy, what seest thou? I see the rod of an Almond-tree. Thou hast well seen,* saith the Lord, *for I will hasten my Word to performe it.* When men hasten the maturity of sinne like the blossomes of an Almond-tree (which come soonest out) then saith the Lord, will I hasten the Judgements which I have pronounced. We read in the Prophet *Zachary* of an *Ephab*, a measure whereinto all the wickednesse of that people,

Psal. 124 5.

Hib. 2. 16.

Amos 1 2.

Gen. 15. 16.

Amos 8, 1, 2.

Jer. 11, 12.

Zech. 5, 6, 7, 8,  
9, 10, 11.

Isa. 5. 13.

Mat. 13. 30.

Esa. 63. 3.

Lam. 3. 15.

Hos. 6. 7.

Esa. 26. 11.

Esa. 41. 25.

Deu. 32. 34, 35

Esa. 65. 6.

Jer. 17. 1.

Hos. 13.

Jer. 2. 22, 24.

H. g. 2. 18.

Gen. 6. 3.

H. s. 5. 7.

Hos. 10. 15.

figured by a woman, shall be thrown together, and when this measure of sinnes is full to the brimme, then there is a masse of Lead importing the firmenesse, immutability, and heaviness of Gods Decree and Counsell, which seales up the Ephah, never more to have any sinne put into it, and then come two women with wind in their wings, which are the executioners of Gods swift and ir-reversible fury, and carry the Ephah between heaven and earth, intimating the publike declaration of the righteous Judgements of God, into the Land of Shinar, to build it there an house, denoting the constant and perpetuall habitation of the wicked in that place of bondage, whither the wrath of God shall drive them (for building of houses argues an abiding.) *Put you in the sickle, for the harvest is ripe; come get you downe, for the presse is full, the Fats overflow, for the wickednesse is great.* The revenge of sin is here and else-where compared to reaping, & treading the wine-presse; and the greatnesse of sin is here called the ripenesse of the harvest; and the overflowing of the Fats; to shew unto us that there is a time & measure of sinne, beyond which the Lord will not deferre the execution of his vengeance. There are *daies of visitation and recompence for sinne*, which being come, Israel which would not know before, shall know, that God keeps their sinnes in store sealed up amongst his treasures; and that therefore their foot shall slip *in due time*, namely, *in the day of their calamity*, or in their *moneth*, as the Prophet speaks. As Gods blessings have a punctuall time, *from the foure and twentieth of the ninth moneth*, from this day I will blesse you: so likewise have his Judgements too. The dayes of man shall bee *an hundred and twenty yeares* to the old World: nor are yeares only, but even moneths determined with him. Now shall a *moneth devour* them with their portions, to idolatrous Israel. Nor moneths only, but dayes, and parts of dayes; *In a morning* shall the King of Israel be cut off, his destruction

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ction shall bee as sudden as it is certaine. The wicked plotteth against the just, and gnasheth upon him with his teeth: but though hee plot, hee shall not prosper, though he gnash with his teeth, he shall not bite with his teeth, for the Lord shall laugh at him, because he seeth that *His Day* is comming. So much mischief as he can doe within the compasse of his chaine, the Lord permits him to do; but when he is come to *His Day*, then all his thoughts and projects perish with him. Excellently hath holy *Job* stated the Point, with whom I meane to conclude, *Their good*, saith he, *is not in their Hand*. Riot it indeed they do, and take their fill of pleasure for a time, as the fish of the bait, when he hath some scope of line given him to play; but still their Good, their Time, their line is in Gods hand, they are not the Lords of their own lives and delights. God layeth up his iniquity for his children, that is, the Lord keeps an exact account of his sinnes, which haply he will repay upon the heads of his children, however hee himselfe shall have no more pleasure in his house after him, when once the *number of his months* is cut off in the midst; and in the meane time however he be full of strength, wholly at ease and quiet, yet saith he, *The wicked is reserved to the day of destruction*; He is but like a prisoner shackled peradventure in fetters of gold, but hee shall bee brought forth to the day of wrath, and though hee could rise out of the grave before Christs Tribunall, as *Agag* appeared before *Samuel* delicately clothed, yet the sword should cut him in peeces, and bitterness should overtake him. Thus wee see how infinitely unable the Creature shall bee to shelter a man from the Tribunall of Christ, and how wise, just, & wonderfull the Lord is in the administration of the World, in bearing with patience the vessels of wrath fitted to destruction, and suffering them to muster up his owne blessings against himselfe.

Lastly, this must serve for a needfull Caution to us, to

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take

Psal. 37. 17.

Job 21. 16.

*Solatia misero-  
rum non gaudia  
beatorum.* Aug.  
*Epist.* 119.  
*Imaginaria in  
seculo & nihil  
veri.* Tertul.  
*de coron. myk.* 13.

take heed of deifying the Creatures, and attributing that Immortality to them which they are not capable of. But in as much as they are only for present refreshment in this vale of misery, and have no matter of rest and abiding happiness in them, not to looke on them with an admiring or adoring eye, but to use them with such due correctives as become such mortall and meane things.

First, in using the Creature, be sure thou keepe thine intellectualls untainted; for earthly things are apt to cast a filme over mens eyes, and to misguide them into corrupt apprehensions and presumptions of them. We find nothing more frequent in the Prophets, than to upbraid the people with their strange confidences which they were wont to rest upon against all the judgements which were denounced against them, by objecting their weaknesse, greatnesse, strong confederacies, inexpugnable munitions, their nests in the clouds, and their houses amongst the Starres: they could never be brought to repent for sinne, or to tremble at Gods voice, till they were driven off from these holds. A man can never bee brought to God till he forsake the Creature, a man will never forsake the Creature till he see vanity in the Creature. *Turne away mine eyes from beholding vanity.* David intimates that a man can never heartily pray against fixing his affections on earthly things, till hee bee really and experimentally convinced of the vanity of them, This rule Solomon observes to withdraw the desires of young men, who have strongest affections, and smallest experience of the deceit of worldly things. Though thou rejoyce and cheere up thy selfe, and walk in the waies of thine heart, and in the sight of thine eyes, yet *Know thou that for all these things God will bring thee to judgement:* a time will come when thou shalt be stripped of all these, when they shall play the fugitives, and the yeares of darknesse shall draw nigh, when thou shalt say, I have no pleasure in them :

*Ecc.* 1. 1. 9.

them: and then the Lord will revenge thy great ingratitude in forgetting and despising him amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him upon a corruptible Creature. In the Roman Triumphs, the Generall or Emperour, that rode in honour thorow the City with the principall of his enemies bound in chaines behind his Chariot, had alwaies a servant running along by him with this corrective of his glory, *Respicere post te, hominem memento te.* Look behind thee, and in the persons of thine enemies learne that thou thy selfe art a man subject to the same Casualties and dishonours with others: Surely, if men, who had nothing but the Creatures to trust to, being Aliens from the Covenant of Promise, and without God in the world, had yet so much care to keep their judgements sound touching the vanity of their greatest honours, how much more ought Christians, who professe themselves heires of better and more abiding Promises? But especially arme thy selfe against those vanities which most easily beset and beguile thee: apply the Authority of the Word to thine owne particular sicknesse and disease, treasure up all the experiences that meet thee in thine own course, or are remarkable in the lives of others, remember how a moment swallowed up such a pleasure, which will never returne againe, how an indirect purchase embitter'd such a preferment, and thou never didst feelee that comfort in it, which thy hopes and ambitions promised thee, how a frowne and disgrace at another time dashed all thy contrivances for further advancement, how death seized upon such a friend, in whom thou hadst laid up much of thy dependance and assurances, how time hath not only robbed thee of the things, but even turned the edge of thy desires, and make thee loath thy wanted Idols, and looke upon thy old delights, as *Ammon* upon *Tamar*, with exceeding hatred, But above, all address

Tertul. *Apolo-*  
*log. cap. 33.*  
*Brisson de For-*  
*mial. lib. 4.*  
*Augustus no-*  
*lucino visu si-*  
*pem quotannis*  
*die certo emen-*  
*dicabat à popu-*  
*lo cavum ma-*  
*num assis poti-*  
*genibus præ-*  
*b. ns Sueton.*  
*in Aug. c. 91.*



*Solatia misero-  
rum non gaudia  
beatorum. Aug.  
Epist. 119.  
Imaginaria in  
seculo & nihil  
veri. Terrul. de  
coron. milt. 13.*

take heed of desiring the Creatures, and attributing that Immortality to them which they are not capable of. But in as much as they are only for present refreshment in this vale of misery, and have no matter of rest and abiding happiness in them, not to looke on them with an admiring or adoring eye, but to use them with such due correctives as become such mortall and meane things.

First, in using the Creature, be sure thou keepe thine intellectualls untainted; for earthly things are apt to cast a filme over mens eyes, and to misguide them into corrupt apprehensions and presumptions of them. We find nothing more frequent in the Prophets, than to upbraid the people with their strange confidences which they were wont to rest upon against all the judgements which were denounced against them, by objecting their weaknesse, greatnesse, strong confederacies, inexpugnable munitions, their nests in the clouds, and their houses amongst the Starres: they could never be brought to repent for sinne, or to tremble at Gods voice, till they were driven off from these holds. A man can never bee brought to God till he forsake the Creature, a man will never forsake the Creature till he see vanity in the Creature. *Turne away mine eyes from beholding vanity.* David intimates that a man can never heartily pray against fixing his affections on earthly things, till hee bee really and experimentally convinced of the vanity of them. This rule *Solomon* observes to withdraw the desires of young men, who have strongest affections, and smallest experience of the deceit of worldly things. Though thou rejoyce and cheere up thy selfe, and walk in the waies of thine heart, and in the sight of thine eyes, yet *Know thou that for all these things God will bring thee to judgement:* a time will come when thou shalt be stripped of all these, when they shall play the fugitives, and the yeares of darknesse shall draw nigh, when thou shalt say, I have no pleasure in them:

*Ecc. 1. 1. 9.*

them: and then the Lord will revenge thy great ingratitude in forgetting and despising him amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him upon a corruptible Creature. In the Roman Triumphs, the Generall or Emperour, that rode in honour thorow the City with the principall of his enemies bound in chaines behind his Chariot, had alwaies a servant running along by him with this corrective of his glory, *Respece post te, hominem memento te*. Look behind thee, and in the persons of thine enemies learne that thou thy selfe art a man subject to the same Casualties and dishonours with others. Surely, if men, who had nothing but the Creatures to trust to, being Aliens from the Covenant of Promise, and without God in the world, had yet so much care to keep their judgements sound touching the vanity of their greatest honours, how much more ought Christians, who professe themselves heires of better and more abiding Promises? But especially arme thy selfe against those vanities which most easily beset and beguile thee: apply the Authority of the Word to thine owne particular sicknesse and disease, treasure up all the experiences that meet thee in thine own course, or are remarkable in the lives of others, remember how a moment swallowed up such a pleasure, which will never returne againe, how an indirect purchase embitter'd such a preferment, and thou never didst feelee that comfort in it, which thy hopes and ambitions promised thee, how a frowne and disgrace at another time dashed all thy contrivances for further advancement, how death seized upon such a friend, in whom thou hadst laid up much of thy dependance and assurances, how time hath not only robbed thee of the things, but even turned the edge of thy desires, and make thee loath thy wanted Idols, and looke upon thy old delights, as *Ammon* upon *Tamar*, with exceeding hatred, But above, all address

Tertul. *Apolo-*  
*log. cap. 33.*  
*Briffon de For-*  
*mul. lib. 4.*  
*Augustus na-*  
*lurno visu si-*  
*pem quotannis*  
*die certo emen-*  
*dicabat à popu-*  
*locavam ma-*  
*num affes porri-*  
*gentibus pre-*  
*b. ns Sueton.*  
*in Aug. c. 91.*

thy selfe to the Throne of Grace, and beseech the Lord  
 so to sanctifie his Creatures unto thee, as that they may  
 not bee either theeves against him to steale away his hon-  
 our, or snares to thee to entangle thy soule. Wee will  
 conclude this first Direction with the words of the Apo-  
 stle: *The time is short: It remaineth that both they that*  
*have wives be as though they had none, and they that weep*  
*as though they weep'd not; and they that rejoyce as though*  
*they rejoyced not; and they that buy as though they posses-*  
*sed not, and those that use this world as not abusing it,* that  
 is, as not to bee drowned and smothered in the busines-  
 ses of this life, as if there were any fundamentall and solid  
 utility in them; For, saith hee, *The fashion of this world*  
*passeth away.* The Apostles exhortation is beset at both  
 ends with the same enforcement from whence I have  
 raised mine. First, *The time is short;* The Apostle, as  
 the Learned conceive, useth a Metaphor from Sailes or  
 Curtens, or Shepheard tents (as *Ezekiel* makes the com-  
 parison) such things as may be gathered up together into  
 a narrow roome. Time is short, that is, That time which  
 the Lord hath spread over all things like a Saile, hath now  
 this five thousand yeares been rolling up, and the end is  
 now at hand, as Saint *Peter* speakes; the day is approach-  
 ing when time shall bee no more. And so the words  
 in the originall will beare it, *ὁ καιρὸς οὐρανίου ὁ το-  
 νος ἔστιν.* The remainder of time is short, or time is short  
 for so much as yet remaineth of it to be folded up, and  
 therefore we ought so to behave our selves as men that  
 have more serious things to consider of, as men that are  
 very neere to that everlasting haven, where there shall be  
 no use of such Sailes any more. And in the Apostles close  
 the same reason is farther yet enforced: *For the fashion of*  
*this world passeth away:* *ἡ γὰρ* The figure, intimating that  
 there is nothing of any firmenesse or solid consistency in  
 the Creature, it is but a surface, an outside, an empty pro-  
 mise, all the beauty of it is but skin deepe; and then  
 that

1 Cor. 7. 29.

Esa. 38. 12.

1 Pet. 4. 7.

that little which is desirable and precious in the eyes of men ( which the Apostle calls, *The lust of the world*, 1 Jo. 2. 17. ) *vanishes*, It passeth away, and is quickly gone. The word, as the learned differently render it, hath three severall Arguments in it to expresse the Apostles exhortation.

1 *It deceives or conzents*, and therefore use it as if you used it not, use it as a man in a serious businesse would use a false friend that proffers his assistance, though his protestations be never so faire, yet so imploy him as that the businesse may be donethough he should faile thee.

2 *Transversums agit*, it carries a man headlong, the lusts of the world are so strong and impetuous, that they are apt to inflame the desires, and even violently to carry away the heart of a man; and for this cause likewise use it as if you used it not, ingage your self as little upon it as you can, do as Mariners in a mighty wind, hoise up as few sailes, expose as few of thy affections to the rage of worldly lust as may be: beware of being carried where two seas meet, as the ship wherein *Paul* suffered shipwreck, I meane, of plunging thy selfe in a confluence of many boisterous and conflicting businesses, lest for thine inordinate prosecution of worldly things the Lord either give thy Soule over to suffer shipwreck in them, or strip thee of all thy lading and tackling, break thine estate all to peeces, and make thee glad to got to heaven upon a broken plank.

3 The fashion of this world passeth over, it doth but go along by thee and salute thee, and therefore use it as if thou usedst it not; doe to it as thou wouldest doe to a stranger whom thou meetest in the way, he goes one way and thou another; salute him, stay so long in his company till from him thou have received better instructions touching the turnings and difficulties of thine own way, but take heed thou turne not into the way of the Creature, lest thou lose thine own home.

Secondly, Get an eye of Faith, to look Through and Above

*Eye of Faith*

## The Vanity of the Creature.

above the Creature. A man shall never get to looke off from the world, till hee can looke beyond it. For the Soule will have hold-fast of something, and the reason why men cling so much to the earth, is, because they have no assurance, if they let go that hold of: having any subsistence elsewhere. Labour therefore to get an interest in Christ, to find an everlasting footing in the stedfastnesse of Gods Promises in him, and that will make thee willing to suffer the losse of all things, it will implant a kind of hatred and dis-estimation of all the most precious endearments which thy soule did feed upon before. Saint Peter saith of wicked men, that they are *purblind*, they cannot see as farre off; they can see nothing but that which is next them, and therefore no marvell if their thoughts cannot reach unto the End of the Creature. There is in a dimme eye the same constant and habituall indisposition which sometimes happeneth unto a sound eye by reason of a thick mist; though a man bee walking in a very short lane, yet he sees no end of it: and so a naturall man cannot reach to the period of earthly things, death and danger are still a great way out of his sight, whereas the eye of faith can looke upon them as already expiring, and through them looke upon him who therefore gives the Creatures unto us, that in them wee might see his power and taste his goodnesse. And nature it selfe mee thinks may seeme to have intended some such thing as this in the very order of the Creatures. Downewards a mans eye hath something immediately to fixe on: All is shut up in darknesse save the very surface, to note that we should have our desires shut up too from those earthly things which are put under our feet, and hid from our eyes, and buried in their owne deformity. All the beauty, and all the fruit of the earth is placed on the very outside of it, to shew how short and narrow our affections should bee towards it. But upwards the eye finds scarce any thing to bound it,

2. Pct. 1, 9.

liked men blind

၂၀၁၇ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့  
နေပြည်တော်၊ မြန်မာနိုင်ငံတော်  
အစိုးရတော်၊ ပြည်ထောင်စု  
ဝန်ကြီးရုံး၊ ဝန်ကြီးရုံးအတွင်း  
ဝန်ကြီးရုံးအတွင်း

Arift. Rbet. l. 2.

Eye of Faith

is ege was  
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all is transparent and diaphanous; to note how vast our affections should bee towards God, how endlesse our thoughts and desires of his kingdome, how present to our faith the heavenly things should be, even at the greatest distance. The Apostle saith, That Faith is the *Substance of things hoped for*, that it gives being and present subsistency to things farre distant from us, makes those things which in regard of naturall causes are very remote, in regard of Gods promises to seeme hard at hand. And therefore though there were many hundred yeares to come in the Apostles time, and for ought wee know, may yet be to the dissolution of the world, yet the Apostle tels us that even then it was the last houre; becau<sup>e</sup> faith being Able distinctly to see the truth and promises of God, and the endlesnesse of that life which is then presently to be revealed, the infinite excessse of vastnesse in that, made that which was otherwise a great space seem even as nothing, no more in comparison than the length of a Cane or Trunke, through which a man looks on the heavens, or some vast Country. And ever the greater magnitude and light there is in a body, the smaller will the *medium* or distance seeme from it; the reason why a perspective glasse draws remote objects close to the eye, is because it multiplies the *species*. Wee then by faith apprehending an infinite and everlasting Glory, must needs conceive any thing through which we looke upon it to be but short & vanishing. And therefore though the promises were afarte off in regard of their owne existence, yet the Patriarkes did not only see but embrace them; their faith seemed to nullifie and swallow up all the distance. *Abraham* saw Christs day and was glad, he looked upon those many ages which were betweene him and his promised seed as upon small and unconsiderable distances in comparison of that endlesse glory into which they ran, they were but as a curtain or peece of hangings, which divide one roome in a house from another.

Heb. 11. 1.

Heb. 11. 13.

Ioh. 8.

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Faith  
its pro-  
perts

Abraham saw



Esa. 40. 8.

*Si desunt, non  
per mala opera  
quærantur in  
mundo; si ad-  
sunt, per bona  
opera servantur  
in celo. & pist.*

105.  
Luke 16. 9.

Esa. 58. 10, 11.

ther. Labour therefore to get a distinct view of the height and length, and breadth, and depth, and the unsearchable love of God in Christ; to find in thine owne soule the truth of God in his promises, and that his Word abideth for ever, and that will make the glory of other things to seeme but as grasse.

Lastly, though the Creature be mortall in it selfe, yet in regard of man, as it is an Instrument serviceable to his purposes, and subordinate to the graces of God in him, it may be made of use even for Immortality. To which purpose excellent is that speech of Holy *Austin*, If you have not these earthly goods, saith he, take heed how thou get them by evil works here, and if thou have them, labour by good works to hold them even when thou art gone to heaven. Make you friends, saith our Saviour, of the unrighteous Mammon, that when you faile, they may receive you into everlasting habitations; religious and mercifull use of earthly things makes way to Immortality and Blessednesse. Cast thy bread upon the waters, and after many daies thou shalt find it, It is an allusion unto husbandmen. They do not eat up and sell away all their Corne, for then the world would quickly be destitute, but the way they take to perpetuate the fruits of the earth, is to cast some of it back againe into a fruitfull soyle where the waters come, and then in due time they receive it with encrease; so should we do with these worldly blessings. sow them in the bowels and backs of the poore members of Christ, and in the day of harvest we shall find a great increale, If thou draw out thy soule, to the righteous, and satisfie the afflicted soule, then shall thy light rise in obscurity, and thy darknesse be as the noon day, when thy waters shall not lye unto thee; that happinesse which is falsely promised unto other men, it shall performe unto thee. And so much be spoken touching the great disproportion between the soule of man and the Creature, in regard of the Vanity of it.

The

## The Vexation of the Spirit.

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The next disproportion is in their *Operation*. They are vexing and molesting things. Rest is the satisfaction of every Creature, all the roving and agitations of the Soule are but to find out something on which to rest; and therefore where there is Vexation, there can be no proportion to the soule of man; and *Solomon* tells us, That *All things under the Sun are full of labour, more than a man can utter*. He was not used as an Instrument of the Holy Ghost to speake it only, but to try it too; the Lord was pleased for that very purpose to confer on him a confluence of all outward happinesse, and inward abilities which his very heart could desire, that he at last might discover the utter insufficiency of all created Excellencies to quiet the soul of man. But if we will not beleeve the experience of *Solomon*, let us beleeve the authority of him that was greater than *Solomon*; who hath plainly compared the things and the cares of the earth to *Thornes*, which as the Apostle speakes, *Pierce or bore a man thorow with many sorrows*.

First, They are *Wounding Thornes*; for that which is but a prick in the flesh is a wound in the Spirit: because the Spirit is most tender of smart: and the wise man calls them *Vexation of spirit*. The Apostle tels us they beget many sorrows, and those sorrowes bring death with them. If it were possible for a man to see in one view those Oceans of blood which have been let out of mens veines by this one Thorne: to heare in one noise all the groanes of those poore men, whose lives from the beginning of the world unto these daies of blood wherein we live have been set at faile, and sacrificed to the insatiable ambition of their bloody rulers; to see and hear the endlesse remorse and bitter yellings of so many rich and mighty men as are now in hell, everlastingly cursing the deceit and murder of these earthly Creatures, it would easily make every man with pittie and amazement to beleeve, that the Creatures of themselves, without Christ to

qualifie

Eccl. 1. 8:

*Solomon*  
7

Mat. 13. 22.  
1 Tim. 6. 10.

2 Cor. 7. 10.

qualifie their venome and to blunt their edge, are in good earnest, *Wounding Thorns*.

Secondly, they are *Choking Thorns*; they stifle and keep down all the gracious seeds of the Word, yea the very naturall sprouting of noblenesse, ingenuity, mortality in the dispositions of men. Seed requires emptinesse in the ground, that there may bee a free admission of the raine and influences of the heavens to cherish it: and so the Gospell requires nakednesse and poverty of mind, a sense of our own utter insufficiency to our selves for happinesse, in which sense it is said that the *poore receive the Gospell*. But now earthly things meeting with corruption in the heart are very apt: First, *To fill it*, and secondly, *To swell it*, both which are conditions contrary to the preparations of the Gospell.

Luk. 14. 18, 20.

They *Fill* the heart, First, with *Businesse*. Yokes of oxen, and Farnes, and Wives; and the like contentments take up the studies and delights of men, that they cannot find out any leasure to come to Christ.

1 Ioh. 2. 15.

Secondly, They *Fill* the Heart with *Love*, and the Love of the world shuts out the Love of the Father, as the Apostle speaks. When the heart goes after covetousnesse, the power and obedience of the Word is shut quite out. *They will not do thy words*, saith the Lord to the Prophet, *for their heart goeth after their covetousnesse*. A deare and superlative Love, such as the Gospel ever requires (for a man must love Christ upon such termes as to be ready without consultation or demurre, not to forsake onely, but to hate father and mother, and wife, and any the choicest wordly endeavours for his Gospels sake) I say such a Love admits of no Corrivaky or competition. And therefore the love of the World must needs extinguish the love of the Word.

Ezek 33. 31.

Lastly, They *Fill* the heart with *fear*, of forgoing them; and feare takes off the heart from any thoughts save those which look upon the matter of our feare:

who

when men, who make Gold their confidence, heare that they must forsake all for Christ, and are sometimes happily put upon a trial, they start aside, chuse rather securely to enjoy what they have present hold of, than venture the interruption of their carnall contentments for such things; the beauty whereof the Prince of this world hath blinded their eyes that they should not see. For certainly till the mind be settled to beleve that in God there is an ample recompence for any thing, which we may otherwise forego for him; it is impossible that a man should soundly embrace the love of the truth, or renounce the love of the world.

Secondly, as they Fill, so they *Swell* the Heart too, and by that meanes work in it a contempt and dis-estimation of the simplicity of the Gospell: We have both together in the Prophet, According to their posture so were they Filled; they were filled, and their heart was Exalted; therefore they have forgotten me. Now the immediate child of Pride is self-dependance and a reflection on our own sufficiency, and from thence the next issue is a contempt of the simplicity of that Gospell, which would drive us out of our selves. The Gentiles out of the pride of their owne wisdom counted the Gospell of Christ foolishnesse, & mocked those that preached it unto them: and the Pharisees, who were the learned Doctors of Jerusalem, when they heard Christ preach against earthly affections, out of their pride & covetousnesse *Devised* him, as the Evangelist speaks: Nay, further they stifle the seeds of all noblesse, ingenuity, or common vertues in the lives of men; from whence come oppression, extortion, bribery, cruelty, rapine, fraud, injurious, treacherous, fordid, ignoble courses; a very dissolution of the Laws of Nature amongst men; but from the adoration of earthly things, from that Idoll of covetousnesse which is set up in the heart?

Thirdly, they are *Deceitfull Thorns*, as our Saviour expresseth

Hos. 13. 6.  
Psa. 110. 4.

1 Cor. 1. 23.  
Aq. 17. 32.  
Ier 43. 2.

Luk. 16. 14.

Obad. ver. 33.  
 Hab 2. 9, 10.  
 Ezek. 28. 17.  
 Zeph. 2. 14.  
 Psal. 58. 9.  
 118. 12.

preſſeth it. Let a man in a tempeſt go to a thorne for ſhelter, and he ſhall light upon a theefe in ſtead of a fence, which will teare his fleſh in ſtead of ſuccouring him, and doe him more injury than the evill which he fled from; and ſuch are the Creatures of themſelves, ſo far are they from protecting, that indeed they tempt, and betray us. The pride of thine heart *haſt deceived thee*, thou that dwelleſt in the Cleſts of the Rocks, thou that ſayeſt in thine heart, Who ſhall bring me downe? I will bring thee down, ſaith the Lord to Edom.

Laſtly, they are *vanishing thornes*, nothing ſo apt, nothing ſo eaſie to catch fire, and be preſently extinguiſhed. They are *quenched like a fire of Thornes*.

To conſider yet more diſtinctly the *Vexation* of the Creature, wee will obſerve firſt the *Degrees*; ſecondly, the *Grounds* of it; and thirdly, the *Uſes* which we ſhould put it to.

Eccleſ. 1. 22, 23.

Five *Degrees* we ſhall obſerve of this *Vexation*. Firſt, the Creatures are apt to moleſt the Spirit in the *procuring of them*, even as Thornes will certainly pricke in their gathering. They make *all a mans daies ſorrow*, and *his travell grieve*, they ſuffer not his heart to take reſt in the night, as the Wiſe-man ſpeakes. What paines will men take? What hazards will they run to procure their deſires? Paines of body, plotting of braine, conflicts of paſſions, biting of Conſcience, diſ-reputation amongſt men, ſcourge of tongues, any thing, every thing will men adventure, to obtaine at laſt that which it may be is not a competent reward for the ſmaleſt of theſe *Vexations*. How will men exchange their Salvation, throw away their own mercy, make themſelves perpetuall drudges and ſervitors to the times, fawne, flatter, comply, couple in with the inſtruments or Authors of their hopes, hazard their owne blond in desperate undertakings, and ſtaine their conſciences with the blond of others, to ſwimme thorow all to their adored haven. *Adorate vulgus, ja-*

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*cere oscula, & omnia seruiliter pro imperio.* The Historian speakes it of *Otho* that Roman *Abshalom*, he worshipped the people, dispenced frequently his courtesies and plausibilities, crouched and accommodated himselfe to the basest routs, that thereby he might creepe into an usurped honour, and get himselfe an hated memory in after-ages. And that the like vexation is ordinary in the procurement of any earthly things will easily appeare, if wee but compare the disposition of the minde with the obstacles that meet us in the pursuit of them. Suppose we a man importunately set to travell unto some place where the certainty of some great profit or preferment attends his comming, the way thorow which hee must goe is intricate, deepe, unpassable, the beast that carries him lame and tyred, his acquaintance none, his instructions few, what an heavy vexation must this needs be to the soule of that man to be crossed with so many difficulties in so eager a desire? Just this is the case with naturall men in the prosecution of earthly things. First, the desires of men are very violent (which the Scripture useth to expresse by *making haste, greedy coveting, a purpose to be rich*) *Qui Dives fieri vult, & cito vult fieri*, they that will be rich, cannot be quiet till their desires are accomplished: and therefore wee find strong desires in the Scripture-pharse expressed by such things as give intimation of paine with them. The Apostle describes them by *groaning and sighing*; the Prophet *David* by *pining and gasping*; the Spouse in the Canticles by *sickness, I am sick with love*. Thus *Amnon* grew leane for the desire of his sister, and was vexed and sick; thus *Ahab* waxed heavy, and layed him downe on his bed, and turned away his face, and would not eate because of *Naboths Vineyard*. So that very importunity of desires is full of vexation in it selfe. But besides, the meantes for fulfilling these desires are very difficult, the instruments very weak and impotent: peradventure a mans wits are not fite-

*Tacit. H. 3. l. 1.*

*Prov. 21. 5. 26.*  
*1 Tim. 6. 9.*

*Rom. 18. 23. 26*  
*Psal. 41. 1.*  
*Cant. 3. 5.*  
*2 Sam. 13. 2.*  
*1 King. 21. 4.*

able



able to his desire, or his strength not to his wits, or his stock not to his strength, his friends few, his corivalls many, his businellcs tough and intricate, his counsels uncertaine, his projects way-laid and prevented, his contrivances dashed and disappointed, such a circumstance unseene, such a casualty starting suddenly out, such an occurrence meeting the Action, hath made it unfeasible, and shipwrecked the expectation. A man deales with the earth, he finds it weake and languide, every foot of that must often-times lye fallow, when his desires doe still plow; with men, he finds their hearts hard, and their hands close; with servants, he finds them slow and unfaithfull; with trading hee finds the times hard, the World at a stand, every man too thrifty to deale much, and too crafty to be deceived; so that now that *vexation* which was at first begun with *vicemency of desire*, is mightily improved with *Impatency of opposition*; and lastly, much increased with the *fearc of worse disappointment* at last. For according as the desires are either more urgent, or more difficult, so will the feares of their miscarriage grow; and it is a miserable thing for the mind to be torne asunder between two such violent passions, as *Desire and Feare*.

The *second Degree of vexation* is in the multiplying of the Creature, that men may have it to looke upon with their eyes, and to worship it in their affections. And in this Case the more the heap growes, the more the heart is enlarged unto it, and impossible it is that that desire should be ever quieted, which growes by the fruition of the thing desired. A Wolfe that hath once tasted bloud is more fierce in the desire of it, than hee was before, experience puts an edge upon the Appetite; and so it is in the desires of men, they grow more savage and raging in the second or third prosecution, than in the first. It is an usuall selfe-deceit of the heart to say and think, If I had such an accession to mine estate, such a dignity

dignity mingled with mine other preferments, could but leave such and such portions behind mee, I should then rest satisfied, and desire no more. This is a most notorious cheat of the fleshly heart of man; first, thereby to beget a secret conceit, that since this being gotten, I should sit quietly downe, I may therefore let my selfe with might and maine to procure it, and in the meane time neglect the state of my Soule, and peradventure shipwrack my conscience upon indirect and unwarrantable meanes for fulfilling so warrantable and just a desire. And secondly, thereby likewise to inure and habituate the affections to the love of the world, to plunge the soule in earthly delights, and to distill a secret poyson of greedinesse into the heart. For it is with worldly love, as with the Sea, let it have at the first never so little a gappe, at which to creep in, and it will eat out a wider way, till at last it grow too strong for all the bulwarks, and over-runne the Soule. *Omnino peccatum habes in se mendacium*: there is something of the lye in every sinne, but very much in this of worldlinesse, which gets upon a man with slender and modest pretences, till at last it gather impudence and violence by degrees; even as a man that runnes downe a steep hill, is at last carried, not barely by the impulsions of his own will, but because at first he engaged himselfe upon such a motion, as in the which it should prove impossible for him to stoppe at his pleasure. We read in Saint *Augustines* Confessions of *Alipius* his Companion, who being by much importunity overcome to accompany a friend of his to those bloody Romane Games, wherein men killed one another to make sport for the people, and yet resolving, though he went with his body, to leave his heart behinde him; and for that purpose to keep his eyes shut, that he might not staine them with so ungodly a spectacle, yet at last upon a mighty shout at the fall of a man he could not forbear.

*August. de Civ. Dei. l. 14. c. 4*

*Confess. l. 6. c. 8.*

Confess. l. 9. c. 8.

Tacit.

1 Tim. 6. 10.

Exod. 16. 10.

Amos 2. 7.

to see the occasion, and upon that grew to couple with the route, and to applaud the action; as the rest did. In another place of the same Booke we read of *Monica*, the mother of that holy man, that she had so often used to sip the wine that came to her fathers table, that from sipping she grew to loving; and from thence to excessive drinking; which particulars are by him reported, to shew the deceitfulness of sinne in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to it selfe at first: for it is in the case of sinne, as it is in treason, *qui deliberant, deservunt*, to entertaine any the modestest termes of parley with Gods enemy is down-right to forsake him. And if it be so in any thing, then much more in the love of the world; for the Apostle tels us, that that is a *Root*, and therefore we must expect, if ever it get footing in us, partly by reason of its owne fruitfull quality, partly by reason of the fertile soile wherein it is, the corrupt heart of man, partly by reason of Satans constant plying it with his husbandry and suggestions, that it will every day grow faster, settle deeper, and spread wider in our soules. By which meanes it must needs likewise create abundance of *vexation* to the spirits of men. For as *Manna* in the Wildernesse, when the people would not be content to have from God their daily bread, but would needs be hoarding and multiplying of it, bred wormes and stinke; so when men will needs heap up wealth, and other earthly supplies beyond stint or measure, they doe but store up wormes to gnaw upon their consciences, that which will vex and annoy the owners. *They gave silver the Dust of the Earth on the head of the poore*, saith the Prophet of those cruell oppressors that sold the righteous for shooes; it notes how the fiercenesse of a greedy and unsatiable desire will wear out the strength of a man, make him spend all his wits, and even gaspe out his spirits, in pursuing the poore unto the

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the dust, sucking out their very livelihood and substance, till they are faine to lye downe in the dust. *Woe unto him,* saith the Prophet, *that increaseth that which is not his, enlarging his Desires as Hell and death, that loadeth himself with thicke clay,* that is, in other expressions, *that storesh up violence and robbery, that heapeth treasures against the last day*; the words shew us what the issue of vehement and indefatigable affections is, they doe but create vexations to a mans owne soule, and all his wealth will at length lye upon his conscience like a load and mountaine of heavy earth.

The third Degree of vexation is from the enjoyment, or rather from the use of earthly things. For though a wicked man may be said to use the Creatures, yet in a strict sense he cannot be said to enjoy them. The Lord maketh his Sun to shine upon them, giveth them a lawfull interest, possession, and use of them; but all this doth not reach to a Fruition. For that imports a delightfull sweet orderly use of them, which things belong unto the blessings and promises of the Gospell. In which respect the Apostle saith, that God giveth unto us *πάντα εἰς ἀπολαυσιν*, *All things richly so enjoy*. This is the main thing & vexation of the Creature alone without Gods more especiall blessing, that in it a man shall still tast a secret curse which deprives him of that dearnesse and satisfaction which he looks for from it. False joy like the crackling of Thornes he may find, but still there is some flye in the oymntment, some death in the por, some madnesse in the laughter, which in the midst of all, dampes and surpriseth the soule with horroure and sadness; there are still some secret suggestions and whisperings of a guilty conscience, that thorow all this Jordan of pleasure a man swimmes downe apace into a dead Sea, that all his delights doe but carry him the faster unto a finall Judgment. *Res severa est verum gaudium*: True joy, saith the Heathen man, is not a pertumescory, a floating thing, it is serious and massie,

Habak. 2. 6.

Amos 3. 10.

James 5. 3.

ὁ μὴ πύσῃ  
δύλῳ ἢ ὃ ἀ-  
πόλαυσιν ἀ-  
δύλῳ; σοὶ  
ἰδοὺ τὰ ἀμαρ-  
τήματα, ὃ ὃ  
ἀπόλαυσιν  
πάρεστι ἐνι-  
στι.  
Chrysost. ad  
pop. Antioch.  
Hom. 2.  
1 Tim. 6. 17.

Seneca, Epist.

it sinkes to the Center of the heart: As in nature, the Heavens we know are alway calme, serene, uniforme, undisturbed; they are the clouds and lower regions that thunder and bluster; The Sunne and Starres raise up no Fogges so high, as that they may imprint any reall blot upon the beauty of those purer bodies, or disquiet their constant and regular motions; but in the lower regions, by reason of their nearnesse to the earth, they frequently raise up such Meteors as often breake forth into thunders and tempests; so the more heavenly the minde is, the more untainted doth it keep it selfe from the corruptions and temptations of worldly things, the more quiet and composed is it in all estates; but in mindes meerly sensuall, the hotter Gods favours shine, and the faster his raine falls upon them, the more fogges are raised; the higher Thornes grow up, the more darknesse and distractions doe shake the soule of such a man. As fire under water, the hotter it burnes, the sooner it is extinguished by the over-running of the water: so earthly things raise up such tumultuary and disquiet thoughts in the minds of men, as doth at last quite extinguish all the heat and comfort which was expected from them.

Give me leave to explaine this Vexation in some one or two of Solomons particulars, and to unfold his enforcements thereof out of them. And first, to begin with that with which he begins, *The Knowledge of things, either natural* in this present Text, *or morall and civill* *ver.* 17. of both which he concludeth that they are *Vanity and Vexation of Spirit*. The first argument he takes from the *weaknesse* of it, either to restore or correct any thing that is amisse, *That which is crooked cannot be made straight.*

We may understand it severall ways: First, All our knowledge, by reason of mans corruption, is but a crooked, ragged, impedit knowledge, and for that reason a vexation to the minde: for rectitude is full of beauty, and crookednesse of deformity. In mans Creation his understanding

standing should have walked in the strait path of truth, should have had a distinct view of causes and effects in their immediate successions; but now sinne hath mingled such confusion with things, that the minde is faine to take many crooked and vast compasses for a little uncertaine knowledge. Secondly, The weaknesse of all naturall knowledge is seen in this, that it cannot any way either prevent or correct the naturall crookednes of the smallest things, much lesse make a man solidly and substantially happy. Thirdly, that which is crooked cannot be made straight. It is impossible for a man by the exactest knowledge of naturall things to make the nature of a man, which by sinne is departed from its primitive rectitude, straight againe, to repaire that Image of God which is so much distorted. *When they knew God they glorified him not as God, they became vaine in their imaginations, and their foolish heart was darkned.* It is the Apostles speech of the wisest heathen. *Aristotle*, the most rationall heathen man that the world knowes of, in his Doctrine confesseth the disabilitie of morall knowledge to rectifie the intemperance of nature, and made it good in his practice; for he used a common strumpet to satisfie his lust. *Seneca* likewise the exactest Stoick which we meet with, than whom never any man writ more divinely for the contempt of the world, was yet the richest usurer that ever we read of in ancient stories though that were a sinne discovered and condemned by the heathen themselves.

A second Ground of vexation from knowledge, is, *The Defects and imperfections of it. That which is wanting cannot be numbred.* There are many thousand conclusions in nature which the most inquisitive Judgement is not able to pierce into, nor resolve unto their just principles. Nay still the more a man knowes, the more discoveries he makes of things which he knowes not.

Thirdly, In much wisdom is much griefe, and he that

Rom. 1. 21.

Ethic. 1. 7. ca. 3.  
& 4.  
Vid. de philosophis Impudicis  
& veritatem  
corruptentibus,  
Tertul. Apolog.  
cap. 46.  
Tacit. An. lib.  
13. Dis.  
Tacit. Annal.  
lib. 6. Aristotle  
Polit. lib. 1. cap.  
10. Vid. Rosin.  
Antiq. lib. 8.  
cap. 20.



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*increaseth knowledge increaseth sorrow.* In civill wisdom, the more able a man is, the more service is cast upon him, the more businesses run through him, the lesse can he enjoy his time of liberty. His Eminence loads him with envy, jealousies, observations, suspicions, forceth him oftentimes upon unwelcome compliances, upon colours and inventions to palliate unjust counsels, and stop the clamors of a gainsaying Conscience, fills him with teares of miscarriage and disgrace, and projects of honour and plausibility, with restless thoughts how to discover, prevent, conceale, accommodate the adversaries, or his owne affaires; in one word is very apt to make him a stranger to God and his owne soule. In other learning, let a man but consider, First, the confusion, uncertainty, involvednesse, perplexities of causes and effects by mans sin; Secondly, the paines of the body, the travell of the minde, the sweat of the braine, the tugging and plucking of the understanding, the very drudgery of the soule to breake through that confusion, and her own difficulties; Thirdly, the many invincible doubts and errors which will still blemish our brightest notions; Fourthly, the great charges which the very instruments and furniture of learning will put men to; Fifthly, the generall disrespect which when all is done, it finds in the world, great men scorning it as pedantry, ordinary men unable to take notice of it, and great schollars faine to make up a Theater among themselves; Sixthly, the Insufficiency thereof to perfect that which is amisse in our nature, the malignant property thereof to put sinne into armour to contemne the simplicity and purity of Gods Word; and lastly, the near approach thereof to its own period, the same death that attendeth us being ready also to bury all our learning in the grave with us: these and infinite the like considerations must needs mingle much sorrow with the choicest Learning.

*Pleasure*

Secondly, let us take a view of *pleasure*. There is nothing doth

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doth so much disable in the survey of pleasure as the mixture either of folly or want. When a man hath wisdom to apprehend the exquisitenesse of his delights, and variety to keep out the surfeit of any one, he is then fittest to examine what compasse of Goodnesse or satisfaction is in them. First then *Solomon* kept his wisdom, he pursued such manly and noble delights as might not vitiate but rather improve his intellectualls, Chap. 2. ver. 1, 2, 3. Secondly, his wisdom was furnished with variety of subjects to enquire into, he had magnificence and provisions suitable to the greatnesse of his royall minde. Sumptuous and delicate diet under the name of wine, ver. 3. Stately Edifices, ver. 4. Vineyards and Orchards, yea very Paradises, as large as Woods, ver. 5, 6. Fish-ponds, and great Waters, multitudes of attendants and retinue of all sexes. Mighty herds of Cattell of all kindes, ver. 7. Great treasures of silver and gold, all kinds of musick vocation and instrumentall; Thirdly, *Solomon* exceeded in all these things all that ever went before him, ver. 9. Fourthly, as he had the most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all. He withheld not his heart from any joy: there was no mixture of sicknesse, warre, or any intercurrent difficulties to corrupt their sweetnesse, or blunt the tast of them. Here are as great preparations as the heart of man can expect to make an universall survey of those delights which are in the creature: and yet at last upon an impartiall enquire into all his most magnificent works, the conclusion is, they were but *vanity and vexation of spirit*, ver. 11. Which vexation he further explaines, First, by the necessary divorce which was to come between him and them, He was to leave them all, ver. 18. Secondly, by his disability so to dispose of them as that after him they might remaine in that manner as he had ordered them, ver. 19. Thirdly, by the effects which these and the like considerations wrought in him: they were so farre

*Solomon*

1 King. 4. 10.

2 Sam. 13. 15.

from giving him reall satisfaction, as that first, he *Hated* all his works, for there is nothing makes one Hate more eagerly than disappoyment in the good which a man expected. When *Amnon* found what little satisfaction his exorbitant lust received in ravishing his sister *Tamar*, he as fiercely hated her after as he had desir'd her before. Secondly, He *Despaired* of finding any good in them, because they beget nothing but travell, drudgery, and unquiet thoughts.

Lastly, let us take a view of *Riches*, the ordinarily most adored Idoll of all the rest. The wise man sayes first in generall, *neither Riches nor yet abundance of Riches will satisfie the soule of man*, Eccl. 5. 10. This he more particularly explaines, First, from the sharers which the increase of them doth naturally draw after it, ver. 11. and between the owners and the sharers there is no difference but this, an empty speculation, one sees as his owne, what the other enjoyes to those reall purposes for which they serve as well as he. Secondly, from the unquietnes which naturally growes by the increase of them, which makes an ordinary drudge in that respect more happy, ver. 12. Thirdly, from the hurt which usually, without some due corrective they bring, ver. 13. either they hurt a man in himselfe, being strong temptations and materials too of pride, vain-glory, covetousnesse, luxury, intemperance, forgetfulnesse of God, love of the world, and by these of disorder, dissolutenesse, and diseases in the body, or else at least they expose him to the envy, accusations, violence of wicked men. Fourthly, from their uncertainty of abode, they perish by an evil travell, either Gods curse, or some particular humour, lust, or project overturnes a great estate, and posterity is begger'd. Fifthly, from the certainty of an everlasting separation from them, ver. 15, 16. and this he saith is a *fore evill*, which galls the heart of a worldly man, that hath resolved upon no other heaven than his wealth, when sicknesse comes to snatch him away

See Job 20. 15.

away from this his Idoll, there is not only sorrow, but *wrath and fury in him*, ver. 17. Sixthly, from the disability to use or enjoy them, when a man through inordinate love, or distrustfull providence, or fordinesse of spirit, or incumbrances of employments, will not while he lives enjoy his abundance, and when he dyes hath not, either by his owne covetous prevention, or his successors inhumanity, an honourable buriall, Chap. 6. ver. 1, 2, 3. Seventhly, from the narrowness of any satisfaction which can be received from them, ver. 7. All the wealth a man hath can reach no higher than the *filling of his mouth*, than the outward services of the body, the desires of the soule remaine empty still. A glutton may fill his belly, but he cannot fill his lust; a covetous man may have a house full of money, but he can never have a heart full of money; an ambitious man may have titles enough to overcharge his memory, but never to fill his pride; the agitations of the soule would not cease, the curiositie of the understanding would not stand at a stay, though a man could hold all the learning of the great library in his head at once, the sensuality of a lascivious man would never be satiated, it would be the more enraged, though he should tyre out his strength, and waste his spirits, and stupifie all his senses with an excessive intemperance. When men have done all they can with their wisdom and wealth, they can fill no more but the mouth, and poverty and folly makes a shift to doe so too, ver. 8. the desires wander, the soule roves up and downe as ever, ver. 9. Eighthly, from their disability to protect or rescue a man from evil, to advance the strength of a man beyond what it was before, ver. 10. Though a man could scrape all the wealth in the world together, he were but a man still, subject to the same dangers and infirmities as before; nothing can exalt him above, or exempt him from the common Lawes of humanitie: neither shall he be ever able to contend with him that is mightier than he. All his

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his wealth shall be never able to blinde the eye, or bribe the Justice, or restrain the power of Almighty God, if he be pleased to inflict the strokes of his vengeance upon his Conscience.

The fourth degree of vexation is from the *review of them*. First, if a man consider the *meanes* of his getting them. His conscience will oftentimes tell him, that peradventure he hath pursued indirect and unwarrantable wayes of gaine, hath ventured to lye, flatter, swear, deceive, supplant, undermine, to corrupt and adulterate wares, to hoard up and dissemble them till a dearer season, to trench upon Gods day for his owne purposes, that so he might not only receive, but even steale away blessings from him. Secondly, if a man consider the *manner*, the *inordinate* and over-eager way of procuring them. How much precious time hast thou spent, which can never be recalled again, for one houre whereof a tormented soule in hell would part with all the world, if he had the disposall of it, to be but so small a space within the possibilities of salvation againe, how much of this precious time hast thou spent for that which is no bread, and which satisfieth not? How many golden opportunities of increasing the graces of thy soule, of feeding thy faith with more noble and heavenly contemplations on Gods truth and promise, on his Name and Attributes, on his Word and Worship, of rousing up thy soule from the sleep of sinne, of stirring up and new inflaming thy spirituall gifts, of addressing thy selfe to a more serious, assiduous, durable communion with thy God, of mourning for thine owne corruptions, of groaning and thirsting after heavenly promises, of renewing thy vowes and resolutions, of besieging and besetting heaven with thy more ardent and retyred prayers, of humbling thy selfe before thy God, of bewailing the calamities, the stones, the dust of Sion, of deprecating and repelling approaching Judgments, of glorifying God in all his wayes, things of precious

ἡ δὲ τοῦτο ἐστὶν ὁ δόξας  
τοῦτο ἐστὶν ὁ δόξας  
ἡ δὲ τοῦτο ἐστὶν ὁ δόξας  
ἡ δὲ τοῦτο ἐστὶν ὁ δόξας  
Chrys. ad pop.  
Antioch. hom. 3.

1<sup>st</sup> review of them  
1<sup>st</sup> his meanes

the manner

precious, spirituall and everlasting consequence, how many of these golden opportunities hath thy too much absurd love and attendance on the world stolne from thee? and surely to a soule illightned these must needs be matters of much vexation. Thirdly, if a man consider *the use* he hath made of them: How they have stolne away his heart from trusting in God to rely on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on present contentments; to love life, to feare death, to dispense with much unjust liberty, to gather rust and securitie in Gods Worship? How much excesse and intemperance they have provoked? how little of them have been spent on Gods glory and Church? how small a portion we have repaid him in his Ministers or in his Members? how few naked backs they have clothed? how few empty bellies they have filled? how few languishing bowels they have refreshed? how few good works and services they have rewarded? These are considerations which unto sensible consciences must sometime or other beget much vexation. Fourthly, if a man consider his owne former *experiences*, or the *examples* of others that bring the vanity of these earthly things into mind. How some of his choicest pleasures have now out-lived him and are expir'd, how the Lord hath snatched from his dearest embracements those Idols which were set up against his glory; how many of his hopes have failed of his expectations and presumptions proved abortive; how much money at one time a sickness, at another a Suit, at a third a Thiefe, at a fourth a shipwrack or miscarriage, at a fifth, yea at a twentieth times a lust hath consumed and eaten out? How many examples there are in the world of withered and blasted estates, of the Curse of God not only like a moth insensibly consuming, but like a Lyon suddenly tearing a sunder great possessions.

The last degree of vexation from the Creature, is from the

III The use



the *Disposing* of them. All Creatures, sinners especially, that have no hope or portion in another life, doe naturally love a *present earthly Immortality*: and therefore though they cannot have it in themselves, yet as the Philosopher saith of living Creatures, the reason why they generate, is, that that Immortality which in their own particulars they cannot have, they may *ſeē* *ſurvyve* ſo farre as they are able to procure in the ſpecies or kind which they thus preterve; ſo rich and worldly men, though they cannot be immortall on the earth themſelves, yet they affect an immortality in their names and dwelling places, *Pſal. 49. 11.* and therefore they deſire to tranſmit their ſubſtance unto ſuch ſucceſſors as have wiſdome and nobleneſſe of mind to continue it. Now then if a man either have no heire, or one that is ſo active as to alter, or ſo careleſſe and ſupine as to ruine all, either baſe to diſhonour the houſe, or profute to overthrow it; theſe and many other the like doubts muſt needs infinitely perplex the minds of men, greedy to perpetuate their names and places, *Eccleſ. 2. 18, 19.*

The ſecond thing which we propoſed to conſider in this Argument was the Grounds of this Vexation. I ſhall name but three; *Gods Curſe, Mans Corruption,* and the *Creatures Deceitfulneſſe.*

I have at large before inſiſted on the Curſe: conſidered alone, now I am to ſhew in one word *the iſſuing of Vexation therefrom.* The curſe of the Creatures is as it were the poiſon and contagion of it; and let a man mixe poiſon in the moſt delicate wine, it will but ſo much the eaſier, by the nimbleneſſe of the ſpirits there, invade the parts of the body, and torment the bowels. Gold of it ſelfe is a precious thing, but to be ſhackled with fetters of gold, to have it turn'd into a uſe of bondage, addes mockery to the affliction; and farre more precious to a particular man is a chaine of yron, which drawes him out of a pit, than a chaine of gold which clogs him in a priſon; a key

a key of yron which lets him out of a dungeon, than a barre of gold that shuts him in. If a man should have a great Diamond curiously cut into sharp angles, with many thousand pounds, in his bladder, no man would count him a rich, but a miserable and dead man; this is just the case between a man and the Creatures of themselves without Christ to sanctifie them unto us; though the things be excellent in their owne being, yet mingled with our corruptions and luts, they are turned into poyson, into the Gall of Aspes within a man, they will not suffer him to feele any quietnesse in his belly, *in the fullnesse of his sufficiency he shall be in straits, and while he is eating, the fury of wrath shall raine downe upon him.* Let a mans meat be never so sweet in it selfe, yet if he should temper the sawce with dirt out of a sinke, it would make it altogether loathsome; and a wicked man eats all his meat like swine, wrapped up and over-dawbed with dirt and curses. *A little, saith Solomon, which the righteous hath, is better than great riches of the ungodly: In so.* It is not, but *Quoad hominem*, in regard of the man it is; for that little which a righteous man hath, is to him an experience of Gods Promise, a branch of his love, a meanes of thankfull affections in him, a *placitum* unto heaven; whereas the wicked mans abundance turnes into his greater curse, their table, becomes their snare, and those things which should have been for their good, prove unto them an occasion of falling. God makes his Sun to shine on the just, and on the unjust, on a garden of Spices, and on a dunghill: but in the one it begetteth a sweet savour of praise and obedience, in the other it raiseth up noysome luts, which prove a savour unto death. And who had not rather be free in a cottage, than condemned in a Palace? Saint Paul distinguisheth of a Reward and a Dispensation. *If I preach the Gospel willingly, I have a Reward, if against my will, a Dispensation is committed unto me.* We may apply it

Job. 20. 14. 16.  
20, 21, 23.

Psal. 69. 22.

1 Cor. 9. 17.

to our purpose. Those good things which the faithfull enjoy, though but small, are yet Rewards and Accessions unto the Kingdome of God and his Righteousnes, and so long they bring joy and peace with them; but unto the wicked they are merely a Dispensation, they have only the burden and busines, not the Reward nor benediction of the Creature.

Titus 1. 15.  
H g. 2. 12, 13;  
14.  
Rev. 10. 9.

The second Ground is the *Corruption of nature*, which maketh bitter and unclean every thing that toucheth it. It polluteth holy flesh, much more will it pollute ordinary things. We read of a Roule which was sweet in the mouth, but bitteresse in the belly: Such are the Creatures; in the bowels of men, their hearts and consciences (which are the Seminaries of Corruption) they turne into gall, however in the mouth they have some smatch of honey in them. For this is a *Constant Rule*; *Then only doth the Creature satisfie a man when it is sutable to his occasions and necessities.* The reason why the same proportion is insufficient for a Prince, which is abundant for a private man, is, because the occasions of the Prince are more vast, massie, and numerous than the occasions of a private man. Now the desires and occasions of a man in Christ, that doth not ransacke the Creature for Happinesse, are limited and shortned, whereas another mans are still at large: for he is in a way, his eye is upon an end, he useth the world but as an Inne, and no man that travels homeward will multiply businesses unnecessary upon himselfe in the way. In his house he can finde sundry employments to busie himselfe about, the education of his children, the government of his family, the managing of his estate, are able to fill up all his thoughts, whereas in the Inne he cares for nothing but his refreshment and rest: So here, The faithfull make their home their business, how to have their conversation in Heaven, how to have a free and comfortable use of the food of life, how to relish the mercedes of God, how to go-  
verne

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verne their evil hearts, how to please God their Father, and Christ their Husband, how to secure their interest in their expected inheritance, how to thrive in grace, to be rich in good works, to purchase to themselves a farther degree of glory, how to extaile their spirituall riches to their posterity in a pious education of their children, these are their employments: the things of this life are not matters of their *Homes*, but only comfortable refreshments in the *way*, which therefore they use not as their grand occasions to create businesses to them, but only as interims and necessary respites. So that hereby their occasions being few and narrow, those things which they here enjoy are unto those occasions largely suitable, and by consequent very satisfactory unto their desires. But worldly men are here at home, they have their portion in this life: hereupon their desires are vast, and their occasions springing out of those desires, infinite. A man in the right way, finds at last an end to his journey, but he that is out of the way, wanders infinitely without any successe. Rest is that which the desires and wings of the soule doe still carry men upon. Now the faithfull being always in the way, doe with comfort goe on, though it be peradventure deep and heavy; because they are sure it will bring them home at last; but wicked men in a fairer way are never satisfied, because they have not before them that rest which their Soule desires. For *inordinate lusts are ever infixit*. What made the Heathen burne in lust one towards another, but because the way of Nature is finite, but the way of Sinne infinite? What made Nero, that wicked Emperour, have an Officer about him who was called *Arbiter Novemana libidinis*, the Inventer and Contriver of new wayes of uncleannes, but because lust is infinite? What made *Messalina* that prodigie of women, whom, I preclame, Saint Paul had a particular relation to, *Rom. 1. 26. Profluere ad inceptas libidines*, as the Historian speaks, prostitute her selfe with

*Solatio non  
negotia.*

ἡ πορνεία καὶ  
ἀνδρῶν πρὸς ἀνδρῶν ἢ  
πρὸς θῆρας. ἢ τῆς  
ἐκθύρας πό-  
σεως. *Arist.*  
*Poli. l. 2. c. 7*  
*Tacit. An-  
nal. lib. 16.*

grec-

Εἰς Ἀπὸρ-  
 ρῆσιν οἱ  
 χρηματίζον-  
 τες τὸ νόμισ-  
 μα. *Arist.*  
*Politic. lib. 1.*  
*cap. 9.*

greeditself unto unnaturall and unknowne abominati-  
 ons, but because lust is infinite? What makes the am-  
 bitious man never leave climbing, till he build a nest in  
 the Starres; the covetous man never leaves scraping, till  
 he fill bagges, and chests, and houses, and yet can never  
 fill the hell of his owne desires; the Epicure never cease  
 swallowing, and spewing, and staggering, and inventing  
 new arts of catches, and rounds, and healths, and caps,  
 and measures, and damnation; the Swearer findes out  
 new gods to invoke, and have change of oathes as it  
 were of fashions; the Superstitious Traveller run from  
 England to Rhemes, and from thence to Rome, and from  
 Rome to Loretto, and after that to Jerusalem to worship  
 the Milke of our Lady, or the Cratch and Tomb of our  
 Saviour, or the Nailes of his Crosse, or the print of his  
 feet, and I know not what other fond delusions of silly  
 men, who had rather find salvation any where than in  
 the Scriptures; What is the reason of these & infinite the  
 like absurdities, but because *Lust is infinite*? and infinite  
 Lust will breed infinite occasions, and infinite occasions  
 will require infinite wealth, and infinite wit, and infinite  
 strength, and infinite instruments to bring them about;  
 and this must needs beget much *Vexation* of minde, not  
 to have our possessions in any measure proportionable to  
 our occasions.

The third and last ground is the *Creatures deceitful-  
 nesse*, there is no one thing will more disquiet the minde,  
 than to be defeated. Those things wherein men feare  
 miscarriage, or expect disappointment, they prepare such  
 a disposition of mind as may be fit to beare it; but when  
 a man is surprized with evill, *the novelty increaseth the  
 vexation*. And therefore the Scripture useth to expresse  
 the greatnesse of a judgment by the *unexpectednesse* of it;  
*When thou diddest terrible things which we looked not for.*  
 The unexpectednesse doth adde unto the Terrour. *A breach  
 in an instant, a momentary, a sudden destruction, a swift  
 dam-*

Esay 64. 3.  
 Esay 30. 13.  
 Esay 47. 9.  
 Psal. 58. 9.  
 2 Pet. 2. 1.

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damnation, a flying roule, a winged woman; such are the expressions of a severe Judgement. And therefore it was a wise observation which *Tacitus* made of a great Roman, he was *Ambiguarum rerum sciens, coque intrepidus*: He fore-saw, and by consequence was not so much troubled with evill event, as those whom they did surprize. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the foole in the Parable, and to be herein disappointed, is the ground of much vexation. When a man travels in deepe way, and sees before him a large smooth plaine, hee presumes that will recompence the toile hee was formerly put to; but when he comes to it, and finds it as rotten, as full of sloughs, and bogs, and quagmires as his former way, his trouble is the more multiplied, because his hopes are deceived. The Devill and the World beget in mens minds large hopes, and make profuse promises to those that will worship them; and a man at a distance sees abundance of pleasure and happinesse in riches, honours, high places, eminent employments, and the like; but when he hath his hearts desire, and peradventure hath out-climbed the very modesty of his former wishes, hath ventured to breake thorow many an hedge, to make gaps thorow Gods Law and his owne conscience, that he might by shorter passages hasten to the Idoll he so much worshipped, he finds at last that there was more trouble in the fruition, than expectation at the distance; that all this is but like the *Egyptian Temples*, where through a stately frontispice and magnificent structure a man came with much preparations of reverence and worship but to the Image of an ugly Ape, the ridiculous Idoll of that people. A man comes to the world, as to a Lottery, with an head full of hopes and projects to get a prize, and returns with an heart full of blanks, utterly deluded in his expectation. The World useth a man as Ivy doth an Oak, the closer it gets to the heart, the more it clings and twilts about the

G

affect ions

Zach. 5. 2. 9.

Clem. Alex. in  
Pedag. l. 3. c. 2.

clasp  
Temp

oak  
ivy



affections (though it seeme to promise and flatter much) yet it doth indeed but eat out his reall substance, and choak him in the embraces.

First then, they *deceive our judgements*, make us think better of them than they deserve; they deale with us as the Philistins with *Sampson*, they begin at our eyes. Thus the Devill began to beguile *Eve*, When she saw that the Tree was good, and pleasant to the eyes, then being thus first deceived, she became a transgressour: and thus *Esaú* dispures himselfe out of his birth-right; I am at the point of death, the pottage will make me live, the birth-right will not goe into the grave with me; I will prefer my life before my priviledge.

Secondly, they *deceive our hopes and expectations*. *Achan* promised himselfe much happinesse in a wedge of gold, and a Babylonish garment; but they were denoted and cursed things, they did not not only deceive him, but undoe him; The wedge of gold (if I may so speak) did serve to no other purpose, but to cleave asunder his soule from his body, and the Babylonish garment but for a shroud. *Gehezies* presumptions were vast, and the bargain he thought very easie to buy garments, and Olive-yards, and Vine-yards, and sheep, and oxen, and men-servants, & maid-servants at the price of an officious and mercenary lie, hee thought he had provided well for his posterity by the reward of *Naaman*; but the event proves quite contrary, hee provided nothing but a leprosie for himselfe and his seed for ever.

They deceive our hopes in respect of Good; They promise *long life*, and yet the same night a mans soule is taken from him, and they the instruments of that calamity: How many men have perished by their honours? How many have been eaten up by their pleasures? How many hath the greedy desire of wealth powred out into the grave? They promise *peace* and safety (as wee see how *Israel* boasted in their mountains, confederacies, supplies from

Gen 3. 6.  
1 Tim. 2. 14.

Gen. 25. 32.

Luk. 12. 20.  
Ezek. 28. 9.

Ier. 2. 36.

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from Egypt and Assyria, in their owne counsels and inventions) and yet all these end in shame and disappointment; They promise *liberty*, and yet make men slaves unto vile lusts: they promise *richesse for Gods service*, and nothing more apt to make men forget him or his worship: Thus all those phantastical felicities, which men build upon the Creature, prove in the end to have beene nothing else but the banquet of a dreaming man, nothing but lyes and vanity in the conclusion.

Lastly, They deceive us likewise in *respect of evil*. No Creatures, how-ever they may promise Immunity and deliverance, can do a man any good when the Lord will be pleased to send evil upon him. And yet it is not for nothing that a truth so universally confessed, should yet be repeated in the Scripture, *That silver, and gold, and corruptible things are not a fit price for the souls of men*. Doubtlesse the holy men of God fore-saw a time when false Christs, and false Prophets should come into the world, which should set salvation to sale, and make merchandize of the Soules of men ( as wee see at this day in Popish Indulgences, and Penance, and the like, no lesse ridiculous than impious superstitions.) Neither is it for nothing that *Solomon* tels us, *That riches, yea, whole Treasures doe not profit in the day of death*: a speech repeated by two Prophets after him. For surely those holy men knew how apt wealth and greatness is to bewitch a man with conceits of immortality, as hath been shewed. Who were they that made a covenant with death, and were at an agreement with hell to passe from them, but the scornfull men, the rulers of the people, which had abundance of wealth and honour? Who were they that did put far away the evil day, and in despight of the Prophets threatenings did flatter themselves in the conceit of their firme and inconstissible estate, but they who were at ease in *Sion*, who trusted upon the Mountains of *Samaria*, who lay upon beds of *Ivory*, and stretched themselves upon

Hos. 10. 6.  
Esa. 47. 8. 11.  
Iob. 6. 19, 20.

Psal. 62. 9.  
Hos. 10. 13.  
Isa. 16. 19.

1 Pet. 1. 18.  
Psa. 49. 7, 8.

Rev. 18. 13.

Pro. 11. 4. 10, 2.  
Ezek. 7. 19.  
Zeph. 1. 18.

Esa. 28. 14, 15.

Amos 6. 1. 7.

Amos 2. 14, 16.

Amos 9 2, f.  
 Gen. ver. 3. 9.  
 Esa. 57. 13.  
 Ier. 2. 28.  
 Deu. 32. 37, 42  
 Ier. 11. 12.  
 Esa. 10 3. 4.  
 Ezek. 22. 14.  
 Ier. 4. 30.  
 Esa. 31. 3.

their couches. Yet we see all this was but deceit, they go captive with the first of those that go captive, & the banner of them that stretch themselves is remov'd. All earthly supports without God, are but like a stately house on the sand, without a foundation; a man shall be buried in his own pride. He that is strong shall be to seek of his strength, he that is mighty and should deliver others, shall be too weak for his own defence, he that is swift shall be amazed, & not dare to fly; if he be a bow-man, at a great distance; if he be a rider, and have a great advantage, he shall yet be overtaken; and he that is courageous, and adventures to stand out, shall be fain to fly away naked at the last. What ever hopes or refuges any creature can afford a man in these troubles, they are nothing but froth and vanity, the Lord challenges & derides them all. And the Prophet *Esa.* gives a sound reason of it all, *The Egyptians are men & not God and their horses are flesh and not spirit, when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, & they shall faile together.*

Before we proceed to the last thing proposed; here is a question to be answered. If the Creatures be so full of *Vexation*, it should seeme that it is unprofitable, and by consequence unlawfull either to labour, or to pray for them. Which yet is plainly contrary to Christs direction, Give us our daily bread, and contrary to the practice of the Saints, who use to call for the fatnesse of the earth, and dew of heaven, peace of walls, and prosperity of Palaces upon those whom they besse.

To which I answer. That which is evill by accident, doth not prejudice that which is good in it selfe, and by Gods ordination. Now the *Vexation* which hath been spoken of, is not an effect flowing naturally out of the condition of the Creature, but ariseth meerly by accident, upon the reason of its separation from God, who at first did appoint his owne blessed Communion to go along with his Creatures. Now things which are good in them-

themselves, but accidentally evil may justly bee the object of our prayers and endeavours; And so on the other side, many things there are which in themselves alone are evils; yet by the providence and disposition of God they have a good issue, they worke together for the best to them that love God. It was good for *David* that hee had been afflicted; yet wee may not lawfully pray for such evils on our selves or others, upon presumption of Gods goodnesse to turne them to the best. Who doubts that the calamities of the Church do at this time stirre up the hearts of men to seek the Lord and his face, and to walke humbly and fearefully before him; yet that man should bee a curse and prodigy in the eyes of God, and men, who should still pray for the calamities of *Sion*, and to see the stones of *Jerusalem* still in the dust. Death is in it selfe an evil thing (for the Apostle calls it *an enemy*, 1 *Cor.* 15.) yet by the infinite power and mercy of God, who delights to bring good out of evil, and beauty out of ashes, it hath not only the sting taken away, but is made an entrance into Gods owne presence, with reference unto which benefit, the Apostle desireth *to be dissolved and to be with Christ*, *Phil.* 1. 23. Now notwithstanding this goodnesse which death by accident brings along with it; yet being in it selfe a *destructive thing*, we may lawfully in the desires of our soule shrink from it and decline it. Example whereof we have in the death of *Christ* himselfe, which was of all as the most bitter, so the most precious; and yet by reason of that bitterness which was in it, he prayes against it, presenting unto his Father the desires of his Soule for that life which he came to lay downe; as his obedience to his Father, and love to his Church made him most willingly embrace death, so his love to the integrity of his humane nature, and feare of so heavy pressures as he was to feele, made him as seriously to decline it. And though the Apostle did most earnestly desire to be with *Christ*, yet

*Ch. Humanity*

he did in the same desire decline the common roade thither through the darke passages of death, *2 Cor. 5. 4.* Unlawfull indeed it is for any man to pray universally against death, because that were to withstand the Statutes of God, *Heb. 9. 27.* but against any particular danger wee may; as *Ezekiah* did, *1 King. 20. 1, 2.* reserving still a generall submission to the will and decrees of God. For we are bound in such a case to use all good meanes, and to pray for Gods blessing upon them, which amounts to a prayer against the danger it selfe. So then, by the Rule of contraries, though the Creatures be full of vanity and vexation, yet this must not swallow up the apprehension of that goodnesse which God hath put into them, nor put off the desires of men from seeking them of God in those just prayers which he hath prescribed, and in those lawfull endeavours which hee hath commanded and allowed.

The third thing proposed, was the consideration of that *Use* which wee should make of this vexation of the Creature. And first, the consideration thereof mingled with faith in the heart, must needs worke humiliation in the spirit of a man, upon the sight of those finnes which have so much defaced the good Creatures of God. Sinne was the first thing that did pester the earth with thornes, *Gen. 3. 17, 18.* and hath fill'd all the Creation with vanity and bondage. Sinne is the ulcer of the soule; touch a wound with the softest Lawne, and there will smart arise; so though the Creatures be never so harmlesse, yet as soone as they come to the heart of a man, there is so much sinne and corruption there, as must needs beget paine to the soule. The palate, prepossessed with a bitter humour, finds its owne distemper in the sweetest meat it tast; so the soule, having the ground of bitterness in it selfe, finds the same affection in every thing that comes neere it. Death it selfe, though it be none of Gods works, but the shame and deformity of the Creature, yet with-  
out

Sin

out sinne it hath no sting in it, 1 Cor. 15. 55. how much lesse sting, think we, have those things which were made for the comforts of mans life, if sin were not the serpent that did lurke under them all? Dost thou then in thy swiftest careere of earthly delights, when thou art posting in the waies of thy heart, and in the sight of thine eyes, feele a curbe privily galling thy conscience, a secret damp seizing upon thy soule, and affrighting it with dismall suspicions and trembling pre-occupations of attending judgements, see a hand again't the wall writing bitter things against thee? Dost thou in all thy lawfull Callings find much sweat of brow, much toyle of braine, much plunging of thoughts, much care of heart in compassing thy just and lawfull intendments? Do not lose the opportunity of that good which all this may suggest unto thee, take advantage to fish in this troubled water. Certainly there is some *Jonah* that hath raised this storme, there is some sinne or other that hath caused all this trouble to thy soule. Do not repine at Gods providence, nor quarrell with the dumbe Creatures, but let thine indignation reflect upon thine owne heart; and as ever thou hopest to have the sweat of thy brow abated, or the care of thy heart remitted, or the curse of the Creature removed, cast thy selfe downe before God, throw out thy sinne, awake thy Saviour with the cry of thy repentance, and all the stormes will be suddenly calmed. Certainly the more power any man hath over the corruption of his nature, the lesse power hath the sting of any Creature over his heart. Though thou hast but a dinner of herbs with a quiet conscience, reconciled unto God, thou dost therein find more sweetnesse than in a fatted Oxe with the contentions of a troubled heart. When ever therefore we find this Thorne in the Creature, we should throw our selves downe before God, and in some such manner as this bewaile the sin of our heart, which is the root of that Thorne. Lord, thou art a God



of peace and beauty, and what ever comes from thee must needs originally have peace and beauty in it. The Earth was a Paradise when thou didst first bestow it upon me, but my sinne hath turned it into a Desert, and curs'd all the increase thereof with Thornes. The honour which thou gavest me was a glorious attribute, a sparke of thine own fire, a beame of thine own light, an im-  
 presse of thine owne Image, a character of thine owne power; but my sin hath put a thorne into mine honour; my greedinesse when I look upward to get higher, and my giddinesse when I looke downward for feare of falling, never leaves my heart without anguish and vexation. The pleasure which thou allowest mee to enjoy is full of sweet refreshment, but my sinne hath put a Thorne into this likewise; my excesse and sensuality hath so choked thy Word, so stifled all seeds of noblenesse in my mind, so like a Canker overgrowne all my precious time, stolne away all opportunities of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The Riches which thou gavest me, as they come from thee, are soveraigne blessings, wherewith I might abundantly have glorified thy Name, and served thy Church, and supplied thy Saints, and made the eyes that saw mee to blisse mee, and the eares that heard me to beare witness to me, wherewith I might have covered the naked backe, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine owne Saviour in his distressed members: but my sinne hath put in so many Thornes of pride, hardness of heart; uncompassionateness, endles cares, security and resolutions of sinne, and the like, as are ready to pierce me thorow with many sorrowes. The Calling wherein thou hast placed mee is honest and profitable to men, wherein I might spend my time in glorifying thy Name, in obedience to thy will, in attendance on thy blessings; but my sinne hath brought

brought so much ignorance and inapprehension upon my understanding, so much weaknesse upon my body, so much intricatenesse upon my employments, so much rust and sluggishnesse upon my faculties, so much earthly-mindednesse upon my heart, as that I am not able without much discomfort to go on in my Calling. All thy Creatures are of themselves full of honour and beauty, the beames and glimpses of thine owne glory; but our sin hath stained the beauty of thine owne handy-worke, so that now thy wrath is as well revealed from Heaven as thy glory, we now see in them the prints as well of thy terrors as of thy goodnesse. And now, Lord, I doe in humblenesse of heart truly abhorre my selfe, and abominate those cursed sinnes, which have not only defiled mine owne nature and person, but have spread deformity and confusion upon all those Creatures, in which thine owne wisdom and power had planted so great a beauty, and so sweet an order. After some such manner as this ought the consideration of the thornynesse of the Creature to humble us in the sight of those sins which are the roots thereof,

Secondly, the consideration hereof should make us wise to prevent those cares which the Creatures are so apt to beget in the heart: those I meane which are branches of the Vexation of the Creature. There is a twofold Care, *Regular* and *Irregular*. Care is then *Regular*, First, when it hath a *Right end*, such as is both suitable with, and subordinate to our maine end, the Kingdome of God and his righteousnesse. Secondly, when the *meanes* of procuring that end are *right*; for wee may not doe evill to effect Good. Recovery was a lawfull end which *Ahabaziah* did propose, but to enquire of *Baalzebub* was a meanes which did poyson the whole businesse: nay, Saint *Augustine* is resolute, that if it were possible by an officious lye to compasse the redemption of the whole world, yet so weighty and universall a good must rather be

Aug. de Mendac. ad consens. lib.

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bee let fall, than brought about by the smallest evil. Thirdly, when the manner of it is good, and that is, first, when the Care is moderate, *Phil. 4. 5, 6.* Secondly, when it is with submission to the will and wisdom of God, when wee can with comfort of heart, and with much confidence of a happy issue recommend every thing that concernes us to his providence and disposall, can be content to have our humours mastered, and conceits captivated to his obedience, when wee can with *David* resolve not to torment our hearts with needles and endles projects, but to roule our selves upon Gods protection. *If I shall find favour in his eyes, he will bring mee again, and shew me both the Ark and his habitation; But if he say thus unto me, I have no delight in thee, let him do to me as seemeth good unto him.* Such was the resolution of *Eli*, *It is the Lord, let him do what seemeth him good.* Such the submission of the Disciples of *Cesarea*, when they could not perswade *Paul* to stay from *Jerusalem*, *The will of the Lord be done.* Cleane contrary to that wicked resolution of the King of *Israel* in the famine, *This evil is of the Lord, what should I waite for the Lord any longer?* Now in this respect care is not a vexation but a duty; he is worse than an Infidell that provides not for his own. Our Saviour himself had a bag in his family, and *Solomon* sends foolish and improvident men unto the smallest Creatures to learne this care, *Pro. 6. 8.*

That care then which is a branch of this Vexation is not *ovudh* but *uqquya*, a cutting, dividing, distracting care, against which wee ought the rather to strive, not only because it is so apt to arise from the Creature coupling in with the corruption of mans heart, but also because of its owne evil quality, it being both *Superfluous* and *sinfull*. First, *Irregular cares* are *superfluous*, and improper to the ends which we direct them upon, and that not to our maine end only, Happiness, which men toyling to discover in the Creature where it is not, do instead thereof

find

2 Sam. 15. 15,  
26.

1 Sam. 3. 18.

Act. 21. 12, 14.

2 Kin. 6. 33.

1 Tim. 5. 8.

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find nothing but trouble and vexation; but even to those lower ends which the Creatures are proper and futable unto. For *unto us* properly belongs the *Industry*, but, *unto God the Care*; unto us the labour and use of means, but unto God the blessing and successe of all. Though *Paul* plant and *Apollo* water, it is God only that can give the increase; he must be trusted with the events of all our industry. *Peter* never began to sinke till he began to doubt; that was the fruit of his carking and unbeliefe. Which of you by taking thought can add one cubit to his stature, saith Christ, our cares can never bring to passe our smallest desires; because I say the care of events was ever Gods prerogative and belonged wholly to his providence. Upon him we must cast our care, upon him we must unlode our burdens, and he will sustaine us. Wee are all of one family, of the household of God and of faith; now we know children are not to lay up for parents, but parents for children. If we should see a child carke and toyle for his living, we should presently conclude that he was left to the wide world, and had no father to provide for him; and that is our Saviours argument, take no thought, for your heavenly Father knoweth you have need of these things. Let us therefore learne to cast our selves upon God. First, In faith, depending upon the truth of his promises, He hath said, I will not faile thee nor forsake thee; and upon the All-sufficiency of his Power; Our God whom we serve is able to deliver us. This was that which comforted *David* in that bitter distresse, when *Ziſlag* was burnt by the *Amalekites*, his Wives taken captive, and him selfe ready to be stoned by the people, He encouraged him selfe in the Lord his God. This was that which delivered *Mſa* from the huge host of the *Lubims* and *Ethiopians*, because he rested on God; and all which afterwards hee got by his diffidence and carnall projects, was to purchase to him selfe perpetuall warres. That which grieved the Lord with his people in the Wilder-

1 Cor. 3. 6.

Mat. 14. 18.

Luk. 11. 25.

1 Per. 5. 7.

Psal. 55. 22.

Eph. 2. 19.

Gal. 6. 10.

Mat. 6. 32.

Heb. 13. 5.

Dan. 3. 17.

1 Sam. 30. 6.

2 Chro. 14. 11.  
12.

2 Chro. 16. 9.

Num. 14. 11.

Wilder-

PL. 78. 19. 20.  
 Psa. 66. 24.  
 Gen. 41. 3.

Ezek. 37. 11.  
 Eia. 49. 24. 25.

Hab. 3. 3. 18.  
 Zech. 4. 6. 10.  
 Esa. 55. 8. 12.  
 Ho. 11. 9.  
 1 Chr. 20. 6. 12.

Ezek. 37. 3.

Mat. 10. 16. 17.

Phil. 4. 5. 6. 7.

1 Sa. 7. 10. 18

Wildernesse was their distrust of his power and protection, *Can he spread a table in the Wildernesse? Can hee give bread also and flesh for his people?* And indeed as *Caines* despaire, so in some proportion, any fainting under temptation, any discontent with our estate, proceeds from this, that we measure God by our selves, that wee conceive of his power only by those issues and waies of escape which wee are by our owne wisdomes able to fore-cast, and when wee are so straitned that wee can see no way to turne, there we give over trusting God, as if our sinnes were greater than could be forgiven, or our afflictions than could be removed. It is therefore a notable meanes of establishing the heart in all estates, to have the eye of Faith fixed upon the power of God, to consider that his thoughts and contrivances are as much above ours, as Heaven is above the Earth; and therefore to resolve with *Jehosaphat*, that when we know not what to do, yet we will have our eyes upon him still. Sonne of Man, saith the Lord to *Ezekiel*, Can these dead bones live? and he answered, *O Lord God thou knowest*. Thy thoughts are above our thoughts; and where things are to us impossible, they are easie unto thee. Secondly, by Prayer. This is a maine remedy against carefull thoughts. When the Apostle had exhorted the *Philippians*, that their Moderation, that is, their Equanimity and calmnesse of mind in regard of outward things, should bee knowne unto all men, he presseth it with this excellent reason, *The Lord is at hand*, hee is ever at home in his owne family, he is *nere* to see the wants, and to hear the cries of all that come unto him; therefore saith hee, *Be carefull for nothing, but in every thing by prayer and supplication with thanksgiving* (thanksgiving for what you have, and prayer for what you want) *let your requests be made knowne unto God*, and hee shall furnish you with peace in all estates. A notable example of which promise we have in *Hanna* the Mother of *Samuel*; In the bitter-

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bitternesse of her soule she wept, and did not eate, (namely of the sacrifices, which were to be eaten with rejoycing) then she prayed, and vowed a vow unto the Lord, and having cast her cares upon him, she then went her way and did eate, and her countenance was no more sad. *Ezekiel* in his sicknesse chattered like a Swallow, and mourned like a Dove; but after his prayer, he sung songs of deliverance to the stringed instruments. *Habakkuk* before his prayer trembled, but after his prayer hee triumphed in the midst of death. *David* full of heavinesse, and of groanings in his prayer, but after as full of comfort against all his enemies.

Secondly, as Irregular Cares are needlesse and superfluous, so they are *sinfull too*. First, in regard of their *object*, they are *worldly cares*, the Cares of the men of this world: therein we declare our selves to walk in conformity to the Gentiles, as if we had no better foundation of quietnesse and contentment, than the Heathen which know not God. And this is Christ's argument, after all these things do *the Gentiles seeke*. We are taken out of the world, we have not received the spirit of the world, and therefore wee must not bee conformable unto the world, nor bring forth the fruits of a worldly spirit, but walk as men that are set apart, as a peculiar people, and that have heavenly promises, and the Grace of God to establish our hearts. *Illi terrena sapiant qui promissa celestia non habent*; It is seemely for those alone, who have no other portion but in this life, to fix their thoughts and cares here. Secondly, they are sinfull in regard of their *Causes*, and they are principally two: First, *Inordinate lust or coveting*, the running of the heart after covetousnesse: Secondly, *Distrust of Gods providence*; for those desires which spring from lust, can never have faith to secure the heart in the expectation of them. Lastly, they are sinfull in their *Effects*. First, they are *murdering cares*, they worke sadness, suspitions, uncomfortablenesse, and

1 Chron. 29. 9.  
Deut. 12. 18.  
Deut. 28. 47.  
Mal. 2. 13.

Esa. 38. 14, 20.

Hab. 3. 2. 16,  
18, 19.

Psal. 6. 6, 9.

Eph. 4. 17:  
Mat. 6. 32.

Ioh. 17. 19.  
1 Cor. 2. 12.  
Rom. 12. 2.  
Psal. 4. 3.  
Tit. 2. 14.  
1 Pet. 2. 9.  
Cyprian.

Iam. 4. 3.

1 Cor. 7. 10.



Mic. 13. 22.

James 4. 4.

and at last death. Secondly, they are *Choking cares*, they take off the heart from the Word, and thereby make it unfruitfull. Thirdly, they are *Adulterous cares*, they steale away the heart from God, and set a man at enmity against him. In all which respects we ought to arme our selves against them.

Which that wee may the better doe, we will in the last place propose two sorts of directions: First, *How to make the Creature no vexing Creature*. Secondly, *How to use it as a vexing Creature*: for the former; First, *Pray for conveniency*, for that which is sutable to thy minde, I meane not to the lusts, but to the abilities of thy minde. Labour ever to sute thy occasions to thy parts, and thy supplies to thy occasions. If a Ship but of greedinesse be over-loaden with gold, it will bee in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled; on the other side fill it to the brim with feathers, and it will still tosse up and downe for want of due ballasting: so is it in the lives of men, some have such greedy desires, that they thinke they can runne through all sorts of businesse, and so never leave loading themselves, till their hearts sinke and be swallowed up with worldly sorrow and security in sinne: others set their affections on such triviall things, that though they should have the fill of all their desires, their mindes would still be as floating and unsetled as before. Resolve therefore to doe with thy selfe; as men with their ships: There may a Tempest arise, when thou must be constrained to throw out all thy wares into the sea; such were the times of the Apostles and after bloody persecutions, when men were put to forsake Father, Mother, Wife, Children, nay to have the ship it selfe broken to pieces, that the Mariner within might escape upon the ruines. But besides this, in the calmest and securer times of the Church, these two things thou must ever look to, if thou tender thine owne tranquillity: First, *fill not thy selfe onely with light*

things.

*things.* Such are all the things of this world in themselves, besides the room and cumberlownels of them (as light things take up ever the most room) they still leave the soule floating and unsettled. Doe therefore as wise Mariners, have strong and substantiall ballasting in the bottome, faith in Gods promises, love and feare of his name, a foundation of good workes, and then what ever becomes of thy other loading, thy ship it selfe shall bee safe at last, thou shalt bee sure in the greatest tempest to have thy life for a prey. Secondly, *Consider the burden of thy Vessell;* All ships are not of an equall capacity, and they must be freighted, and manned, and victualled with proportion to their burden. All men have not the same abilities, some have such a measure of grace as enables them with much wisdom and improvement to manage such an estate as would puffed up another with pride, sensuality, superciliousnesse and forgetfulnesse of God. Again, some men are fitted to some kinde of employments, not to others, as some ships are for merchandize, others for warre; and in these varieties of states every man should pray for that which is most sutable to his disposition and abilities, which may expose him to fewest temptations, or at least by which he may be most serviceable in the body of Christ, and bring most glory to his Master. This was the good prayer of *Agur*, Give me neither poverty nor riches, feed me with *food convenient for me*: this is that we all pray, Give us, *Our daily bread*, that which is most proportioned to our condition, that which is fittest for us to have, and most advantageous to the ends of that Lord whom we serve.

Secondly, labour ever to *get Christ into thy ship*, hee will check every tempest, and calme every vexation that growes upon thee. When thou shalt consider that his truth, and person, and honour is imbarcked in the same vessel with thee, thou maist safely resolve on one of these, either he will be my Pilot in the ship, or my planke in the Sea

*X<sup>ps</sup> presence  
calme*

Sea to carry me safe to land; If I suffer in his company, and as his member, he suffers with me, and then I may triumph to bee made any way conformable unto Christ my head. If I have Christ with mee, there can no estate come which can be cumbersome unto me. Have I a load of misery and infirmity inward, outward, in mind, body, name or estate, this takes away the vexation of all, when I consider it all comes from Christ, and it all runs into Christ. It all comes from him as the wise disposer of his owne body, and it all runs into him, as the compassionate sharer with his own body: It all comes from him who is the distributer of his Fathers gifts, and it all runs into him who is the partaker of his members sorrows. If I am weak in body, Christ my head was wounded; If weake in mind, Christ my head was heavy unto death; If I suffer in my estate, Christ my head became poore, as poore as a servant; If in my name, Christ my head was esteemed vile, as vile as *Beelzebub*. *S. Paul* was comforted in the greatest tempest with the presence of an Angel, how much more with the Grace of Christ: when the Thorne was in his flesh, and the buffets of Satan about his soule, yet then was his presence a plentifull protection, my grace is sufficient for thee; and he confesseth it elsewhere, I am able to doe all things through Christ that strengthens mee. Christs head hath sanctified any thornes, his back any furrows, his hands any nailes, his side any speare, his heart any sorrow that can come to mine. Againe, have I a great estate, am I loaden with abundance of earthly things, this takes away all the Vexation that I have Christ with mee; his promise to sanctifie it, his wisdome to manage it, his glory to bee by it advanced, his Word to be by it maintained, his Anointed Ones to be by it supplied, his Church to be by it repaired; in one word, his poverty to be by it relieved. For as Christ hath strength and compassion to take off the burden of our afflictions, so hath he poverty too,

to

1 Cor. 8. 9.  
Phil. 2. 7.

Mat. 12. 24.  
Ag. 27. 23.

2 Cor. 12. 7, 9.

Phil. 4. 13.

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to ease that vexation which may grow from our abundance. If thou hadst an whole wardrobe of cast apparell, Christ hath more nakednesse than all that can cover; if whole barns full of corn, and cellars of wine, Christ hath more empty bowels than all that can fill; if all the precious drugs in a country, Christ hath more sickness than all that can cure; if the power of a mighty Prince, Christ hath more imprisonment, than all that can enlarge; if an whole house full of silver and gold, Christ hath more distressed members to be comforted, more breaches in his Church to be repaired, more enemies of his Gospel to be opposed, more defenders of his faith to be supplied, more urgencies of his Kingdome to be attended, than all that will serve for. Christ professeth himselfe to be still hungry, naked, sick, and in prison, and to stand in need of our visits and supplies. As all the good which Christ hath done, is ours, by reason of our communion with him; so all the evil we suffer, is Christs, by reason of his compassion with us. The Apostle saith that we sit together with Christ in heavenly places; and the same Apostle saith, that the sufferings of Christ are made up in his members. *Nos ibi sedemus, & ille hic laborat.* We are glorified in him, and he pained in us, in all his honour we are honoured, and in all our affliction he is afflicted.

Thirdly, cast out thy *Jonah*; every sleeping and secure sinne that brings a Tempest upon thy ship, vexation to thy spirit. It may bee thou hast an execrable thing, a wedge of gold, a Babylonish garment, a bag full of unjust gaine gotten by sacrilege, disobedience, merciflesse, oppression; by detaining Gods, or thy neighbours right; It may be thou hast a *Dalilah*, a strange woman in thy bosome, that brings a rot upon thine estate, and turnes it all into the wages of an whore; what ever thy sickness, what ever thy plague be, as thou tenderest the tranquillity of thine estate, rouse it up from its sleepe by a faithfull, serious, and impartiall examination of thine owne heart,

Mat. 15.

Eph. 2. 6.

Col. 1. 24.

August.

ὁ πρὸς τὴν ἐκκλησίαν  
καὶ τοὺς ἀγγέλους  
καὶ τοὺς ἀποστόλους  
καὶ τοὺς μαρτύρους  
καὶ τοὺς ἁγίους

— ἐκ τῆς πόλεως  
καὶ τῆς χώρας  
καὶ τῆς θάλασσας  
καὶ τῆς ἀγροῦς  
καὶ τῆς πόλεως  
καὶ τῆς χώρας  
καὶ τῆς θάλασσας  
καὶ τῆς ἀγροῦς  
Chrylostad  
pop. Antioch.  
hom. 5.

and though it bee as dear to thee as thy right eye, or thy right hand, thy choicest pleasure, or thy chiefest profit, yet cast it out in an humble confession unto God, in a hearty and willing restitution to men, in opening thy close and contracted bowels to those that never yet enjoyed comforts from them; then shall quietnesse arise unto thy soul, and that very gain which thou throwest away, is but cast upon the waters; the Lord will provide a Whale to keepe it for thee, and will at last restore it thee whole again.

The last direction which I shall give to remove the vexation of the Creature, is out of the Text, and that is, *so keepe it from thy Spirit*, not to suffer it to take up thy thoughts and inner man. They are not *negotia*, but *uicissia* only, and a mans heart ought to be upon his businesse and not upon matters accidental. If in a tempest men should not adresse themselves to their offices, to loose the tacklings, to draw the Pumpe, to strike sailes, and lighten the Vessell, but should make it their sole worke to gaze upon their commodities, who could expect that a calme should drop into such mens laps? Beloved, when the Creature hath raised a tempest of vexation, thinke upon your Offices; to the pumpe, to powre out thy corruptions; to the sailes and tackling, abate thy lusts and the provisions for them; to thy faith, to live above hope; to thy patience, It is the Lord, let him doe as seemeth good to him; to thy thankfulness, the Lord giveth, and the Lord taketh away, Blessed be the Name of the Lord. If *Job* should have gazed on his children or substance, he might have been swallowed up in the storme; but God was in his heart, and to the vessell was still safe. But what is it to keepe the Creature from the spirit? It is in the phrase of Scripture, *Not to set the heart upon riches*, *Apponere cor*, to carry a mans heart to the Creature, the Prophet gives a fit expression of it, when hee saith, *That the heart doth goe after covetousnesse*; when a man makes all the motions of his soule wait upon his lusts, and

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and drudgeth for them, and bringeth his heart to the edge of the creature: for the world doth not wound the heart, but the heart woundeth it selfe upon the world. As it is not the rock alone that dasheth the ship, without its own motion being first tossed by the wind & waves upon the rock; so it is a mans own lust which vexeth his spirit, and not the things alone which he possesseth.

To set the heart on the Creature denotes three things. First to pitch a mans thoughts and studies, to direct all the restlesse enquires of his soule upon them, and the good he expects from them. This in the Scripture is expressed by (a) *Devising*, (b) *Consulting*, (c) *Thinking within ones selfe*, being tossed like a (d) *Meteor* with doubtfulnesse of mind and carefull suspence, (e) *joyning ones selfe*, making (f) *Provision* for lusts. &c. Secondly, to care for, to employ a mans affections of love, delight, desire upon them, to set a high price on them, and over-rate them above other things. For this cause covetous men are called (g) *Idolaters*, because they prefer mony, as a man doth his God; before all other things. When the women would have comforted the wife of Phineas with the birth of a son, after the captivity of the Ark, it is said, *shee regarded it not*, The Text is, *she did not put her heart upon it*: though a woman rejoyce when a manchild is borne, yet in comparison of the Arke she no more regarded the joy of a sonne, than a man would doe if the Sunne should be blotted out of heaven, and a little Starre put in the roome; and therefore, though children be the glory of their parents, yet she professeth that there was no glory in this to have a sonne, and lose an Arke; a Starre without light, a sonne without service, a Levite borne, and no Arke to waite upon; and therefore shee did not set her heart upon it. They will not *set their hearts upon us*, say the people to David; for thou art worth ten thousand of us; that is they will no whit regard us in comparison of thee: so then a mans heart is set on the Creature, when

*Nec vulnus ad-  
alium debetur  
gladium, percus-  
sum est pectore  
suum. Luc.*

*Set not thy heart*

a Mic. 2. 1.  
b H b. 2. 10.  
c Luk. 12. 17.  
18.  
d Luk. 12. 29.  
e Hos. 14. 17.  
f Rom. 13. 14.

g Eph. 5. 5.  
Col. 3. 5.

1 Sam. 4. 10.  
Iohn 16. 21.

Hos. 9. 11.

2 Sam. 18. 3.



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Prov. 10. 31.  
Psal. 49. 6.  
1 Tim. 6. 17.  
Ier. 9. 13.

he priset it above other things, & declareth this estimation of his heart by those eager endeavours with which he pursueth them as his god and idoll Thirdly, to rely upon, to put trust and affiance in the creature: and this is imported in the Word, by which the Prophet expresseth riches, which signifieth strength of all sorts, *vires, & propugnaculum*, the inward strength of a man, and the outward strength of munition and fortification: therefore, saith *Solomon*, the rich mans wealth is his strong city, and rich men are said to trust and glory in their riches, examples whereof the Scripture abundantly gives in Tyre, Babylon, Ninive, Edom, Israel, &c.

Now a man ought not thus to *set his heart on the Creature*; first, because of the *tendernesse and delicacy of the spirit*, which will quickly be bruised with any thing that lies close upon it, and presseth it. As men wear the softest garments next their skinne, that they be not disquieted; so should we apply the tenderest things, the mercies and the worth of the blood of Christ, the promises of grace and glory, the precepts and invitations of the Spirit unto our spirits. And now as subterraneous winde or aire being pressed in by the earth, doth often beget concussions and Earth-quakes, so the spirit of a man being swallowed up, and quite closed in earthly things, must needs beget tremblings and distractions at last to the soule. The word here which we translate Vexation, is rendred likewise by *Contritio, a pressing, grinding, wearing away of a thing*: and by *Depassio, a feeding on a thing*, which makes some render the words thus, *All is vanity and a feeding upon winds*. That as windy meats though they fill and swell a man up, they nourish little, but turne into crudities and diseases; so the feeding upon the creature may puffe up the heart, but it can bring no reall satisfaction, no solid nutriment to the soule of man. The creature upon the spirit is like a worme in wood, or a moth in a garment, it begets a

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rottenesse of heart, it bites asunder the threads and sinewes of the Soule, and by that meanes works an ineptitude and undisposednesse to any worthy service, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the hair before the time, and make a man like a silly dove, without any heart, as the Prophet speaks.

Hof. 7. 9, 11.

Secondly, because *the strength of every man is his spirit, Animus cuiusq; is est quisq;*. Now if the creature seize on a mans strength, it serves him as *Dalilah* did *Sampson*, it will quickly let in the Philistines to vex him. *Strength* hath two parts or offices; *Passive* in undergoing and withstanding evill, and *Active* in doing that which belongs to a man to doe. Now when the heart and spirit of a man is set upon any creature, it is weakned in both these respects.

First, it is *disabled from bearing or withstanding evill*. We will consider it, First, *in temptations*; Secondly *in afflictions*. First, a man who hath set his heart inordinately upon any Creature, is altogether unfit to withstand any temptation. In the Law, when a man had new married a wife, hee was not to goe to warre that yeere, but to rejoyce with his wife. One reason whereof, I suppose, was this, because when the minde is strongly set upon any one object, till the strength of that desire be abated, a man will be utterly unfit to deale with an enemy; So is it with any lust to which a man weds himselfe, it altogether disables him to resist any enemy: after *Hannibals* Army had melted themselves at Capua with sensuality and luxury, they were quite strangers to hard service and rigid discipline, when they were againe reduced unto it.

Deut. 24. 5.

The reason hereof is, first, *The subtilty of Satan*, who will be sure to proportion his temptations to the heart, and those lusts which doe there predominate, setting upon men with those perswasions wherewith hee is most

H 3

like-

Iam. 1. 14.  
*Causas corrup-*  
*clarum non in*  
*illicebis, sed in*  
*cordibus habemus, & vitios-*  
*tas nostra mens*  
*nostra est. Sal.*  
*de Gaber. 1. 6.*  
*a Gen. 3. 5.*  
*b Exod. 7. 23.*  
*c 1 Kin. 13. 18.*  
*d 2 Chr. 18. 11*  
*e Ier. 7. 4.*  
*f A&. 19. 27.*  
*g A&. 17. 29.*

1 Tim. 6. 9, 10.

likely to seduce them; As the Grecians got in upon the Trojans with a *gift*, something which they presumed would finde acceptance. The Devill dealeth as men in a siege, casts his projects, and applies his batteries to the weakest and most obnoxious place. Therefore the Apostle saith, that a man is tempted, when he is led away of *his owne lust and entised*; the Devill will be sure to hold intelligence with a mans owne lusts, to advise and sit in counsell with his owne heart, to follow the tyde and streames of a mans owne affections in the tempting of him. *Adam* tempted in (a) knowledge, *Pharaoh* by lying (b) wonders, the Prophet by pretence of an (c) Angels speech, *Abab* by the consent of (d) false Prophets, the Jewes by the (e) Temple of the Lord and carnal priviledges, the heathen by pretence of (f) universality, and (g) antiquity. When *David*s heart after his adultery was set upon his own glory more than upon Gods, how to save his own name from reproach, wee see as long as that affection prevailed against him, as long as his heart was not so thoroughly bumbled as to take the shame of his sinne to himselfe, to beare the indignation of the Lord, and accept of the reproach for his iniquity, hee was overcome with many desperate temptations; hee yeelds to be himselfe a tempter of his neighbour to unreasonable pleasures, to drunkenness and shame, to bee a murderer of his faithfull servant, to multiply the guilt, that hee may shift off the shame of his sinne, and provide for his owne credit. *Peters* heart was set upon his owne life and safety more than the truth of Christ or his owne protestations; and Satan sitting his assault to this weakness, prevails against a Rock with the breath of a woman. They that *will be rich*, saith the Apostle, who set their hearts upon their riches, whose hearts runne after their covetousness, *fall into temptation and a snare into many foolish and hurtfull lusts*. Such a heart is fit for any temptation. Tempt *Achans* covetous heart to sacriledge, and he will reach

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reach forth his hand to the accursed thing; Tempt *Judas* his covetous heart to treason, and he will betray the precious blood of the Sonne of God, which is infinitely beyond all rate of silver or gold, for a few pieces of silver, the price of a little field; Tempt *Gehezias* covetous heart to multiply lye upon lye, and he will doe it with ease and greedinesse for a few peccers of money, and change of rayment; Tempt *Sauls* covetous heart with the fattest of the Cattell, and he will venture on disobedience, a sinne worse than witchcraft, which himselfe had rooted out: Tempt the covetous heart of a Judge in Israel to do injustice, and a paire of shooes shall spurn righteounesse out of doores, and pervert judgement: Tempt the covetous heart of a great oppressor to blood and violence, and he will lie in waite for the life of his neighbour: Tempt the covetous heart of a proud Pharisee or secure people, to scorn the word out of the mouth of Christ or his Prophet, and they will easily yeeld to any infidelity. The like may bee said of any other lust in its kinde. If the heart bee *set on Beauty*; Tempt the sonnes of God to forsake their Covenant of marrying in the Lord, the Israelites to the Idolatray of *Baal-Peor*, *Sampson* to forsake his vow and calling; easily will all this be done, if the heart have the beauty of any creature as a traitor in it, to let in the temptations, and to let out the lust. How many desperate temptations doth beauty cast many men upon? bribery to lay downe the price of a whore, gluttony and drunkennesse to inflame and ingenerate new lusts, contempt of the Word and Judgements of God to smother the checkes of conscience, frequenting of satthans palaces, playes and stewes, the Chappels of Hell and nurseries of uncleannesse, challenges, stabbes, combats, blood, to vindicate the credit and comparisons of a strumpets beauty, to revenge the competition of uncleane corrivalls. Thus will men venture as deepe as Hell to fetch fire to powre into their veines, to make

Amos 2.6.

Pro. 1.18, 19.

Luk. 16.14.  
Ezek. 33.31.

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their spirits fly, and their bloud boyle in abhorred lust; If the heart bee *set on wit and pride of its owne conceits*, tempt the Libertines and Cyrenians to dispute against the truth, the Greekes to despise the Gospell, the wise men of the world to esteeme the ordinance of God foolishnesse of Preaching, and false teachers to foist their straw and stubble upon the foundation, *Achitophel* to comply with treason, *Lucian* to revile Christ, and deride religion; easily will these and a world the like temptations bee let into the heart, if pride or wit stand at the door and turn the locke. Whence is it that men spend their precious abilities in frothy studies, in complements, formes and garbes of salute, satyrs, libels, abuses, profanation of Gods Word, scorn of the simplicity and power of godlinesse, with infinite the like vanities, but because their hearts are taken up with a foolish creature, and not with God and his feare? If the heart bee *set on Ambition*, tempt *Corah* to desperate rebellion, *Abisalom* to unnaturall treason, *Balaam* to curse the Church, *Diotrephes* to contemne the Apostles and their Doctrine, *Julian* to Apostacy, *Arim* to Heresie, the Apostles themselves to emulation and strife, easily will one lust let in these, and a thousand more. What else is it that makes men to flatter profanenesse, to adore golden beasts, to admire glistening abominations, to betray the truth of the Gospell, to smother and dissemble the strictnesse and purity of the waies of God, to strike at the sinnes of men with the scabbard and not with the sword, to worke upon the fancies of men more than their consciences, to palliate vice, to dawbe with untempered mortar, to walk in a neutrality and adisphorisme between God and *Baal*, to make the souls of men and the glory of God subordinate to their lusts and risings; but the vast and unbounded gulf of ambition and vain-glory? The like may be said of severall other lusts. But I proceed.

Secondly, a Heart set on any lust is unfit to withstand temptation, because temptations are commonly *edged with Promises or Threatnings*. Now if a mans heart bee set on God, there can no promises be made of any such good as the heart cares for, or which might bee likely to over-poile and sway to the temptation, which the heart hath not already; Spirituall promises the Divell will make few, or if he doe, such a heart knoweth that evill is not the way to good; if hee make promises of earthly things, such promises the heart hath already from one who can better make them. 1 *Tim.* 4. 8. neither can hee promise any thing which was not more mine before than his; for either that which he promieth is convenient for mee, and so is Manna, food for my nature; or else Inconvenient, and than it is Quails, food for my lust. If the former, God hath taught mee to call it mine owne already; give us *our Bread*, and not to go to the Divels Market to fetch it; If the other, though God should suffer the Divell to give it, yet he sends a curse into our mouthes along with it. And as such a heart neglects any promise the Divell can make, so is it as heedlesse of any of his threatnings, because if God be on our side, neither principalities, nor powers, nor things present, nor things to come, can ever separate from him; stronger is hee that is with us than he that is with the world: it is the businesse of our calling to fight against spirituall wickednesses, and to resist the Divell. But when the heart is set on any creature, and hath not God to rest upon, when a man attributes his wine and oyle to his lovers and not to God; his credit, wealth, subsistency to the favours of men and not to the all-sufficiency of God; then hath the Divel an easie way to win a man to any sin, or withdraw him from any good, by pointing his temptations with promises or threatnings fitted to the things which the heart is set on.

Let the Devill promise *Balaam* honour and preferment,



ment, on which his ambitious heart was set, and he will rise early, runne and ride, and change natures with his Asle, and bee more senslesse of Gods fury than the dumbe creature, that hee may curse Gods owne people: let the Divell promise thirty peeces of silver to *Judas*, whose heart ranne upon covetousnesse, and there is no more scruple, the bargaine of treason is presently concluded: Let the Divell tempt *Micha's Levite* with a little better reward than the beggarly fliperd which hee had before, Theft and Idolatry are swallowed downe both together, and the man is easily wonne to bee a snare and seminary of spirituall uncleannesse to a whole tribe. On the other side, Let Sathan threaten *Jeroboam* with the losse of his Kingdome, if he goe up to Jerusalem, and serve God in the way of his owne worship, and that is argument enough to draw him and his successors to notorious and Egyptian Idolatry; and the reason was, because their hearts were more set upon their owne Counsels, than upon the worship or truth of God. Let the Divell by the edicts and ministers of *Jeroboam* lay snares in *Mizpah*, and spreadnesse upon *Tabor*, that is, use lawes, menacies, subtilties to keep the people from the City of God, and to confine them to regall and state-Idolatry, presently the people tremble at the injunction of the king, and walke willingly after the Commandement. Let *Nebuchadnezzar* erect his prodigious Idoll and upon paine of a fiery furnace require All to worship it, and all people, nations, and languages are presently upon their faces. Let the Divell threaten *Demas* with persecution, and presently he forsakes the fellowship of the Apostles, and embraceth this present world. And as it was heretofore, so is it still.

If a mans heart bee not set on God, and taught to rest upon his providence, to answer all Satans promises with his All-sufficiency to reward us, and all his threatnings, with his All-sufficiency to protect us, how easily will  
promises

Hos. 5. 1.

Hos. 3. 14

Dan. 3. 6, 7.

promises beguile, and threatnings deterre unstable and earthly minds? Let the Divell tell one man, All this will I give thee, if thou wilt speake in a cause to pervert judgement, how quickly will men create subtilties, and devise evasions to rob a man and his houle, even a man and his inheritance? Let him say to another, I will doe whatloever thou sayest unto me, if thou wilt dissemble thy conscience, divide thy heart, comply with both sides, keepe downe the power of godlinesse, persecute zeale, set up wil'-worship and superstitions, how quickly shall such a mans religion bee disguised, and sincerity, if it were possible, put to shame? If to another, thou shalt by such a time purchase such a lordship, buy out such a neighbour, swallow up such a prodigall, if thou enhance thy rents, enlarge thy fines, set unreasonable rates upon thy Farmes, how quickly will men grinde the faces of the poore, and purchase ungodly possessions with the blood of their Tenants? If to another, beware of laying open thy conscience, of being too faithfull in thy calling, too scrupulous in thy office, lest thou purchase the disfavour of the world, lest the times cloud over thee, and frown upon thee, lest thou be scourged with persecuted names, and make thy selfe obnoxious to spies and censures, how will men be ready to start backe, to shrink from their wonted forwardnesse, to abate their former zeale, to couple in with, and connive at the corruptions of the age; in one word, to tremble when Ephraim speaks, and not tremble when God speaks? So hard is it when the heart is wedded to earthly things, and they are gotten into a mans bosome, to bear the assaults of any temptation.

Lastly, this comes from the just and secret wrath of God, giving men over to the deceitfulnesse of sinne, and to the hardnesse of their owne hearts, to believe the lies and allurements of Sathan, because they rejected the counsell of God, and the love of his truth before. In the

2 Theſ. 2. 9, 12.

influ-

influences of the Sunne we may observe, that the deeper they worke, the stronger they worke; the beames nearer the Center meeting in a sharper point do consolidate and harden the very Element; so the Creatures by the justice of God, when they meet in a mans Center, reach as farre as his heart, doe there mightily worke to the deceiving and hardning of it: the eye, nor any other outward sense, can finde no more in the Creature, than is really there; it is the heart which mis-conceives things, and attributes that Deity and worth to them, which the senses could not discover. If men then could keepe these things from their Spirits, they should ever conceive of them according to their own narrow being, and so keepe their hearts from that hardnesse which the Creatures, destitute of Gods blessing, doe there beget, and so work in the Soule a disposition suitable to Satans temptations.

Mark. 10. 22.

Secondly, a Heart set upon any lust is unfit likewise to beare any affliction. The Young man whose heart was upon his riches, could not endure to heare of selling all, and entring upon a poore and persecuted profession. First, Lusts are choice and dainty, they make the heart very delicate, and nice of any assaults. Secondly, they are very wilfull, and set upon their own ends, therefore they are expressed by the name of concupiscence, and *δεσμευματα τῆς σαρκός*, The wils of the flesh, and the wilfulness is the ground of impatency. Thirdly, they are naturall, and move strongly to their owne point; they are a Body, and our very members; no marvell then if they be sensible of paine from afflictions, which are contrary unto nature. The stronger the water runnes, the more it will roare and foame upon any opposition; lust is like a furious beast, enrag'd with the affliction, the chaine that binds it. Fourthly, Lusts are very wise after the fleshly and sensuall manner, and worldly wildome is impatient of any stoppage or prevention of any affliction that crusheth and

Eph. 2. 3.

Col. 2. 11. & 3. 5  
Heb. 12. 11.

Rom 8. 6.

dic

disappoints it. Therefore the Apostle doth herein principally note the opposition between heavenly and carnall wildome, that the one is meeke, peaceable, and gentle; the other devilish and full of strife. Fifthly, *Lusts* are *(a) proud*, especially those that arise from abundance of the Creature, and pride being set upon by any affliction makes the heart break forth into *(b) impatience*, debates, and stoutnes against God; a proud heart grows harder by afflictions, as Metals or Clay, after they have passed thorow the furnace. It is said of *(c) Pharaoh* that he did not set his heart to the judgements of God, but exalted himselfe against his People; Pride grew stronger by affliction. Besides, *(d) pride* in earthly things swallows up the very expectation of Afflictions, and therefore must needs leave the heart unprepared against them. Sixthly, *Lusts* are rooted in *(e) self-love*; and therefore when Christ will have a man forsake his lusts, hee directs him to *(f) deny* himselfe. Now the very essence of Afflictions are to be grievous and diverse to a mans selfe. Seventhly, *Lusts* are *(g) contentious*, armed things, and their *(h) enmity* is against God, and therefore utterly unfit to *(i) accept* of the punishment of sinne, and to *(k) beare* the indignation of the Lord, or to submit unto any affliction. Eighthly, *Lusts* *(l) resist the truth*, set up themselves against the Word, and thereby utterly disable men to bear afflictions; for the *(m) Word* sanctifies and lightens all Afflictions; the word shews Gods *(n) moderation* & *(a) intention* in them, an *(p) issue* out of them, the *(q) benefits* which will come from them, the *(r) supplies* of strength & abilities to beare them, the *(s) promises* of a more abundant & exceeding weight of glory, in comparison whereof they are as nothing. Lastly, if we could conceive some afflictions not contrary to lust, yet afflictions are ever *contrary to the*

1am. 3. 13, 17.

a Ezek. 28. 5.  
Psal. 10. 4.  
Ovad. ver. 3.  
Esa. 10. 12.  
Ier. 22. 21. &  
43. 2.

Hab. 1. 5. 6.  
b Mal. 3. 13. 14.  
Neh. 9. 29.  
Ier. 13. 17.  
c Exod. 7. 23.  
and 9. 17.

d Pal. 10. 6.  
Ier. 21. 13.  
Ezek. 28. 2.  
e 2 Tim. 3. 2.  
f Mat. 16. 24.

g 1am. 4. 1, 4.  
i Pet. 2. 11.  
b Rom. 8. 7.  
i Lev. 26. 41.  
k Mic. 7. 9.

l 2 Tim. 3. 8.  
Ier. 22. 21.  
Zech. 7. 9. 12.  
Luk. 16. 14.

Act. 7. 51.  
2 Cor. 10. 3, 5.  
m Ps. 119. 9. 2.  
114. 143. 165.

n Ier. 30. 17.  
Esa. 61. 13.  
Esa. 28. 17. 28  
Psal. 78. 38.  
o Heb. 12. 6.

10, 11. Esay 10. 12. p 1 Cor. 10. 13. Zec. 1. 16. Esay 40. 5. 42. Hab. 3. 17, 19. Pro. 10. 3.  
Ier. 17. 8. 7. Psal. 119. 71. Heb. 12. 11. 7. 2 Cor. 12. 9. Phil. 4. 12, 13. 1 Cor. 10. 13.  
12 Cor. 4. 17. Esay 61. 7. & 54. 8.

provisions

1 Rom. 13. 14

(1) *provisions of lust*, to the materials, and instruments of lusts, such as are health, pleasure, riches, honours, &c. And in all these respects an heart set upon lust is weakened and disabled to bear afflictions.

u Deut. 6. 5.

Secondly, when the heart is set upon the Creature, it is utterly disabled, in regard of its *active strength*, made unfit to doe any duty with that (u) strength as God requires. First, because *Bonum fit ex causa integrâ*: A good duty must proceed from an entire cause, from the *whole heart*. Now, (x) *lust divides the heart*, and makes it (y) *unstedfast*, and *unfaithfull* unto God. There is a two-fold *unstedfastness*, one in degrees, another in objects; the former proceeds from the remainders of corruption, and therefore is found in some measure in the best of us: the other from the predominancy of lust, which overflows the heart unto evil. Good motions and resolutions in evil hearts, are like violent impressions upon a stone, though it move upwards for a while, yet nature will at last prevail, and make it (z) *returne to its own motion*.

x Hof. 10. 2.

1 am. 1. 8.

y Psal. 78. 37.

z Abd. 7. 39.

1 Cor. 11. 10.

a Phil. 2. 21.

Esa. 56. 11.

Ezek. 34. 2.

b 2 Kin. 9. 7.

10 10. 16.

Hof. 1. 4.

c 1oh. 5. 44.

1 am. 3. 12.

1 am. 1. 8.

Rom. 7. 3. 4.

Mar. 6. 24.

Secondly, an heart set on lusts, moves to *no ends*, but its (a) *owns*, and selfe-ends defile an action, though otherwise never so specious; turnes (b) *zeale* it selfe and obedience into murder, hinders (c) *all faith* in us, and acceptance with God, nullifies all other ends, swallows up Gods glory, and the good of others, as the leane Kine did the fat: as a Wenne in the body robs and consumes the part adjoyning, so do selfe-ends the right end. Thirdly, the heart is a fountaine and *principle*, and principles are ever *one and uniforme*; out of the same fountaine cannot come bitter water and sweet; and therefore the Apostle speakes of some, that they are double-minded men, that have an heart and an heart, yet the truth is, that is but with reference to their pretences, for the heart really and totally looks but one way. Every man is spiritually a married person, and he can be joyned but to one; Christ and an Idoll (as every lust is) cannot consist;

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consist; he will have a chaste Spouse, he will have all our desires and affections subject unto him; if the heart cannot count him altogether lovely, and all things else but dung in comparison of him, he will refuse the match, and with-hold his consent.

Let us see in some few particulars what impotency unto any good the Creatures bring upon the hearts of men. To *pray* requires an hungry spirit, an heart convinced of its own emptines, a desire of intimate communion with God; but now the Creature drawes the heart and all the desires thereof to it selfe, as an ill spleen doth the nourishment in a body. Lust makes men pray amisse, fixeth the desires only on its own provisions; makes a man unwilling to be carried any way towards heaven but his own. The young man prayed unto Christ to shew him the way to eternall life; but when Christ told him that his riches, his covetousnesse, his bosome-lust stood between him and salvation, his prayer was turned into sorrow, repentance and apostasie.

*Meditation* requires a sequestration of the thoughts, a minde unmixt with other cares, a sincere and uncorrupted relish of the Word; now when the heart is prepossessed with lust, and taken up with other treasure, it is as impossible to be weaned from it, as for an hungry Eagle (a creature of the sharpest sight to fix upon, and of the sharpest appetite to desire its object) to forbear the body on which it would prey; as unable to conceive aright of the preciousnesse and power of the Word, as a feaverish palate, to taste the proper sweetnesse of the meat it eats.

In *Hearing* the Word, the heart can never accept Gods commands, till it be first empty, a man cannot receive the richest gift that is, with an hand that was full before. Now thornes, which are the cares of the World, filling the heart, must needs choak the seed of the Word. The Pharisees and Lawyers rejected the com-

sell

Eph. 5.27.  
Psal. 45.10.  
Mat. 10.37.  
Cant. 5.10, 16.  
Phil. 3.8.

Iam. 4.3.

Mar. 10.21, 22

Mat. 6.21.

Mat. 24.28.

Luke 7.29, 30.



79 Ps

Mat. 9. 12, 13.

Jam. 1. 21.

Jer. 42. 5, 6.

Jer. 43. 2.

Jer. 5. 12.

Jer. 7. 15.

2 Chro. 36. 16.

sell for God against themselves, because their pride would not let them yeeld to such a baptisme, or to such a doctrine as requires emptinesse, confession of sinnes, justifying of God, and condemning of themselves (for these were the purposes of *Iohas* Baptisme, and of the preaching of repentance.) That man comes but to be rejected, who makes love to one who hath fixed her heart and affection already. A man must come to Gods Word as to a Physician, *a mere patient* without reservations, or exceptions; he must set his corruptions, as an open marke for the Word to shoot at, hee must not come with capitulations and provisos, but lay downe the body of sin before God, to have every earthly member hewed off. Till a man come with such a resolution, as to bee willing to part from all naughtinesse, hee will never receive the ingrafted Word with meekenesse and an honest heart; a man will never follow Christ in the waies of his Word, till first he have learned to deny himselfe, and his owne lusts. Nay, if a man should binde his devotion to his heart with Vowes, yet a *Dalilah* in his bosome, a lust in his spirit, would easily nullifie the strongest vowes. The Jewes made a serious and solemne protestation to *Jeremy*, that they would obey the voice of the Lord, in that which they desired him to enquire of God about, whether it were good or evill; and yet when they found the message crosse their owne lusts and reservations, their resolutions are turned into rebellions, their pride quickly breakes asunder their vow; and they tell the Prophet to his face, that he dealt falsely between God and them; a refuge which they were well acquainted with before. Some when their conscience awakens, and begins to disquiet them, makes vows to bind themselves unto better obedience; and formes of godlinesse; but as *Sampson* was bound in vain with any cords, so long as his hair grew into its length; so in vain doth any man binde himselfe with vowes, so long as he nourisheth

## The Vexation of the Spirit.

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riseth his lusts within; a vow in the hand of a fleshly lust will be but like the chains and fetters of that fierce lunaticke, very easily broken asunder. This is not the right way. First, labour with the heart, cleanse out thy corruptions, purge thy life, as the Prophet did the waters, with seasoning and rectifying the fountain: It is one thing to give ease from a present pain, another thing to root out the disease it selfe. If the chinks in a ship be unstopt; it is in vaine to labour at the Pumpe; so long as there is a constant in-let, the water can never be exhausted: so is it in these formall resolutions and vowes, they may ease the present paine, let out a little water, restrain from some particular acts, but so long as the heart is unpurged, lust will return and predominate. In a word, whereas in the Service of God there are two main things required, faith to begin, and courage or patience to go through, lust hinders both these. How can yee beleve since yee seek for glory one from another? *John 5. 44.* when persecution arose because of the Word, the Temporary was presently offended, *Mat. 13. 21.*

Luk. 8. 19.

Thirdly, and lastly, in one word. A man ought not to set his heart on the Creature, because of the *Noblesse of the heart*. To set the heart on the Creature is to set a diamond in lead: None are so mad to keep their Jewels in a Cellar, and their coales in a Closet; and yet such is the prophane-ness of wicked men to keep God in their lips only, and Mammon in their hearts, to make the earth their treasure, and heaven but as an accessory and appendix to that. And now as *Samuel* spake unto *Saul*, set not thine heart upon thine Asses, for the desire of Israel is upon thee; Why should a Kings heart be set upon Asses? So may I say, why should Christians hearts be set upon earthly things, since they have the desires of all flesh to fix upon? I will conclude with one word upon the last particular, How to use the Creature as Thorns, or as vexing things. First, Let not the Bramble be King, Let not earthly things

Sam. 9. 10.

Iudg. 9. 14, 15.

*Nec meliores  
servi, nec domini  
deteriores.*  
2 Sam. 23. 6, 7.

1 Tim. 6. 10.  
James 4. 4.  
1 John 2. 15.

Judg. 9. 16.

bear rule over thy affections; fire will rise out of them, which will consume thy Cedars, emasculate all the powers of thy soule. Let grace sit in the throne, and earthly things be subordinate to the wisdom and rule of Gods Spirit in thy heart. They are excellent servants, but pernicious Masters. Secondly, be armed when thou touchest, or medlest with them: Armed against the Lusts and against the temptations that arise from them. Get faith to placethine heart upon better promises; enter not upon them without prayer unto God, that since thou art going amongst snares, he would carry thee through with wisdom and faithfulness, and teach thee how to use them as his blessings, and as instruments of his glory. Make a Covenant with thine heart; as *Job* with his eyes, have a jealousy and suspicion of thine evil heart, lest it be surprized, and bewitched with sinfull affections. Thirdly, touch them gently, do not hug, love, dote upon the Creature, nor graspe it with adulterous embraces; the love of money is a root of mischief, and is enmity against God. Fourthly, use them for hedges and fences, to relieve the Saints; to make friends of unrighteous Mammon, to defend the Church of Christ, but by no means have them in thy field, but only *About* it; mingle it not with thy Corn, lest it choak and stifle all. And lastly, use them as *Gideon*, for weapons of just revenge against the enemies of Gods Church, to vindicate his truth and glory, and then by being wise, and faithfull in a little; thou shalt at last be made ruler over much, and enter into thy Masters Joy.

**F I N I S.**

THE  
Sinfulnesse of Sin.

Considered { *State,*  
in the { *Guilt,*  
          { *Power, and*  
          { *Pollution thereof.*

BY

EDWARD REYNOLDS, late  
Preacher to the Honourable Society of  
*Lincolns Inne*; and Rector of the  
Church of *Braunston* in *North-*  
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# THE Sinfulnesse of Sin.

ROM. 7. 9.

*For I was alive without the Law once : but when the Commandement came, Sinne revived, and I dyed.*



WE have seen in the former Treatise, that man can finde no Happinesse in the *Creature* : I will in the next place shew, That hee can finde no happinesse in himselfe, It is neither about him, nor within him : In the *Creature* nothing but *vanity* and  *vexation*, in *Himselfe* nothing but *Sinne* and *Death*. The Apostle in these words sets forth three things : First, The state of Sinne, *Sinne revived*. Secondly, the Guilt of Sinne, *I dyed*, or found my selfe to be a condemned man in the state of perdition. Thirdly, the evidence and conviction of both, *When the Commandement came*, which words imply a conviction, and that from the Spirit. First, a conviction, for

1 *Have I not found*  
2 *Sin in my state*  
3 *in my selfe*  
4 *condemned*  
5 *when the Law came*



Elechus est.  
Syllogismus  
cum contradi-  
ctione conclusio-  
nis. Arist.

1 Cor. 2. 14.  
a Vid. Jacob.  
Portum contra  
Ostorod, ca. 1.  
b Sine lumine  
supernaturali  
potentia super-  
infuso, Episcop.  
Disput. 3.  
c Armin. in  
Rom. 7. pa. 843.  
Remonstr. De-  
clar. fidei, ca. 1.  
sect. 14.  
Exam. Censur.  
c. 1. fol. 33. 37.

a Plal. 119. 18,  
27, 73, 125,  
169,  
Phil. 3. 10.

b 1 Cor. 8. 2.  
c Ephes. 3. 19.  
d John 10. 14.  
e 2 Cor. 3. 14.  
f 1 Cor. 2. 14.  
Jer. 6. 10.  
g 1 John 5. 20.

they inferre a conclusion extremely contradictory to the conclusions in which Saint Paul formerly rested (which is the forme of a conviction.) Saint Pauls former conclusion was, *I was alive*; but when the commandment came, the conclusion was extremely contrary, *I Died*. Secondly, it was a spirituall conviction. For S. Paul was never literally without the Law, but the veile till this time was before his eyes, he is now made to understand the Law in its native sense & compass: the Law is spirituall, v. 14. and he is enabled to discern it spiritually. Absurd is the doctrine of the (a) Socinians & some others, *That unregenerate men by a meer naturall perception, without any divine superinfus'd light* (they are the words of (b) Episcopius, and they are wicked words) *may understand the (c) whole Law*, even all things requisite unto faith and godlines. Foolishly confounding, & impiously deriding the spirituall and divine sense of holy Scriptures with the grammaticall construction. Against this we shall need use no other argument, than a plain Syllogisme compounded out of the words of Scripture, *Darknesse doth not comprehend light* Joh. 1. 5. *Unregenerate men are Darknes*, Eph. 5. 8. 4. 17. 18. Act. 26. 18. 2 Pet. 1. 9. yea, *Held under the power of darknes*, Col. 1. 13. and *the word of God is light*, Plal. 119. 105. 2 Cor. 4. 6. therefore *unregenerate men cannot understand the word in that spirituall compass, which it carries*. There is such an asymmetry & disproportion between our understanding, and the brightness of the Word, that the (a) Saints themselves have prayed for more spirituall light, and understanding to conceive it. That knowledge which a man ought to have (for there is a knowledge which is not such as it (b) ought to be) doth passe (c) knowledge, even at the strength of meer naturall reason to attain unto, (d) peculiar to the sheep of Christ. Naturall men have their principles vitiated; their (e) faculties bound, that they (f) cannot understand spirituall things till God have as it were implanted a (g) new understanding in them, (b) framed

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(b) framed the heart to attend, and set it at (r) liberty to see the glory of God with open face. Though the veile doe not keep out Grammaticall construction, yet it blindeth the heart against the spirituall light and beauty of the Word. We see even in common Sciences where the conclusions are sutable to our owne ianste and implanted notions; yet hee that can distinctly construe, and make Grammar of a principle in *Euclide*, may bee ignorant of the Mathematicall sense, and use of it: much more may a man in divine truths bee *Spiritually* ignorant even where in some respect hee may be said to know. For the (k) Scriptures pronounce men ignorant of those things which they see and know. In divine doctrine (l) obedience is the Ground of knowledge and Holiness the best qualification to understand the scriptures. *If any man will doe the will of God, he shall know of the Doctrine whether it be of God. The meeke will hee teach his way, and reveale his secret to them that feare him, to Babes, to those that conforme not themselves to this evill world.*

To understand then the words, we must note; first, that there is an opposition between *will* & *know*; the exordie, those two Clauses in the Text, *Once, and when the Commandement came*. It is the conceit of (m) some, that the latter as well as the former is meant of a state of unregeneration; and that St *Paul* all this Chapter over speaketh in the person of an unregenerate man; not intending at all to shew the fleshlinesse and adherency of corruption to the holiest men, but the necessity of righteousness by Christ, without the which, though a man may, when once the Commandement comes and is fully revealed, *will good, hate sinne*; in sinning doe that which he would

b AGs 16. 14.  
i 2 Cor. 3. 17,  
18.  
Luke 24. 45.

k H. f. 7. 9.  
Esay 42. 25.  
i Iohn 7. 17.  
Psal. 25. 9. 14.  
Rom. 12. 2.  
Matth. 11. 25.  
Ante omnia opus est Dei timore ad ipsum converti, ut ejus voluntatem cognoscamus. In quantum non videmus in quantum hunc seculo vivunt. Aug. de Doctr. Christi. l. 2. c. 5.  
Deus nos adjuvat, & ut Sciamus, & Amemus. Epist. 143.  
Non doctrina extrinsecus insonante, sed interna, occulta, mirabili, ineffa-

tilis potestate operatur Deus in cordibus hominum & Veras Revelaciones & bonas voluntates. de Grat. Christi. c. 24. And elsewhere he recounts his opinion. Quid, ut predicato Evangelio consentiremus, nostrum esset proprium & ex vobis. Ad Prop. & Hilar. l. 1. c. 3.  
m Socinus, Armin. Toler. vid. exam. censur. c. 11. fol. 129.

Cont. Iul. lib. 6.  
cap. 23. & cont.  
2. Epist. Pelag.  
lib. 1. cap. 8. 9.  
10, 11.

Phil. 3. 5.  
A. 23. 3.  
2 Tim. 1. 3.

not consent unto and delight in the Law, feele a war in his members, mourne and cry out under the sense of his owne wretchednesse; yet for all this he is still an unregenerate man: an opinion tending directly to the honour of Pelagianisme, and advancement of nature, which made Saint *Austin* in that ingenious and noble worke of his *Retractions* to recant it, and in all his writings against the Pelagians (in which, as in other polemickall works, where the vigilancy of an enemy, and feare of advantages makes him more circumspect how he speaks, his expositions of Scripture are usually more literall and solid, than where he allowes himselfe the scope of his owne conceits) He still understands those passages, of the complaints of a regenerate man against his inherent concupiscence. We are therefore to resolve that the opposition stands thus, *Once* in my state of unregeneration, *I was without the Law*, that is, without the spirituall sense of the Law, but when the Lord began to reveale his mercy to me in my conversion, then he gave me an eye to understand it in its native and proper compasse. The Apostle was never quite without the Law, (being an *Hebrew*, and bred up at the feet of *Gamaliel*) therefore the difference between being without the Law, and the coming of the Law, must be only *in modo exhibendi*, before he had it in the letter, but after it came in its own spirituall shape. And there is some emphasis in the word *came*, denoting a virall, moving, penetrative power, which the Law had by the spirit of life, and which before it had not as it was a *Dead letter*.

Secondly, we must note the opposition between the two estates of Saint *Paul*. In the first he was *Alive*; and that in two respects. Alive in his performances, able as he conceiv'd to performe the *righteousness of the Law without blame*, Phil. 3. 6. Alive in his *Presumptions*, mispersuasions, self-justifications, conceits of righteousness, and salvation. *Acts* 26. 9. Phil. 3. 7. In the second estate *Stane*  
revived,

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revived, I found that that was but a sopor, a benumb'd-  
ness, which was in my apprehension a death of sinne;  
and I dyed, had experience of the falsenesse and miseries  
of my presumptions. The life of sinne and the life of a sin-  
ner are like the ballances of a paire of scales, when one  
goes up the other must fall downe, when sinne lives, the  
man must die; man and sinne are like *Mezentius* his  
couples, they are never both alive together.

Many excellent points, and of great consequence to  
the spirits of men would rise out of these words thus un-  
folded: as First, that a man may have the Law in the  
Church wherein he lives in the letter of it, and yet bee  
without the Law in the power and spirit of it by igno-  
rance, misconstructions, false glosses, and perverse wre-  
stings: as a covetous man may have the possessions of  
money: and yet be without the use and comforts of it.  
2 Cor. 3. 6. 2 Pet. 3. 16. *Matth.* 5. 21, 22, 27, 28, 31, 32,  
33, 38.

Which should teach us to beware of Ignorance; It  
makes the things which we have unusefull to us. If any  
man have the Law indeed hee will labour, First, to have  
more acquaintance with it, and with God by it. The  
more the saints know of God and his will, the nearer  
communion they doe desire to have with him. We see  
this heavenly affection in *Jacob*, *Gen.* 32. 26, 29. *Gen.*  
49. 18. in *Moses*, *Exod.* 33. 12, 18. in *David*, *Psal.* 119.  
18, 125. in the *Spouse*, *Cant.* 1. 2. in *Manasse*, *Jud.* 13. 17.  
in *Paul*, 2 Cor. 5. 2. *Phil.* 3. 13, 14. As the Queen of *Sheba*  
when shee had heard of the glory of *Solomon* was not  
content till she came and saw it; or as *Absalom* being re-  
stored from banishment, and tasting some of his Fathers  
love, was impatient till he might see his face, so the Saints,  
having something of Gods will and mercy revealed to  
them, are very importunate to enjoy more. Secondly, to  
be more conformable unto it, and judge and measure him-  
selfe the oftner by it, *Psal.* 119. 11. The Law is utterly in

vaine,

points arising from  
this -

1. A man may have the  
Law in the letter but not  
in the power and spirit.

2. A man may have the  
Law in the letter but not  
in the use and comforts of it.

3. A man may have the  
Law in the letter but not  
in the acquaintance with it  
and with God by it.

1 Kin. 10. 7.

2 Sam. 14. 32.

3. A man may have the  
Law in the letter but not  
in the conformity unto it.

Ignorance  
of Law  
begot

11

Ier. 8. 8.  
Hof. 8. 2.  
Rom. 2. 13, 17.

vaine, no dignity, no benefit nor privileged to a people by it, if it be not obeyed. Thirdly, to love and praise God for his goodnesse in it, *John* 14. 21.

Secondly, ignorance of the true meaning of the Law, and resting upon false grounds, doth naturally beget these two things. *First*, blinde zeale, much active and in appearance unblameable devotion. As it did here, and elsewhere in Saint Paul, *Phil.* 3. 6. *Acts* 22. 3. in the *honorable women*, *Acts* 13. 50. in the *Pharisees*, *Mat.* 23. 15. in false brethren, *Col.* 2. 23. in the *Jewes*, that submitted not themselves to the righteousness of God, *Rom.* 10. 2, 3. In the Papists in their contentions for trash, rigorous observation of their owne traditions, out-fides, and superinducements upon the precious foundation. *Secondly*, strong mis-perswasions and selfe-justifications, dependence upon our works, & rigid endeavours for salvation at the last, *Hof.* 12. 8. *Esa.* 48. 1, 2, 5, 8, 2, 7. *Am.* 5. 18, 21, 25. *Mic.* 3. 11, 12. *Zech.* 7. 3, 4, 5, 6. *Hof.* 8. 2, 3. *Luke* 18. 11, 12. unregenerate men are often secure men, making principles and premises of their owne to build the conclusions of their Salvation upon. But beware of it. It is a desperate hazard to put eternity upon an adventure, to trust in God upon other termes than himselve hath proposed to be trusted in; to lay claime to mercy without any writings, or seales, or witnesses, or patents, or acquittance from sinne, to have the evidences of Hell, and yet the presumptions of Heaven, to be weary of one Sabbath here, and yet presume upon the expectation of an eternity which shall be nothing else but Sabbath. In the Civil Law, *Testes domestici*, Household witnesses (who might in reason be presumed parties) are invalid. Surely in matters of salvation if a man have no witness but his owne spirit, mis-inform'd by wrong rules, seduced by the subtilties of Satan, and the deceit of his owne wicked heart, carried away with the course of the world, and the common prejudices and presumptions of foolish men,

De abisio sen-  
sus sui Deum  
pensitant. Ter-  
cent. Mar. lib. 3.  
cap. 2.

Judicia dome-  
stica. Te. Apol.  
in Sander apolo-  
Clem. Alex.  
in Sander apolo-  
gus.  
Greg. Nazian.  
Orat. 1.

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men, they will all faile him when it shall be too late; God will measure men by his owne line, and righte confesse by his owne plummet, and then shall the Haile sweep away the refuge of lies, and waters overflow the hiding place of those men that made a covenant with death. Secondly, beware of proud resolutions, self love, reservations, distinctions, evasions to escape the word; these are but the weapons of lust, but the exaltations of a fleshly minde; but submit to the word, receive it with meeknesse, be willing to count that sense of Scripture truest, which most restraineth thy corrupt humours, and crosseth the imaginations of thy fleshly reason. Our owne weapons must be rendered up, before the sword of the spirit, which is the word of God, will be on our side; Love, of lusts, and pride of heart can never consist with obedience to the word, *Neh. 9. 26. Jer. 13. 17. 43. 2.*

Thirdly, converting and saving knowledge is not of our own fetching in or gathering, but it is *ἐκ τοῦ ἁγίου πνεύματος*, a Doctrine that comes unto us, and is brought by that sacred blast of the Spirit which bloweth where hee listeth. We doe not first come and are then taught, but first we are taught, and then we come, *John 6. 45. Esay 55. 5. 65. 1.* Wee must take heed of attributing to our selves, boasting of our owne sufficiencies, congruities, preparations, concurrences, contributions unto the word in the saving of us; Grace must prevent, follow, assist us, pre-operate and co-operate; Christ must be *All in All, the Author and the Finisher of our Faith*; of our selves we can doe nothing but disable our selves, resist the Spirit, and pull down whatever the Word doth build up within us. Ever therefore in humility wait at the *Poole where the Spirit stirs*. Give that honour to Gods Ordinances, as when he bids thee doe no great thing, but only wash and be cleane, heare and beleeve, beleeve and be saved, not stoutly to cast his Law behinde thy backe, but to humble thy selfe to walke with thy God, and to see his name

Esa. 28. 15. 17.

Deu. 29. 19, 20.

2 Cor. 10. 4, 5.

James 1. 21.

Luke 11. 22.  
*Qui se dede-  
bunt arma tra-  
diderunt. Brif-  
son. de formul.  
lib. 4.*

Mic. 6. 8, 9.



name and power in the voyce which cries unto thee.

Fourthly, though sinne seem dead to secure, civil, morall, superstitiously zealous men, in regard of any present sense or sting; yet all that while it is *alive* in them, and will certainly, when the booke shall be opened, either in the Ministry of the word to conversion, or in the last judgement to condemnation, revive againe. All these points are very naturall to the Text, but I should be too long a stranger to the course I intend, if I should insist on them. I returne therefore to the maine purpose. Here is the *state of sinne, sinne revived*; the *Guilt of sin, I deny*; the *Constitution of it* by the Spirit bringing the spirituall sense of the *Commandement*, and writing it in the heart of a man, and so pulling him away from his owne Conclusions.

The Doctrines then which I shall insist on, are these two: First, *the spirit by the Commandement convinceth a man to be in the state of sin.* Secondly, *the spirit by the Commandement convinceth a man to be in the state of death because of sinne*; To convince a man that hee is in the state of sinne, is, To make a man so to set to his owne seale and serious acknowledgement to this truth, That he is a sinner, as that withall he shall feele within himselfe the quality of that estate, and in humility and self-abhorrency conclude against himselfe all the naughtinesse and loathsome influences which are proper to kindle and catch in his nature and person, by reason of that estate: and so not in expression onely, but in experience, not in word but in truth, not out of feare but out of loathing, not out of constraint but most willingly, not out of formality but out of humility, not according to the generall voyce but out of a serious scrutiny and self-examination, load and charge himselfe with all the noisomesse and venom, with all the dirt and garbage, with all the malignity and frowardnesse that his nature and person doe abound withall, even as the waves of the

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the Sea with mire and dirt, and therupon justifie Almighty God, when he doth charge him with all this, yea, if he should condemne him for it.

Now we are to shew two things. First, that a meere naturall light will never thus farre convince man. Secondly, that the Spirit by the *Commandement* doth some things nature is sufficient to teach, God may be felt and found out in some sence by those that *ignorantly worship him*. Nature doth convince men that they are not so good as they should bee, the Law is written in the hearts of those that know nothing of the letter of it; Idleness, beastiality, lying, luxury, the Cretian Poet could condemne in his own Countrey-men; Drinking of healths *ad plenos calices*, by measure and constraint, was condemned by the law of an Heathen Prince, and that in his luxury, Longhaire condemned by the dictate of Nature and right reason, and the reason why so many men, and whole nations notwithstanding use it, is given by Saint Hierome, *Quia à natura deciderunt, sicut multis aliis rebus comprobatur*. And indeed as Terullian saith of womens longhair, that it is, *Humilitatis sua sarcina*, the burden, as it were, of their Humility, so by the warrant of that proportion which St Paul allowes, *1 Cor. 11. 14, 15*. Wee may call mens long hair *Superbia sua sarcinam*, nothing but a clog of pride. Saint Augustine hath written three whole Chapters together against this sinfull custome of nourishing haire, which he saith is expressly against the Precept of the Apostle, whom to understand otherwise than the very letter sounds, is to wrest the manifest words of the Apostle unto a perverse construction. But to returne, these remnants of Nature in the hearts of men are but like the blazes and glimmerings of a candle in the socket, there is much darknesse mingled with them. *Nature cannot strongly convince.*

1. Because it doth not carry a man to the Root, Adams sinne, concupiscence, and corrupted seeds of a fleshly

*Natural light is sufficient*

*Acts 17. 23, 27.*

*Rom. 2. 15.*

*Titus 1. 12, 13.*

*Esai. 1. 8.*

*1 Cor. 11. 14.*

Hieronim. in  
*1 Cor. 11. 14.*  
*De Coron. mil.*  
*cap. 14. j*

*De opere mon.*  
*cap. ultima.*  
*Aperit contra*  
*Apostoli Pra-*  
*ceptum.*  
*Manifesta ver-*  
*ba Apostoli in*  
*peruersam de-*  
*torquere senten-*  
*tiam.*

*Nature cannot convince*

Rom. 7. 12.

Job 14. 4.

Psal. 51. 5.

Rom. 7. 7.

1 John 3. 4.

Psal. 119. 96.

John 3. 20.

John 4. 42.

Ephes. 4. 20.

Ephes. 3. 37.

4-14.

Psal. 78. 37.

a Esay 56. 2, 6.

Heb. 6. 18.

Acts 11. 23.

b 1 Tim. 4. 16.

2 Tim. 3. 14.

Titus 1. 9.

Iode verse 3.

1 The. 5. 21.

fleshy minde, reason, conscience, will, &c. Meere nature will never teach a man to feele the weight and curle of a sinne committed above five thousand yeares before himselfe was borne; to feele the spirits of sinne running in his blood, and sprouting out of his nature into his life, one uncleane thing out of another; to mourn for that filthinesse which he contracted in his conception; Saint *Paul* confesseth that this could not bee learned without the Law.

2. Becausc it doth not carry a man to the *Rule*, which is the written Law, in that mighty widenesse which the Prophet *David* found in it. Nature cannot looke upon so bright a thing, but thorow veiles and glasses of its owne. *Evill hateth the light*, neither commeth to the light, cannot endure a thorow scrutiny and ransacking, lest it should bee reproved. When a man lookes on the Law thorow the mist of his owne lusts, hee cannot but wrest and torture it to his owne way. Saint *Peter* gives two reasons of it, because such are *Ἀμαρτῆς καὶ ἀσυνελεύβη*, 2 *Pet.* 3. 16. 1. Unlearned men; namely, in the mystery of Godlinesse, have not been taught of God what the truth is in *Jesus*; till that time a man will never put off his lusts, but defend them, and rather make crooked the rule, coine distinctions and evasions upon the Law it self, than judge himsele, and give glory to God. 2. Fickle, unstable men, men apt to be *tossed up and downe like empty clouds w<sup>th</sup> every blast*, never rooted nor grounded in the love of the truth, *unstedfast in the Covenant of God*, that (a) *lay not hold on it*, and are therefore altogether undispoused to (b) *Continue or hold fast the truth*. A man in his faults is like a man in a diseale, not long well in one way, but is ever given to changes and experiments, and as he changeth, so doth he ever new-shape the Scripture, and dragge it downe to the patronage of his owne wayes. So that the Law in a wicked mans heart is like a candle in a foule Lanterne, or as a straight oare in troubled wa-

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ter, or the shining of light thorow a colour'd glasse, writ'd & chang'd into the image of the corrupted mind wherein it lies. The Law in it selfe is (a) *perfect*, (b) *right*, (c) *pure*, (d) *just*, and *faithfull*, (e) *holy*, just, and *spirituall*, (f) *lively* and *operative*; and men by nature are unlike all this, (g) *degenerate* and (h) *crooked*, (i) *wavering* and *unfaithfull*, (k) *deceiving*, and *being deceived*, (l) *unholy*, carnall and impure, (m) *fleshly minded*, (n) *dead*, and *repugnant to every good worke*. Such a great disproportion is there between *Nature* and the *Law*.

3. Because it doth not *Drive* us out of our selves for a Remedy; The sublimest Philosophy that ever was, did never teach a man to deny himselfe, but to build up his house with the old ruines, to fetch stones and materials out of the wonted quarry. (o) *Humiliation*, (p) *confusion*, (q) *shame*, (r) *selfe-aborrency*, (s) *to be vile in our own eyes*, (t) *to be nothing within our selves*, to be willing to (w) *own* the vengeance of Almighty God, & to (x) *judge our selves*, to (y) *justifie* him that may condemne us, and be witnesses against our selves, are vertues known onely in the Book of God, and which the learned Philosophers would have esteemed both irrationall and pusillanimous things.

4. Because *naturall* (z) judgement is so thoroughly distorted and infatuated, as to \* *count evill good, and good evill, light darknesse, and darknesse light*: to (a) *perswade* a man that he is in a *right way*, when the end thereof will be the *issue of death*; that he is (b) *Rich* and in need of *nothing*, when in the meane time hee is miserable, poore, blinde and naked. (c) *Plato's* community, (d) *Aristotles* Urbanity and magnanimity, (e) *Cicero's* blinding the eyes of the Judges, (f) and his officious dissimulation and compliancy, the Stoicks apathy (g) and officious lies, that

a Psal. 19. 7.  
b Psal. 119. 128.  
c Ibid. v. 140.  
d Ibid. v. 138.  
e Psal. 19. 7.  
f Rom. 7. 12, 14  
g Psal. 119. 50.  
h Job. 4. 12.  
i Eccl. 7. 29.  
k Deut. 32. 5.  
l James 1. 8.  
m 2 Tim. 3. 13.  
n Gen. 6. 5.  
o Tir. 1. 15.  
p Col. 3. 18.  
q Ro. 1. 18, 21.  
r Lam. 4. 10.  
s Dan. 9. 7.  
t Ezra 9. 6.  
u Ezek. 16. 63.  
v Ezek. 36. 31.  
w Gen. 18. 27.  
x Job 42. 6.  
y Job 40. 4.  
z 2 Sam. 6. 22.  
a 2 Cor. 12. 11.  
b Nehem. 9. 33  
c 1 Cor. 11. 31.  
d Ezra 9. 13.  
e Psal. 51. 4.  
f 2 Tim. 3. 8.  
g Tir. 1. 15.  
h Esay 5. 20.  
i Prov. 14. 12.  
k Rev. 3. 17.  
l Hof. 1. 18.  
m Prov. 21. 2.  
n Aristot. polis.  
o lib. 2. cap. 12.

d Eudem. lib. 3. cap. 7. Mag. Moral. cap. 31. Ethic. lib. 2. cap. 8 lib. 4. cap. 14. lib. 4. cap. 7. 8. e Altabi Quintilia. f De petitiene consulatus ad M. fratrem. g Quintilia. lib. 12. cap. 1.

b Tertul. Apo-  
log. cap. 46.

i Luke 18. 11,  
12.

Acts 26. 5.  
Ioseph, Antiq  
lib. 18. cap. 2.  
De Bello judai-  
co, lib. 1. cap. 4.  
iornstren *et*  
amou.

vid. Epipha-  
nium contra  
Heres. lib. 1. 10.  
1. Heres. 16.  
4 Prov. 21. 27.  
Hag. 2. 12.

Psal. 51. 5.

Gen. 6. 5.

Gen. 8. 21.

1 Cor. 7. 14.

Esay 1. 4.

Prov. 22. 15.

Heb. 6. 4.

so much admired (b) stoutnesse, or rather sullenesse of those rigid Heathen, that pulled out their own eyes that they might be chastised, and killed themselves to be rid of evill times; nay, more, (y) the Pharisees strictnesse, the zeale and unblameablenesse of Paul, the devotion of obstinate Jewes, (k) all the strength of civill, morall, formall shewes and expressions of goodnesse, though precious in the eyes of men, yet in the eyes of God, *that seeth not as man seeth*, they are all but sinfull and filthy, losse and dung.

Lastly, because nature in particular men never knew, nor had experience of a better estate, and therefore must needs bee ignorant of that full Image in which it was created, and unto which it ought still to be conformable. As a man borne in a Dungeon, is unable to conceive the state of a Palace; as the Child of a Noble-man stolne away, and brought up by some lewd beggar, cannot conceive, or suspect the honour of his blood: so utterly unable is corrupted nature, that hath been born in a wombe of ignorance, bred in a hell of uncleannesse, enthralled from the beginning to the Prince of Darknesse, to conceive, or convince a man of that most holy and pure condition in which hee was created, the least deviation wherefrom is sinne unto him.

Now then since Nature cannot thus convince, the Spirit in the Commandement must. We have no inward principle but these two. We grant there is a difference to be made between the Illumination and Renovation of the Spirit; men may be enlightned, and yet not sanctified, as a false starre, or an *ignis fatuus* may have light without influence or heat, yet withall it is certaine too, that it is impossible to know sinne in that hatefulnesse which is in it, with such a knowledge as begets hatred and detestation of it, or to know divine things with such a knowledge as is commensurate to them, such as in their spiritual and immediate purity they are apt to beget, but that know-  
ledge

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ledge must work admiration, delight, love, endeavours of conformity unto so heavenly truths. No comprehension of things divine without love, *Ephes. 3. 17, 18.* the reason why God gives men over to *strong delusions, to believe lies*, is because they did not receive the love of the truth, *that they might be saved, 2 Thes. 2. 10, 11.*

This conviction then of sin, the Spirit worketh: *First*, by revealing the Rule. *Secondly*, by opening the condition of the state of sin. *Thirdly*, by giving an heart experimentally and reflectively to understand all, or by shaping and framing the heart to the Word, and so mingling them both together.

The Apostle saith, that *By the Commandement sin reviveth*. By the life of sin, I understand the strength of it, and that is two-fold: A strength to condemn, and a strength to operate, or worke in a man obedience to it selfe: A strength to hold a man fast, and to carry him its owne way. Sin is a body, and hath *earthly members, Col. 3. 4* which are very active and vigorous; the Apostle speaketh of a *holding property* which it hath, *Rom. 7. 6.* and this strength hath the sinewes of all strength in it; It is a Lord, and so it hath the strength of power to command, and it is an husband, and so it hath the strength of love, to perfwade and prevaile.

First, it is a Lord and Master, in which respect it hath these ties upon us: First, a *Covenant*, there is a veruall bargain between lust and a sinner, *Esay 28. 15.* we make promise of *serviſe*, and obeying sinne, *Joh. 8. 34. Rom. 6. 16.* and that returneth unto us the *wages of iniquity*, and the *pleasures of sinne*, *2 Pet. 2. 15. Heb. 11. 25.* Secondly, love unto it, as unto a *bountifull* and beneficiall Lord. Sinne exerciseth authority over us, and yet we account it our benefactor, *Hos. 2. 5, 12, 13. Job 20. 12, 13.* Thirdly, an easie service, the worke of sin is naturall, the instruments all ready at hand, the helpers and fellow servants many, to teach, to encourage, to hasten, and lead

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Sacros Scripturae libros nullus inimicus cognoscere sinitur.  
Aug. de Mor. Eccles. 1. 1. c. 25.  
Si voluntatem Dei nosse quisquam desiderat, fiat Amicus Deo... Hoc si haberent non essent Heretici.  
Idem de Gen. contra Manichaeos, l. 1. c. 2.

*Sin is a Lord - he  
liſenſes us  
a bargain*

*conſiderable*  
Luk. 22. 25.

*ſervice is eay*



on in the broad way. Fourthly, in sin it selfe there is a great strength to enforce men to its service: First, it is edg'd with malice against the soule, armed with weapons to fight against it, and enmity is a great Whetstone to valour. Secondly, it is attended with fleshly wisdom, supported with stratagems and deceits, heartned and set on by the assistance of Satan and the World, *Ephes. 4. 22. Heb. 3. 13.* Thirdly, it hath a judicature and regiment in the heart, it governs by a Law, it sends forth lulls and temptations like so many edicts into the soule; and when we object the law of God against the service that is required, then as that Persian King, who could not find out a Law to warrant the particular, which he would have done, found out another, *That he might do what he would;* so sin when it hath no reason to allcadge, yet it hath *selfe-will*, that is all Lawes in one, *Gen. 49. 6. 2 Per. 2. 10. Rom. 7. 23.* In one word, the strong man is furnished with a whole Armour.

Secondly, sinne is an Husband, *Rom. 7. 1. 5.* and so it hath the power of love, which the Wife-man saith, *is as strong as death*, that will have no deniall when it comes. Saint Paul tels us, there is a *constraining power* in love, *2 Cor. 5. 14.* Who stronger than Sampson, and who weaker than a woman? yet by love shee overcame him, whom all the Philistines were unable to deale with. Now as betweene a man and a strumpet, so betweene lust and the heart, there are first certaine cursed dalliances and treaties, by alluring temptations, the heart is *drawn away* from the sight of God and his Law, and *entised*, and then followes the accomplishment of uncleannesse, *Jam. 1. 14.* This in the generall is that life of strength of sin here spoken of.

We are next to observe, that the ground of all this is the Law: *The sting of Death is sinne, and the strength of sinne is the Law, 1 Cor. 15. 56. 1 John 3. 4.* from the law it is, that sinne hath both strength to condemne, and to command

1 Per. 2. 11.

Herodotus.

Luk. 11. 22.

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command us, or have dominion over us, Rom. 6. 14.

Now the Law gives life or strength to sin three waies :  
*First*, by the *curse* and *obligation* of it, binding the soule with the guilt of sin unto the judgement of the great day. Every sinner hath the sentence past upon him already, & in part executed; *he that beleeveeth not is condemned already, the wrath of God abideth on him.* All men come into the world with the wrath of God like a talent of lead upon their soule, and it may all bee poured out within one houre upon them, there is but a span between them and judgement. In which *interim*, First, the Law (a) *stops the mouth* of a sinner, (b) *Shuts him in*, and (c) *holds him fast* under the guilt of his sin. Secondly, it passeth (d) *sentence* upon his soule, sealing the assurance of condemnation and wrath to come. Thirdly, it begetteth even (e) to put that sentence in execution, with the (f) *spirit of bondage*, and of (g) *fear*, shaking the conscience, wounding the spirit, and scorching the heart with the pre-apprehensions of hell, making the soule see some portion of that tempest which hangeth over it, rising out of that sea of sin which is in his life and nature (as the (h) *Prophets servant* did the Cloud) and so terrifying the soule with a certaine (i) *fearfull expectation of judgement*. Thus the Law strengthens sin, by putting into it a *condemning power*.

*Secondly*, by the *Irritation* of the Law. Sin tooke occasion (saith the Apostle, by the Law, and so by the *commandment*) became exceeding sinfull, Rom. 7. 8. when lust finds it selfe univerrally restrained, meets with death and hell at every turne, can have no subterfuge nor evasion from the rigour and inexorablenesse of the Law; then like a river that is stoppt, it riseth, and foames, and rebels against the Law of the mind, and fetcheth in all its force and opposition to rescue it selfe from that sword which heweth it in peeces. And thus the Law is said to strengthen sin, not *per se*, out of the intention of the Law, but by *Accident* and *imperfinitis*, exciting, and provoking that

Joh. 3. 18, 36.

a Rom. 3. 19.  
 b Rom. 11. 32.  
 Gal. 3. 23.  
 c Rom. 7. 6.  
 d Gal. 3. 10, 13.  
 e Cor. 3. 7.  
 Mark. 16. 16.  
 f Cor. 14. 25.  
 c Hof. 6. 5.  
 f Rom. 8. 15.  
 g 2 Tim. 1. 7.

b 1 Kin. 18. 44.  
 i Heb. 10. 26.

not unobscurely

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strength which was in *sinne* before, though undiscerned, and lesse operative. For as the presence of an enemy doth auster, and call forth that malice which lay habitually in the heart before: so the purity of the Law presenting it selfe to concupiscence in every one of those fundamentall obliques wherein it lay before undisturbed, and way-laying the lust of the heart, that it may have no passage, doth provoke that habituall fiercenesse and rebellion which was in it before, to lay about on all sides for its own safety.

*Thirdly*, by the *conviction* and manifestation of the Law; laying open the widenesse of sinne to the conscience. Man naturally is full of pride and selfe-love, apt to think well of his spirituall estate upon presumptions and principles of his owne; and though many professe to expect salvation from Christ only, yet in as much as they will be in Christ no way but their own, that shewes that still they rest in themselves for salvation. This is that *deceit*, and *Guile of spirit*, which the Scripture mentions, which makes the way of a foole right in his owne eyes. The Philosopher tels us of a *Serpent*, herein, by the hollownesse of the earth under it, or some whirling and attractive property that sucks the vessell into it, ships use to be cast away in the midst of a calme; even so many mens soules do gently perish in the midst of their own securities and presumptions. As the fish *Polypus* changeth himselfe into the colour of the Rock, and then devours those that come thither for shelter: so do men shape their misperwasions into a forme of *Christ* and faith in him, and destroy themselves. How many men rest in pharisaicall generalities, plod on in their own civilities, moralities, externall Justice, and unblameablenesse, account any thing indiscretion & unnecessary stricenes that exceeds their own modell; every man in hell that is worse than themselves (*I am not as this Publican*) and others that are better, but in a fooles paradise? and all this out of ignorance

Ier. 17.  
Psal. 37.

Arist. Problem.  
sect. 23. qu. 5.  
Tertul. de Anima, cap. 52.

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rance of the Law. This here was the Apostles case, when he lived after the strictest sect of the Pharises, sin was dead, he esteemed himself blameless; but when the Commandment came, discover'd its own spiritualness, & the carnalnesse of all his performances; remov'd his curtald glosses, and presumptuous prejudices; opened the inordinatenes of naturall concupiscence, shewed how the least atome doth spot the soule; the smallest omission qualifie for hell, make the conscience see those infinite sparkles & swarms of lust that rise out of the heart, and that God is all eye to see, and all fire to consume every uncleane thing, that the smallest sins that are, require the preciouslest of Christs blood to expiate and wash them out; then he began to be convinc'd that he was all this while under the hold of sin, that his conscience was yet under the paw of the Lyon. As the Serpent that was dead in snow, was reviv'd at the fire; so sin that seemes dead when it lies hid under the ignorances and mispersuasions of a secure heart, when either the word of God (which the Prophet calls fire) or the last judgement, shall open it unto the conscience, it will undoubtedly revive againe, and make a man finde himselfe in the mouth of Death. Thus we see, that unto the Law belongs the Conviction of sin, and that in the whole compasse of evill that is in it.

Three hatefull evils are in sin; Aberration from Gods Image, obnoxiousnesse to his wrath, and rejection from his presence. *Saine, Guilt, and misery*, (which is the product or issue of the former.) Now as wee say, *Reclinatus index & obliquus*, The law is such a rule as can measure and set forth all this evill; It is *Holy, Just, and good*, Rom. 7. 12. *Holy*, fit to conforme us to the Image of God; *Just*, fit to arme us against the wrath of God; and *Good*, fit to present us unto the presence and fruition of God. According unto this blessed and complete patterne was man created; An universall rectitude in his nature, all parts in tune, all members in joynt: light and beauty

Vide Georg.  
Zezman. con-  
trovers. del ma-  
gine Dri. 4.  
art. 48.

beauty in his mind, conformity in his will, subordination and subjection to his appetites, serviceableness in his body, peace and happiness in his whole being. But man, being exactly sensible of the excellency of his estate, gave an easie eare to the first temptation, which laid before him a hope and project of improving it: and so believing Satans lye, and embracing a shadow, hee fell from the substance which before he had, and contracted the hellish and horrid image of that Tempter which had thus deceived him.

Having thus considered in the generall how the Law may be said to quicken or revive sinne, by the *obligation, irritation, and conviction* of it: We will in the next place looke into the life of those particular species or ranks of sin, which the spirit in the *Commandement* doth convince men of. Wherein I shall insist at large onely upon that sin which is the subject of this whole Chapter, and (if not solely, yet) principally aim'd at by the Apostle in my Text, namely, those evils which lie folded up in our *originall concupiscence*.

Here then *first*, the spirit by the Law intitlith us to *Adams sin*, as a derivation from the root to the branches; As poyson is carried from the Fountaine to the Cisterne, as the children of Traitors have their blood tainted with their Fathers Treason, and the children of bondslaves are under their parents condition. We were (a) *all one in Adams*, and *wish him*, In him *legally* in regard of the (b) stipulation and covenant between God and him, we were in him parties in that Covenant, had interest in the mercy, and were liable to the curse which belonged to the breach of that covenant, and in him *naturally*, and therefore unavoidably subject to all that bondage and burden which the *humane nature* contracted in his fall. And though there

John 3. 5. 6.  
Rom. 12. 5, 16,  
17. 18.  
1 Cor. 15. 47,  
48. 49.

a Omnes in A-  
damo peccave-  
runt, quia om-  
nes unus ille  
fuerunt Aug.  
Traxit ventum  
homo, quia  
unus erat cum  
illo a quo trax-  
it. Aug. ep. 23.

Prosper contr. col. c. 18. *Genius humanum in parente primo velut in radice putruit.* Grege.  
b *unus* (quod unus) *unus*, in *origeni* *in Adam*. Chrylost. *apud Aug. vid. Gerard. Voss.*  
Hister. Pelag. 1. 2. part. 1. c. 2.

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be risen up a (c) sect of men, who deny the sin of *Adam* to be our sinne, or any way so by God accounted, and to us imputed, yet certaine it is, that before that arch-hereticke, *Pelagius*, and his Disciple *Celestius* did vex the Churches, never any man denied the guilt of *Adams* sin (and guilt is inseparable from the sin it selfe, being a proper passion of it) to belong to all his posterity. This then is the first charge of the Spirit upon us, participation with *Adam* in his sinne. And in as much as that Commandment unto *Adam* was the (d) primitive Law, so justly required, (e) so easily observed, therefore exceeding great must needs be the transgression of it. Pride, Ambition, Rebellion, Infidelity, Ingratitude, Idolatry, Concupiscence, Theft, Apostacy, unnaturall Affection, violation of Covenant, and an universall repunciation of Gods mercy promised; these and the like were those wofull ingredients which compounded that sinne, in the committing whereof we all are sharers, because *Adams* person was the fountaine of ours, and *Adams* (a) Will the Representative of ours.

The second charge is *touching universall corruption*; which hath in it two great evils: First, a generall defect of all righteousness and holiness in which we were at first created; and secondly, an inherent (b) *Deordination*, pravity, evil disposition, disease, propension to all mischief, Antipathy and averlation from all good, which the Scripture calls the (c) *fla*, the (d) *wisdom* of the flesh, the (e) *body* of sin, (f) *earthly members*, the (g) *Law* of the members, (h) *the works of the Devill*, (i) *the lusts of the Devill*, the (k) *He* that sees the whole course of nature on fire. And this is an evil, of the through malignity whereof no man can be so sensible and distinctly convinced, as in the evidence of that conviction to cry out against it with such strange,

c Ostorodius  
Institu. vid. Jacob. Portum.  
c. 27.  
Remon. exam.  
censur. cap. 7.  
f. 4.  
Quis ante prodigiosum celestium reatu  
peccationis  
Adam omne genus  
Humanum  
negavit adscribam?  
Vincent.  
Lirinent advers.  
herese. 34  
d Primordialis  
Lex & Matris  
preceptorum  
Dei. Tert. contra  
Iudeos. c. 2.  
e Possibile ac facile  
preceptum.  
Aug. cont. Iul.  
l. 3. c. 19.  
Aug. Enchirid.  
cap. 45.  
a Aug. Retract.  
l. 1. cap. 13.  
Aquin. Andra.  
Orthodox. ex  
plic. lib. 3.  
b Pitiostus, im  
bedientia, vivacitas, libido,  
morbida affectus.  
Aug. de per.  
Inst. c. 4. de Civ.  
Dei. l. 14. c. 15.  
con. Iul. l. 4. c. 13.

de rap. & concupis. l. 2. c. 13. Retract. l. 2. c. 15. *Adams* in ipso  
Matth. Ecclesia Anglie. Art. 9. c. Iohn 3. 6. d Rom. 8. 6. 7. Iam. 3. 15. e Rom. 6. 6. Eph. 4.  
22. f Col. 3. 5. g Rom. 7. 23. h 1 Ioh. 3. 8. i 1 Iohn 8. 44. k Iam. 3. 6.

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K 4

Strong



1 Rom. 7. 24.  
 2 Cor. 12. 8.  
 m Luk. 24. 25.  
 n Rom. 7. 14.  
 John 4. 24.  
 o Heb. 4. 12.  
 p Psal. 119. 96.  
 q Luk. 10. 27.  
 r Lux etiam origines delictorum, i. concupiscentias & voluptates non minus quam facta condemnat. Tertul. de pudicitia. c. 6.  
 s Pighius controvers. 1. Soto, de natura & gratia, l. 2. c. 3.  
 Andrad. orthodoxy. explic. l. 3. page 217.  
 Peter. in Gen. l. 5. de stat. Innocent. disp. de excol. 4. q. 4. num. 164.  
 Bel. de gratia primi hominis. c. 5. Corvin. contr. Molin. c. 8. sect. 1.  
 quam sententia hoc fundamento rejicit Stapletonus ne Deus Author peccati statuat de iur. Bific. l. 2. c. 7.  
 & Ioh. Driedo Hæreticam esse dicit, de gratia & l. Arbitrio. 1 Rom. 5. 13, 14, 20, 21. Rom. 2. 12, 14.

strong and bitter complaint (*s*) as Saint Paul doth till his (*m*) understanding bee by Christ opened to conceive the (*n*) spiritualnesse, (*o*) penetration, and (*p*) compass of that holy Law, which measureth the (*q*) very bottome of every action and condemneth aswell the (*r*) originals as the acts of sin. And hence it is that (*s*) many men plead for this sin, as only an evill of nature rather troublesome than sinfull. That concupiscence was not contracted by nature *de novo* in the fall, but that it is annexed to nature by the Law of Creation; that it belongeth to the constitution and condition of a sensitive Creature, and that the bridle of *original* and *supernaturall* righteousness being removed, the rebellion of the flesh against the spirituall, that is, as these men most ignorantly affirme, of the sensuall against the reasonable part which was by that before suspended, did discover it selfe. It will not be therefore amisse to open unto you what it is to be in the state of *original sinne*, and what evils they are which the *Commandment* doth so discover in that sinne, as thereby to make a man feeble the burden of his own nature, smell the stink and stench of his owne bosome, and so (as the Prophet speakes) *abhorre himselfe*; and never open his mouth any more; either proudly to justifie himselfe, or foolishly to charge God; but to admire and adore that mercy which is placed to save, and that power which is able to cure so leproous and uncleane a thing.

Fifthly, consider the *universality* of this sinne, and that manifest. *Universality of Times*: from Adam to Adverser, even when the Law of Creation was much defaced, and they that sinned did not sinne after the similitude of Adam, against the cleare revelation of Gods pure and holy will. For that I take to be the meaning of the Apostle in these words, (*s*) *Whilst the Law sinne was in the world, but sinne is not imputed where there is no Law*. Though the Law seemed quite extinct betwene Adam and

Moses

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*Moses* in the wicked of the world, and with it sinne, because sinne hath no strength where there is no Law; though men had not any such legible characters of Gods will in their nature, as *Adam* had at first, and therefore did not sinne after the similitude of his prevarication; yet even from *Adam* to *Moses* did sinne reigne over all them, even the sinne of *Adam*, and that lust which that sinne contracted. And if sinne reigned from *Adam* to *Moses*, in that time of ignorance, when the law of not lusting was quite extinct out of the minds of men, much more from *Moses* after: for the Law entered by *Moses* that sin might abound, that is, That the concupiscence which reigned without conviction before, during the ignorance of the originall implanted Law, might by the new edition and publication of that Law be known to be *sinfull*, and thereby become more exceeding sinfull to those who should be thus convinced of it: that so the exceeding sinfulness of sinne might serve both the sooner to compell men to come to Christ, and the grace of Christ might thereby appeare to be more exceeding gracious: for the Law was revived, and promulgated anew meely with relation to Christ and the Gospell: and therefore the Apostle saith, *It was added and ordained by Angels in the Hand of a Mediator*, or by the ministry of the Mediator. Where there are three reasons to shew Gods Evangelicall purpose in the publication of the Law anew. First, it was not published alone, but as an Additament, with relation to the Evangelicall promise, which was before made. Secondly, the service of Angels or Messengers, which shews, that in the Law God did send from heaven a new to instruct men, and therein to take care of them, and prepare them for salvation; for *Angels minister* for this purpose, *that men might be heirs of salvation*. Thirdly, the ministry of a Mediator, namely, *Moses*, who was Mediator in the Law, with reference whereunto Christ is called *Mediator of a better Covenant*, and was faithfull

Rom. 7. 7.

Rom. 7. 13.

Gal. 3. 19:  
Phras. 7. 2.  
notat ministerium Legati.  
Tarnou, ex. cit. biblia. pag. 83. edit. 2.

Heb. 1. 14.

Deut. 5. 5.

Heb. 8. 6.

Heb. 8. 6.

Exod. 34. 30.  
2 Cor. 3. 7.

Deut. 5. 25.  
Heb. 2. 15.  
Rom. 8. 15.  
Heb. 12. 18, 20.

Rom. 3. 9, 19,  
23.

Rom. 11. 32.  
Gal. 3. 21.

Gen. 6. 5, 8, 11.

faithfull as *Moses*. Now where there is a Mediatour appointed, therein God declares his purpose to enter a new into a treaty with men, and to bring them to termes of agreement and reconciliation with him. Men were rebels against God, held under the sentence of death and vengeance; they are in darkenesse, know not whither they goe, are well pleased with their own estate, give no heed to any that would call them out. For this reason, because God is willing to pull ment out of the fire, he sends first *Moses* armed with thunder, and brightnesse, which cannot bee endured (for the shining of *Moses* his face, which the people could not abide, denotes the exceeding purity and brightnesse of the Law, which no sinner is able with peace to look on) and he shews them whither they are halting, namely to eternall death, and like the Angel that met *Balaam* in a narrow roome shuts them in, that either they must turne backe againe, or elsie be destroyed: and in this fright, and anguish, Christ the mediator of a better Covenant presents himselfe, as a Sanctuary and refuge from the condemnation of the Law.

Secondly, there is universality of men, and in men universality of parts. All men, and every part of man shut up under the guilt and power of this sin. Both these the Apostle proves at large. *Jewes, Gentiles, all under sin, none righteous, no not one, all gone out of the way, altogether become unprofitable, none that doth good, no not one: Every mouth must be stopped, all the world must be guilty before God, all have sinned and come short, or are destitute of his Glory. God hath concluded all in unbelieve, the Scripture hath shut up all under sin; this shews the universality of persons. The Apostle adds, Their throat is an open Sepulcher, with their tongues they have used deceit, the poison of asps under their lips, their mouth full of cursing and bitterness, their feet swift to shed blood, destruction and uncharitableness are in their waies, and the way of peace they have not knowne, there is no feare of God before their eyes these particular*

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ticulars are enough to make up an Induction, and so to inferre an univerſality of *parts*. Every purpoſe, deſire, *imagination*, incompleat and inchoate notion, every ſigment, ſo the word properly ſignifies ( with reference whereunto the Apoſtle, as I conceive, calls ſin, *The creature of the heart*; and our Saviour, *the iſſue of the heart*) is *evil, only evil, continually evil*. Originall ſinne is an entire body, an *old man*, ( which word noteth not the impotency or defects, but the maturity, wiſdome, cunning, covetouſneſſe, full growth of that ſinne in us ) and in this man, every member is earthly, ſenſuali and deviſh. As there is chaſſe about every corne in a field, ſaltneſſe in every drop of the Sea, bitterneſſe in every branch of wormwood, ſo is there ſin in every faculty of man. Firſt, looke into the *mind*: you ſhall find it full of *vanity*, waſting and wearying it ſelfe in childiſh, impertinent, unprofitable notions. Full of *ignorance and darkneſſe*, no man knoweth, nay no man hath ſo much knowledge as to enquire or ſeek after God in that way where hee will bee found; nay more, when God breakes in upon the mind by ſome notable testimony from his Creatures, Judgements, or providence, yet they like it not, they hold it down, they reduce, themſelves backe againe to fooliſh hearts, to reprobate, and unſcerning minds, as naturally as hot water returnes to its former coldneſſe. Full of *Curioſity, Raſh, unprofitable enquiries, fooliſh and unlearned queſtions, profane bablings ſtrife of words*, perverſe diſputes, all the fruits of corrupt and rotten minds. Full of *pride and contradiction* againſt the *Truth*, *oppoſitions of ſcience*, that is, ſetting up of Philoſophy and vaine dectes, imaginations, thoughts, ſeſhly reaſonings againſt the ſpirit and truth which is in Jeſus. Full of *domſticall principles*, ſeſhly wiſdome, humane inventions, contrivances, ſuper-inducements upon the precious foundation, of rules and methods of its owne to ſerve God, and come to happineſſe. Full of *inconſtancy and roving*, ſwarmes of emp-

*Amama. Anti-barbariſ. bibliæ.*  
1.2.p.395.  
H. b. 4. 13.  
Mark. 7. 21.  
Col. 2. 11.  
3. 5. 9.  
*Licet facultates non fuerunt per lapſum abſolte, determinatio tamen earum ad objecta ſpiritualia fuiſt proctinus extinguiſta.*  
Zexm. de 1. mag. Deic. 7.  
Eph. 4. 17.  
Rom. 1. 28.  
Rom. 2. 11.  
*ſtationem ei acciſſas opus in ſuſ ſuſſem ei ſem in ſlor.*  
Theophilus ad Antol. 1. 1.  
Rom. 1. 18, 21.  
22, 28.  
1 Tim. 6. 4, 5.  
2 Tim. 2. 16.  
23.  
1 Tim. 6. 20.  
2 Cor. 10. 5.  
Eph. 4. 21.

Rom. 8. 7.  
1 Cor. 1. 23.  
1 Cor. 3. 12, 19.  
Col. 2. 23.  
James 1. 8.

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ty and foolish thoughts, slipperinesse, and unstablenesse in all good motions.

Secondly, looke into the *Conscience*, you shall find it full of *insensiblenesse*, the Apostle saith of the Gentiles, That they were past feeling, and the Apostates in the latter times, that they *had their consciences seared with a hot iron*. which things though they be spoken of an habituall, and acquired hardnesse, which grows upon men by a custome of sinne, yet wee are to note that it is originall in the Conscience at first, and doth not so much come unto it as grow out of it. As that branch, which at first shooting out is flexible and tender, grows at last even by its owne disposition into a hard and stubborne bough, as those parts of the naile next the flesh which are at first softer than the rest, yet do of themselves grow to that hardnesse which is in the rest; so the consciences of children have the seeds of that insensibility in them, which makes them at last deafe to every charme, and secure against all the thunder that is threatned against them. *Full of impurity*, and disobedience, dead, rotten, unfavoury workes. *Full of false* and absurd *excusations*, and accusations, fearing where there is no cause of feare, and acquitting where there is great cause of fear, as Saint Paul here did.

Looke into the *Heart*, and you shall finde a very Hell of uncleannesse. Full of deepe and unsearchable deceit and wickednesse; full of hardnesse: no sinnes, no judgments, no mercies, no allurements, no hopes, no feares, no promises, no instructions able to startle, to awaken, to melt, or shape it to a better image, without the immediate omnipotency of that God which melts the mountaines, and *turns stones into Sons of Abraham*. *Full of Impenitency*, not led by the very patience and long-suffering of God, not allured by the invitations and intreaties of God to returne to him, not perswaded by the fruitlesnesse, and emptinesse of all sinfull lusts to forsake them.

Full

Eph 4. 19.

1 Tim. 4. 2.

Tit. 1. 15.

Heb. 9. 14.

Jer. 17. 9.

Jer. 8. 5.

Rom. 2. 4.

Esay 57. 11.

Neh. 9. 15,

16, 28, 30.

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*Full of folly*, it is bound up, rivetted fast into the heart of a child, and there from childish folly grows up to wise and sober folly, (as I may so speak) till the heart be changed into a cell of darknesse. *Full of madnesse* and rage, *madnesse is in the hearts of men while they live*, all the creatures in the world are not able to cure it, *Full of Infirmity*. An heart that departs from God, undervalues his precious promises, & mistrusts his power. In one word, *full of pollution* and uncleannesse, that Forge where all sins are framed in secret intents, desires, purposes, lusts, and from whence it springs forth into the life, the flames of it breaking out into the tongue, and into every other member, in adulteries, murders, thefts, blasphemies, and every wicked word and worke.

Looke into the *mill*, and you shall find it; First, *full of Disability* unto any good, It cannot hearken, nor be subject unto the Law of God. But there may be weaknesse where yet there is a good will and affection; not so here: It is Secondly, *full of loathing and aversion*. It cannot endure to heare or see any thing that is good, casts it behind the back, and turnes away the shoulder from it. But there may be a particular *nausea*, or loathing of a thing out of some distemper, and not out of antipathy: a man may loath the sight of that in a disease, which at another time he loves. But the will doth not sometimes loath, and sometimes love: But thirdly, it is *full of enmity* against that which is good, It looks upon it as a base thing, and so it (a) *scorns* it, and it looks on it as an adverse thing, and so it sets up resolutions to (b) *withstand* it, & it looks upon it as an unprofitable thing, and so (c) *slights* and neglects it. But enmity is seldome so rooted, but that it may be overcome, and a reconciliation wrought; not so here, the fleshly will may bee crucified, it will never bee reconciled. For fourthly, it is *full of obstinacy*, and (d) *contrariety* which is a Twisted enmity (as I may so speak) which cannot bee broken. One contrary may expell another;

but

Prov. 22. 15.  
1 Cor. 3. 19.  
Ier. 8. 9.  
Rom. 1. 21.  
Eccl. 9. 3.  
Heb. 3. 12.  
Psal. 106. 24.  
Psal. 78. 18. 19.  
20. 22.  
Mat. 15. 19.  
Heb. 4. 12.  
James 3. 6.  
Ier. 6. 10.  
Rom. 8. 7.  
Ier. 2. 27.  
Nehem. 9. 29.  
Mal. 1. 13.  
Zech. 7. 11.  
*Libertas Arbitrii perit quantum ad iustitiam, non quantum ad naturam aut peccatum. Vid. Aug. cont. 2. Ep. Pelag. lib. 1. c. 2.*  
*& lib. 2. c. 5. & Enchir. c. 30. 31.*  
a Psal. 106. 24.  
Luke 16. 14.  
Exod. 5. 2.  
b Mar. 3. 37.  
Acts 7. 39. 51.  
Acts 13. 46.  
c Luke 7. 30.  
Luke 19. 14.  
d Mal. 3. 14.  
d Gal. 5. 17.  
Ier. 2. 25.  
Esa. 30. 15. 16.  
Ier. 6. 17.  
and 7. 27.  
Ier. 44. 16. 17.



but it can never reconcile it. The flesh will never give over the combat, nor forbear its owne contumacy and resolutions to persist in evill.

Looke into the *memory*, and you shall find it very unfaithfull to retaine good, very tenacious to hold any evill; It is like a *(c)leaking vessell*, lets out all that is pure, and retaines nothing but mud and dregs. The Lord made great promises to the people of Israel, to bring them into the Holy Land, began to fulfill them, in wonders, in terrible wonders, in mercies, in multitudes of mercies (and nothing so fit to make impressions on the memory as promises, miracles, and multiplied deliverances) and yet as if they meant to contend with God, "which should be the greatest, the wonder of his goodnesse, or the wonder of their unthankfulnesse, all this was not long a wearing out, for it is said, They did *soon forget it all*. Look into the whole man, and you shall find him *full of perturbation and disorder*. A man cannot trust any member hee hath alone, without *Jobs* covenant, without *Dauids* bridle to keepe it in. If thou hast occasion to use thine eye, take heed unto it, It is full of the seeds of adultery, pride, envy, wrath, covetousnesse, there are *lusts of the eye*. If to use thy tongue, Trust it not alone, set a doore before thy lips, there is an Hell within thee, that can set it all on fire, that can fill it with rotten and stinking communication; there is blasphemy, persecution, theft, murder, adultery, curses, revilings, clamours, bitterness, crimson, and hellish, fiery & brimstone abominations in that little member, able to set the whole frame of Nature on fire about the eares of ungodly men. If to use thy hands or feet, looke unto them; there are seeds of more sinnes, theft, bribery, murder, adultery, (What not?) than there are joynts or sinnewes in those members. If to use thine eare, be slow to heare, take heed how you heare, it is easily open to vanity, lies, flanders, calumniation, false doctrines, trashie and empty doctrines. Thus all over we find a *die*

2 Heb. 1. 1.  
Neh. 9. 17.

Psa. 106. 7.  
and 13. 21.

Job 31. 1.  
Psal. 39. 1.

Mat. 18. 15.  
2 Pet. 2. 14.  
1 John. 2. 16.  
Jam. 3. 6.

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*die of sin*: And which is yet more strange, this sinfulnesse cleaves not to our members only, but runnes over with a prodigious exuberancy into our very excrements and adjacents. *Absalom* proud of his haire, *Iezabel* proud of her paint, *Herod* proud of his robes; and though the word be a sword and a fire, yet it cannot cut off, nor melt away any of this pride; till *Absaloms* haire become his halter, till *Iezabels* paint be washed off with her owne blood, and vermin make the robes of *Herod* baser then a menstruous cloth, or a beggers rags. Thus we see how *universal a corruption originall sin is*; therefore in Scripture the whole man is called *flesh*, because in carnall workes we worke *secundum hominem*, when we are carnall we walk as men, as our Saviour saith of the Devill, when he speaks a lye, he speaketh *De suo*, of his own, according to his owne nature; so when men walke after the flesh, they worke of their owne, they walke according to themselves. For *of our selves we can do nothing*, as the Apostle speaks, but onely sinne, when we doe any good, it is *by the grace of God*; but lusts, which are the fountaine of evill, are all *our owne*: God gave the Heathen over to the lusts of their *own hearts*; and every man is tempted when he is drawn away of his *owne lust* and entised. So then wee are all over flesh; The mind a fleshly mind, the will a fleshly will, the affections and lusts, all fleshly. So that as the Apostle saith of the Body, *many members, but one body*, so we of *originall sinne*, many lusts, but one body; therefore the Apostle calls it *κατ' ἑξῆς* in the singular number *sin*, upon which, excellent is the observation of the Author of the Book *De Duplici Martyrio*, among St Cyprians works, *plus est tollere peccatum quam peccata*, It is more difficult to root out this sinning sinne, than to overcome many actual.

Secondly, consider the *closefesse* and adherency of this sinne. It cleaves as fast to our nature, as Blacknesse to the skinne of an *Athiopian*, that cannot possibly bee washed

1 Cor. 3. 3.  
Iohn 8. 44.

2 Cor. 3. 5.  
1 Cor. 15. 10.  
Rom. 7. 24.

Jame. 1. 14.  
Col. 2. 18.

Eph. 2. 3.  
Gal. 5. 24.

Beda in Joh. 1.  
19.  
Rom. 7. 17.  
Vid. Scolas.  
exercit. Evang.  
lib. 1. page 87.

Epiph. Hæref.  
1.2. Hæref. 64.

Lev. 14. 47, 45

Heb. 1. 2. 1.  
Vid. Glaff. philo-  
log. Sacram.  
Lib. 1. Tract. 2.  
page 168.

Rom. 7. 20, 23.

Rom. 6. 3-8, 11  
& 7. 3. 4.

Col. 2. 11.  
Glaff. philolog.  
Sacr. lib. 2.  
pag. 425.  
1 John 3. 9.

John 3. 5.

wash'd off. As fast as Ivy to a wall (it is the similitude of *Epiphanius*) though a man may lop and shorten the branches, yet the roots are so fastened to the joynts and intrals of the wall, that till the stones be pulled all asunder, it will not be quite rooted out. As that house wherein there was a *fretting and spreading Leprosie*, though it might be scrap'd round about, and much rubbish and corrupt materials removed, yet the Leprosie did not cease, till the house with the stones, and timber, and mortar of it was broken downe: so originall concupiscence cleaveth so close to our nature, that though wee may be much repaired, yet corruption will not leave us, till our house be dissolved. As long as Corne is in the field, it will have refuse and chaffe about it; as long as water remains in the Sea, it will retain its saltnesse, till it be defecated and clenched in its passage into the Land; and so is it with the Church while it is in the world, it will have the body of sinne about it, it will be beset with this Sin. In the Apostle it is for this reason called, *arraspisat & amara*, an encompassing sin, a sin that will not be cast off, that doth easily occupate and possesse all our members and faculties, a man may as easily shake off the skin from his back, or powre out his bowels out of his body, as rid himselfe of this evill inhabitant: It is an evill that is ever present with us, and dwelling in us.

But it may be objected, Doth not the Apostle say, that by being *baptized into Christ*, or planted into the likeness of his death, our old man is crucified, the body of sinne is destroyed, we are freed from sin, as a woman is from a dead husband, wee have put off the body of the finnes of the flesh, by the *Circumcision made without hands*, that is, by Baptisme and the Spirit? Doth not the Apostle Saint John say, *He that is borne of God*, that is, he that is *Regenerate by Water and the Spirit* sinneth not, *neither can sin*? To this I answer in the generall with the same Apostle, *If we say we have no sinne, We deceive our selves,*

*selves; and there is no truth in us.* More particularly, we must distinguish both of Death and of Sinne. There is a twofold death; an Actuell, or Naturall Death, when the essentiall parts of a living Creature are taken a sunder, and the whole dissolved: and a Vertuall or Legall death; when though the party be naturally Alive, yet he is *dead in Law*, and that notes two things: First, a designation unto a certaine Death at hand, and ready to be executed: Secondly, a disability unto many purposes which lay before in the mans power; as a man condemned, though he have his life out of indulgence for a short space, yet he is then set apart, and appointed for death, and in the very sentence disabled to order or dispose of any thing which was then his owne. When a Woman is divorced for adultery from her Husband, though she be alive naturally, yet Legally and to the purpose of marriage shee is Dead to her Husband, so that though shee should live in the same House, yet shee should have nothing to do with his bed or body. And thus the Apostle speaketh of *sinfull Widdowes, that they are Dead while they live,* 1 Tim. 5. 6.

In sinne likewise we may consider, The guilt of it, whereby it makes us accursed; and the dominion of it, wherewith it bringeth us into bondage: in these two principally consists the life and the strength of sinne, which it hath from the Law. Now by being *baptized into Christ, we are delivered from the Law.* Rom. 6. 14. Gal. 3. 25. First, from the covenant of the Law, Christ hath put an utter period to the Law, *quoad officium Justificandi.* He is the end of the Law for righteousness. We are righteous now by *Grace and Donation*, not by *nature*, or *operation*: by the righteousness of God, not that whereby God is righteous, but that which God is pleased to give us, and stands in opposition to a mans owne righteousness; which is by working.

Secondly, from the *Rigour of the Law* which requires perfect

1 Joh. 1. 18.

Rom. 7. 4.

Rom. 3. 20, 21.

Phil. 3. 9.

Eph. 2. 8, 10.

*Plauti dicimus  
de iustis legem  
quod in omnia non  
quoad iustitiam.  
am. Text.*

2 Sam. 13. 5.

2 Cor. 8. 12.  
Mal. 3. 17.

Hos. 11. 3.  
Hos. 14. 5.

Gal. 3. 13.  
Eph. 5. 4.

Col. 1. 9.  
Phil. 2. 13.

perfect and perpetuall obedience, *Gal. 3. 10* Though the Gospell command holinesse, *Mat. 5. 8.* and promise it, *Luke 1. 4.* and worke it in us, *Tit. 2. 10, 11.* yet when the Conscience is summoned before God to bee justified or condemned, to resolve upon what it will stand to for its last tryall; there is so much mixture of sin, that it dares trust none but Christs owne adequate performance of the Law: this is all the Salvation, the maine Charter and priviledge of the Church. We are not therefore rigorously bound either to a full habituall holines in our persons, which is supplied by the *Merit of Christ*, nor to a through actuall obedience in our services, which are covered with the *Intercession of Christ*. We are at the best full of weaknesse, many remnants of the old *Adam* hang about us; this is all the comfort of a man in Christ, that his desires are accepted, God regards the sincerity of his heart, and will spare his failings, *even as a man spareth his son* that desires to please him, but comes short in his endeavours; that hee will not looke upon the iniquity of his holy things, but when hee falls will pitty him, and take him up, and *heale him*, and teach him to go: thus we are delivered from the rigour of the Law, which yet is thus to be understood; That though we be still bound to all the Law as much as ever under perill of sin (for so much as the best come short of fulfilling all the Law, so much they sin) yet not under paine of Death, which is the rigour of the Law. And therefore;

Thirdly, we are delivered from the *Curse of the Law*, from the vengeance and wrath of God against sin, Christ *was made a curse for us.*

Lastly, from the *Irritation of the Law*, and all compulsory and slavish obedience: wee have by Christ all the principles and grounds of true obedience put into us. First, *knowledge* of Gods will, the spirit of Revelation, *wisdom* and *spirituall understanding*. Secondly, *will* to embrace and love what we know. Thirdly, *strength* in some

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some measure to performe it. And by these meanes the Saints serve God *without feare, with delight, willingnesse, love, liberty, power,* the Law is to them a new Law, a Law of Liberty, a light yoke, the Commandements of God are not grievous to them.

Being thus dead to the Law, we are truly Dead to sin likewise, and sin to us, but not universally. Dead in regard of its strength, but not in regard of its being. To apply then the premises: Sin is *dead naturally, quoad Reatum*, in regard of the guilt of it, that is, that actuall guilt of sin, whereby every man is borne a child of wrath, and made obnoxious to vengeance, is done quite away in our regeneration, and the obligations cancelled, Col. 2. 14.

Secondly, sin is *dead legally, quoad Regnum*, in regard of the dominion and government of it, in regard of the vigorous operation which is in it. First, sin is *condemned*, Rom. 8. 3. and therein destinated, and designed to death, It shall fully be rooted out. Secondly, in the meane time, it is disabled from a plenary Rule over the Conscience, though the Christian be molested and pester'd with it, yet he doth not henceforth *serve* it, nor become its *instrument*, to be subject in every motion thereof, as the weapon is to the hand that holds it: but Christ and his love beare the sway, and hold the Sterne in the heart, Rom. 6. 6. 1 Cor. 3. 14. 15. 1 Pet. 4. 1, 2.

Thirdly, the sentence of the Law against sin is already in execution. But we are to note, that sin though condemned to dye, yet (such is the severity of God against it) it is adjudg'd to a *lingring death*, a death upon the Crosse, and in the faithfull sin is already upon a Crosse, fainting, struggling, dying daily, yet so, as that it retaines some life still. so long as we are here, sin will be as fast to our natures, as a nailed man is to the Crosse that beates him. Our thorne will still be in our flesh, our Canaanite in our side, our Twins in our wombe, our counter-lustings, and counter-willings; though wee bee like unto Christ *per*

Phil. 4. 13.  
Luk. 1. 74.  
Rom. 7. 23.  
Psal. 110. 3.  
Mic. 4. 2.  
Rom. 5. 5.  
2 Cor. 3. 17.  
1 Tim. 1. 7.  
Ioh 13. 34.  
James 1. 258  
Mar. 11. 30.  
1 Ioh. 5. 3.

*Ut sentiat se mori.* Suet.

Aug. *conf. l. 8. cap. 5.*



De peccator :  
merit. & Re-  
miss. lib. 2. cap.  
78. 28.  
Contra Julian.  
lib. 6. cap. 16.  
Contra duas ep.  
Pelag. 1. 3. 2. 3.  
Hiero. ep. 8. 9.  
Fulgenc. ad  
M. lib. 1.  
P. 1. 19. 12.  
Prov. 20. 6.  
1 Cor. 4. 4.  
1 Ioh. 3. 20.  
Exam. Censur.  
c. 11. sect. 6.  
fol. 132. 133.

Vid. Aug. de  
Nat. & Grat.  
cap. 27.  
Socrat. Eccles.  
Hist. 1. 5. c. 16.  
2 Cor. 12. 7.  
Ezek. 36. 31.

Aug. de spir. &  
lit. cap. ult.

*primicias spiritus*; by the first fruits of the Spirit; yet we are unlike him *per reliquias uersitas*, by the remainders of our flesh; not to sin is here only our Law, but in heaven it shall be our reward. All our perfection here is imperfect; Sin hath its death-blow given it, but yet like fierce and implacable beasts it never lets goe it holds till the last breath, *Animamque in vulnere ponit*; never ceaseth to infest us, till it cease to be in us. Who can say, I have made my heart cleane? *Clenſa thou me* (saith holy David) *from my secret sins. Though I know nothing by my false, yet am I not thereby justified*, saith the Apostle; and the reason is added, *He that judgeth me is the Lord*; which Saint John further unfolds, *God is greater than our heart; and knoweth all things*. Which places (though most dangerously perverted by some late innovators, which teach, That a man may bee without secret sinnes, that he may make his heart cleane from sinne, and that Saint Paul was so) do yet in the experience of the holiest men that are, or have been, evince this truth, that the lusts of the flesh will bee, and worke in us, so long as we carry our mortall bodies about us. And this God is pleased to suffer for these and like purposes: First, to convince and humble us in the experience of our owne vilenesse, that wee may bee the more to the praise of the glory of his great grace. As once Theophilus Bishop of Alexandria dealt with the Egyptian Idols, (after the embracement of Christianity) molt he destroyed, only one of their Apes and Images he kept entire, not as a monument of Idolatry, but as a spectacle of sin, and misery, that in the sight thereof the people might after learne to abhorre themselves that had lived in such abominable Idolatries. Secondly, to drive us still unto him, to cast us alwaies upon the hold and use of our Faith, that our Prayers may still find something to aske which hee may give, and our repentance something to confesse, which he may forgive. Thirdly, to proportion his mercy to his justice, for as the wicked

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wicked are not presently fully destroyed, *have not sentence speedily executed against them, but are reserv'd unto their day, that they may be destroyed together*, as the Psalmist speaks; even so the righteous are not here fully saved, but are reserv'd unto the great day of *Redemption*, when they also shall be *saved together*, as the Apostle intimates, *1 Thes. 4. 17.* Fourthly, to worke in us a greater hatred of sin, and longing after glory, therefore we have yet but the first fruits of the Spirit, that we should *groane and waite for the adoption and redemption*; therefore are we burdened in our earthly tabernacle, that we should the more earnestly groane to be clothed upon with our *House which is from Heaven.* Fifthly, to magnifie the power of his grace in the weakest of his members, which (notwithstanding that inhabiting Traytor, which is ready to let in and entertain every temptation) shall yet make a poore sinfull man stronger in some respect then *Adam* was himselfe, even able to overcome at last the powers of darknesse, and to be sufficient against all Satans buffets. Lastly, to commend the greatnesse of his mercy and salvation when we shall come to the full fruition of it, by comparing it with the review of that sinfull estate in which here we lived, when we were at the best, without possibility of a totall deliverance.

Thirdly, consider the great *Contagion*, and pestilentiall humour which is in this sinne, which doth not onely cleave unseparably to our nature, but derives venome upon every action that comes from us. For though we do not say, That the good workes of the Regenerate are finnes, and so hatefull to God (as our adversaries belye and misreport us) for that were to reproach the Spirit and the grace of Christ by which they are wrought: yet this we affirme constantly, unto the best worke that is done by the concurrence and contribution of our own faculties such a vitiousnesse doth adhere, such stubble of ours is superinduc'd, as that God may justly charge

Eccle. 8. 11  
Iob 21. 30  
Psal. 37. 13. 38.

Rom. 8. 33.  
2 Cor. 5. 2, 3, 4.

1 Cor. 12. 9

Kellisons survey, l. 6. c. 5.  
Becani opus.  
Tam. 1. op. 6.  
Bellarm. de Injust. l. 4. c. 10.

See D. Reynolds  
Conference  
with Hart. cap.  
8. Divis. 4. pag.  
525. 528. and  
D. Iohn White  
in his way to  
the Church.  
Digres. 37.  
Calvin. Instit.  
lib. 3. cap. 14.  
Aug. de pec.  
mer. & remissi.  
lib. 2. cap. 18.  
Numb. 19. 22.  
Hag. 2. 14.

us for defiling the grace he gave, and for the evill which we mixe with them, may turne away his eyes from his *owne gifts* in us. Sinne in the faculty is poyson in the fountaine, that sheds infection into every thing that proceeds from it. *Ignorance* and *difficulty* are two evill properties which from the fountaine doe in some measure diffuse themselves upon all our workes. Whensoever thou art going about any good this *evill will be present with thee*, to drive a deadnesse, a dampe, a dulnesse, an indisposednesse upon all thy services, an iniquity upon thy holiest things, which thou standest in need of a *Priest* to beare for thee, *Exo. 28. 38.* and to remove from thee. In the Law whatsoever an *uncleane person touched was uncleane*, though it were *holy flesh*; to note the evill quality of sinfull nature, to staine and blemish every good worke which commeth from it. This is that which in thy prayers deads thy zeale, fervency, humiliation, self-aborrancy, thy importunity, faith, and close attention, this like an evill savour mingleth with thy sacrifice, casteth in impertinent thoughts, wrong ends, makes thee rest in the worke done, and never enquire after the truth of thine owne heart, or Gods blessing and successe to thy services. This is that in reading and hearing the Word throwes in so much prejudice, blindnesse, inadvertency, security, infidelity, misapplication, misconstruction, wresting and shaping the word to our selves. This is that which in thy meditations makes thee roving and unsettled, driving to no point nor issue, running into no conclusion nor resolutions of further obedience in faith and godlinesse. This is that which in thy congerse with other mingles so much frowardnesse, levity, unprofitableness to or from them. This is that which in thy calling makes thee so unamindfull of *God* and his service, aim at nothing but thine own emoluments; where is the man who in all the wayes of his ordinary calling labours to walke in obedience and feare of God, to carry alwayes the

the affections of a servant, as considering that he is doing the Lords worke ? That consecrates and sanctifies all his courses by prayer, that begetteth strength, presence, concurrence, supplies of spirit from God to lead him in the way which he ought to goe, and to preserve him against those snares and temptations which in his calling hee is most exposed unto ? that imploreth a blessing from heaven on his hearers in their conversation ; on his Clients in their cause, on his Patients in their cure, on himselfe in his studies, on the State in all his services ? That is careful to redeem all his precious time, and to make every houre of his life comfortable and beneficiall to himselfe and others ? Where is the man whose particular calling doth not trench and encroach upon his generall calling, the duties which he owes to God ? That spares sufficient time to humble himselfe, to study Gods will, to acquaint himselfe with the Lord, to keep a constant Communion with his God ? nay that doth not adventure to steale from Gods owne day, to speak his owne words, to ripen or set forward his owne or his friends advantages ? In all this take notice of that naughty *Inmate* in thy bosome ; set thy selfe against it, as thou wouldest do against the stratagems of a most vigilant enemy, or of a perfidious friend, *Qui inter amplexus strangulat* ; that like *Dalilah* never comes alone, but with Philistines too ; like *Jael*, never comes with Milke and Butter alone, but withall with a naile and a hammer, to fasten not thy head alone, but which is worse, thy heart also unto earthly things.

Fourthly, consider the *fruitfulness* of it. It is both male and female, as I may so speak, within it selfe, both the Tempter, and the seed, and the wombe, and the midwife. Suppose it possible for a man to bee separated from the sight and fellowship, from the Contagions and allurements of all other wicked men ; kept out of the reach of Satans Suggestions and Solicitations ; now to converte in

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the midst of the most renowned Saints that are; yet that man hath enough in himselfe, and would quickly discover it, to beget, to conceive, to bring forth, to multiply, to consummate actual sinnes. The Apostle *S. James* lets forth the birth and progresse of actual sin, *Every man is tempted when hee is drawne away and intised of his owne lust*, there lust is the father, the Adulterer; and *Lust when it hath conceived bringeth forth sinne*, there Lust is the mother too; and there is no mention of any seede but the temptation of lust it self, the *stirrings*, and flatteries, and dalliances of the sinfull heart with it self, *Iam*, 1.13, 14, 15. The same Apostle compares it to *Hell*, which notes the unsatiableness of the wombe of sinne, that doth enlarge its desires as the grave; nay, to the *fire of Hell*, nothing so apt to multiply as fire, every thing ministers occasion of increase unto it; but then ordinary fire workes out it selfe, and dies; but Lust as it is like fire, in multiplying, so it is like Hell-fire in abiding, it is not preserv'd by a supply of outward materialls to foment and cherish it, but it supports it selfe. It is like a *troubled sea, which casteth up mire and dirt*, a fountaine out of which every day issue *Adulteries, thefts, murders, evill thoughts, &c.* It bringeth forth fruit like *Summer fruit*: *Who hath heard such a thing, who hath seen such things? Shall the earth be made to bring forth in one day?* saith the Prophet: yet consider how suddenly this sinne brings forth. When you see in your children of a spanne long their sinne shew it selfe before their haire or their teeth, vanity, pride, frowardnesse, selfe-love, revenge and the like, then thinke upon your owne infaney and bewaile *Adams Image* so soone in your selves, and yours in your children. I have seen, saith Saint *Austin*, a sucking infant, that was not able to articulate a word, look with a countenance even pale for envy, upon his fellow-Suckling, that shared vvith him in the same milk, upon vvhich consideration the holy man breakes forth into this pious com-

*12. passionale  
est aqua 1109.  
Rom. 5. 7.  
James 3. 6.*

*Esa. 57. 20.*

*Mat. 15. 19.*

*Esa. 66. 8.*

*Vide ego Zelatem parvulum,  
nondum loquebatur & intuebatur pallidus  
amaro aspectu  
colle flaneum  
suum. Confess.  
41. c. 7.*

complaint, *Mhi Domine, quando Domine*, where ever was the place, O Lord; when ever was the time, O Lord, that I have been an *innocent* creature? Secondly, consider how *continually* it brings forth, even *every day*, *Gen. 6. 5.* or all the day long, as fast as the Sunne begets swarms of vermine, or the fire sparkles. Thirdly, consider how *desperately* it breaketh forth: When thou seest a man wallow like a beast in his owne vomit, dart out blasphemies against heaven, revile the Gospell of salvation, tear the blessed name of God in pieces with abhorred and hideous oathes; *Cain* murdering his brother, *Judas* betraying his Master, *Ananias* lying to the Holy Ghost, *Lucian* mocking the Lord *Jesus* as a crucified Impostor, *Julian* darting up his blood against heaven in hatred of *Christ*, the Scribes and Pharisees blaspheming the holy Spirit, then reflect on thy selfe, and consider that this is thine owne Image, that thou hast the same root of bitterness in thy selfe, if the grace of God did not hinder and prevent thee. *As face answereth unto face in water*, renders the same shape, colour, lineaments, proportion; *so the heart of man to man*, every man may in any other mans heart see the compleat Image, deformities, uncleanness of his own. Suppose we two Acorns, of most exact and geometrical equality in feminall vertue, planted in two severall places of as exact and uniforme a temper of earth, needs must they both grow into trees of equall strength and tallenesse, unless the benignity and influences of heaven doe come differently upon them. Our case is the same, we are all naturally cast into one mould, all equally partake the selfesame degrees and proportions of originall lusts, our hearts equally by nature fruitfull in evill; If then we proceed not to the same compasse and excess of riot with other men, we must not attribute it to our selves, or any thing in our natures, as if we had made our selves to differ; but onely to the free and blessed influences of the Grace of Christ.

Prov. 27. 19.



2 Kings 8. 13.

Mat. 26. 33, 35

Christ, and his Spirit which bloweth where it listeth.

Lastly, consider how *unexpectedly* it will break forth. *Is thy servant a Dogge that he should do this great thing, To dash children in pieces, and rip up women with child?* It was the speech of *Hazael* to *Elisba* the Prophet. As if he should have said; I must cease to bee a man, I must put off all the principles of humanity, I must change natures with fierce and bloody creatures that are not capable of pity, before I can doe such facts as these: *Is thy servant a dogge?* Yes, and worse than a dog; when pride, ambition, selfe-projections, the probabilities, and promises, the engagement and exigencies of a kingdome shall enliven and rouse up that originall inhumanity that is in a man, he will then be not a Dog onely, but a Wolfe, and a Lion. *I will not deny thee, I will dye for thee, though all should be offended because of thee, yet will I never be offended:* They were the words of a great Disciple, *Alas Peter*, thou knowest not thine owne heart; 'tis but like a quiet Sea, when the winde, the temptation shall blow, thou wilt quickly bee troubled and finde an alteration, thy tide will turne, and an ebbe of thy zeale will follow. Who could have expected or feared Adultery from such a man as *David* after such communion with God? Impatience from such a man as *Jeremy* after such revelations from God? Idolatry from such a man as *Solomon* after so much wisdom from God? Fretfulness and forwardnesse of spirit of such a man as *Jonah* after such deliverances from God? Fearfulness in such a man as *Abraham* after so much protection from God? Cursing from such a man as *Job* after so much patience and experience from God? O! in such examples learne thy selfe and feare thy selfe. The Disciples could say, *Master is it I that shall betray thee?* *Peter* did not aske, *Master is it Iohn*, nor *John*, *Master is it Thomas?* but every one, *Is it I?* True indeed, I have a deceitful flesh, a revolting heart, a traytor in my bosome, It may as soon be I as another

man.

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man. *If any one fall, Restore him with the spirit of meeknesse, saith the Apostle, considering thy selfe, that is, do not rejoyce against thy brother, nor insult over him, doe not despise him in thine heart, nor exalt thy selfe; thou art of the same mould, thou hast the same principles with him; that God which hath forsaken him, may forsake thee, that temptation which hath overcome him, may happen unto thee, that enemy which hath sifted him, may winnow thee, and therefore in his fall learne compassion towards him, and jealousie to thy selfe, Restore him, and consider thy self.*

Fifthly, consider the *temptations* that arise from this sinne, the daily and hourelly sollicitations wherewith it setteth upon the soule, to unsettle it in good, and to dispose it unto evill. Satan is emphatically in the Scripture call'd a *Tempter*; and yet as if his were but halfe temptations, Saint James saith, that *a man is indeed tempted by his owne lusts, when he is drawne away and entised.* First, drawn away from God out of his sight and presence, and then solicited unto evill, either evill simply, or evill concomitantly, in doing good duties formally, blindly, unzealously, unconstantly, unspiritually. If a man shoot an Arrow against a Rock, it may be broken, but it cannot enter: no more can Satans temptations prevaile against the Soule, without something within to give them admittance. Therefore though he tempted Christ, yet hee prevailed not, and our Saviour gives the reason; *He hath nothing in me*, nothing to receive his Darts. But now in us the flesh holds treacherous compliancy with Satan and the world, and is ready to let them in at every assault: This is a great part of the cunning of wicked Angels to engage and bribe over a mans owne concupiscence to their party. Seed will never grow into a living Creature without a wombe to foster it, there must be *Partus cordis* as well as *Seminarium Hostis*, the conception of the heart, as the temptation of Satan. Temptations may vex, but

Gal. 6. 1.

Satan a  
Tempter

Matth. 4. 3.  
1 The 3. 5.  
James 1. 14.

John 14. 30.

συναμαρτυροῦντες ἑαυτοὺς  
ὅτι ἐν ἡμῖν οὐκ ἔστιν  
ἐλπίς ἢ ῥώμη ἢ δύναμις  
ἐκ ἀνθρώπων  
Just. Martyr.  
Apol. 2.  
Bernard,

but

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man. *If any one fall, Restore him with the spirit of meeknesse, saith the Apostle, considering thy selfe, that is, do not rejoyce against thy brother, nor insult over him, doe not despise him in thine heart, nor exalt thy selfe; thou art of the same mould, thou hast the same principles with him; that God which hath forsaken him, may forsake thee, that temptation which hath overcome him, may happen unto thee, that enemy which hath sified him, may winnow thee, and therefore in his fall learne compassion towards him, and jealousie to thy selfe, Restore him, and consider thy selfe.*

Fifthly, consider the temptations that arise from this sinne, the daily and hourelly sollicitations wherewith it setteth upon the soule, to unsettle it in good, and to dispose it unto evill. Satan is emphatically in the Scripture call'd a *Tempter*; and yet as if his were but halfe temptations, Saint James saith, that a man is indeed tempted by his owne lusts, when he is drawne away and entised. First, drawn away from God out of his sight and presence, and then solicited unto evill, either evill simply, or evill concomitantly, in doing good duties formally, blindly, unzealously, unconstantly, unspiritually. If a man shoot an Arrow against a Rock, it may be broken, but it cannot enter: no more can Satans temptations prevaile against the Soule, without something within to give them admittance. Therefore though he tempted Christ, yet hee prevailed not, and our Saviour gives the reason; *He hath nothing in me*, nothing to receive his Darts. But now in us the flesh holds treacherous compliancy with Satan and the world, and is ready to let them in at every assault: This is a great part of the cunning of wicked Angels to engage and bribe over a mans owne concupiscence to their party. Seed will never grow into a living Creature without a wombe to foster it, there must be *Partus cordis* as well as *Seminarium Hostis*, the conception of the heart, as the temptation of Satan. Temptations may vex, but

Gal. 6. 1.

Satan a  
Tempter

Matth. 4. 3.  
1 Theſſ. 3. 5.  
James 1. 14.

John 14. 30.

στανιστο δὲ λαβὼν  
τὸν αἰχμὴν τοῦ  
αἵματος τοῦ κυρίου  
ἐκείνου.  
Just. Martyr.  
Apol. 2.  
Bernard,

but

Quid tibi fac-  
turus est Tenta-  
tor? Te vince &  
mundus est vi-  
ctus. Quid tibi  
facurus est Tenta-  
tor extraneus?  
Adsit in us ca-  
stus, visus est  
foris iniquitas.

---Si non in te  
inventum fuerit  
avaritia, reman-  
sit frustra ex-  
tema munuscula,  
c. c. Aug. tom.  
10. Sermon. 9. de  
Divers. c. 9.

Non diabolus  
voluntatem de-  
linquendi impo-  
nit, sed materi-  
am voluntatis  
subministrat.

Terc. exhort.  
castigat. cap. 2  
vid. Aug. tom. 1.  
cap. Pelag. lib.  
1. c. 2.

Eos qui foris  
nobis oppugnant  
intus vincimus,  
vincendo concu-  
piscencias per  
quas nobis do-  
minantur. Aug.  
tom. 3. l. de Ago-  
ne Christiano,  
cap. 1.  
Item Christian  
Synag. Deut. 22  
27.

Infusum delectabilisiboletoorumvenenum. Tacit. An. Boletum medicatum Avidissimociborum talium oblatit.

but they cannot corrupt us without our owne sinfull entertainment; as a chaste woman may be solicited by some base ruffian, but yet no whit in danger while shee retaines her chastity, it may grieve her, but it cannot defile her. Many points of temptation the Devill can compasse alone. Suggestions, perswasions, arguments, instigations, injections of blasphemous or Atheisticall notions, but all these are at the worst but as the violence of a man that ravilbeth a Virgin; If we can wholly keep in our hearts from affording their imbraces, and accepting the offers of Satan, if we can with all the strength of our soule cry out like the Ravished woman in the Law, they are the sins of Satan and not ours. But here is the misery, Satan knowes how our tyde stands, he searcheth out our dispositions, and thereunto forteth his temptations, and taketh ingredients of our own to temper with them, and to sweeten them; As *Agrippina* when she poysoned her husband *Claudius* temper'd the poyson in the meat which he most delighted in; One man hath lust and wit, Satan tempteth him to scorne and sleight the humility of the wayes of God, and the simplicity of the Gospell; another hath lust and money, Satan tempteth him to pride, and oppression, to earthly-mindednesse, and trust in his strong Tower; another hath lust and poverty, Satan tempteth him to murmuring, discontent, rebellion; another hath lust and youth, Satan tempteth him to vanity and intemperance; another hath lust and learning, Satan tempteth him to vaine-glory and ambition. There is in all of us much need of spirituall wilddome to observe where wee lye most obnoxious, where Satan doth most plant his forces, and direct his attempts, and ever to apply our strongest watch, our most importunate prayers to those gaps of our calling, which are most naked, to those lusts in our nature which are most predominate.

Sixthly,

Sixthly, consider the war and rebellion of this sin; I find it Law in my members warring against the Law of my mind. The flesh lusteth against the spirit, fleshly lusts war against the soule. Which passages are not to be understood, as it when lust doth fight it fights against nothing but the spirit, but yet it may be so disheartned and crushed, that it shall not alwayes rebel (which is the late, wretched and ignorant glosse of our new Pelagians, who expressely contrary to the doctrine of St Paul, and the Articles of the Church of England, with the harmony of other reformed Churches, deny the sinfulness of originall concupiscence, or that it *alwayes* lusteth against the spirit; ) but the meaning of them is, that while we are in the Militant Church, we shall have houely experience of this traitor in our bosome; and whensoever we go about any spirituall worke, this evil will be present with us, and fight against us. And this war is not at a distance, but it is an intimate and close contrariety in the same part, like the Combate betweene heat and cold in the same water, no roome nor space to hold a Mediatour, or to entertaine a treaty, or to shift and evade the conflict. The same soule that commands obedience, doth it selfe resist it. In the same mind the wisdom of the flesh which is sensuall and devillish fighting against the wisdom of the spirit, which is meek and peaceable. In the same will a delight in the Law of God, and yet a byas and counter motion to the Law of sinne. In the same understanding a light of the Gospell, and yet many reliques of humane principles, and fleshly reasonings; much ignorance of the purity, excellency, and beauty of the waies of God. In the same heart singleness and sensibleness of sinne, and yet much secret fraud and prevarication, hardness and dis-apprehension of sinne and wrath. In the same affections, love of God and love of the world, feare of God and feare of men, trust in God and doubting of his favour. *Lord, I beleve, help thou mine unbeliefe,* was the cry of

Rom 7.25.  
Gal. 5.17.  
1 Pet. 2.11.

*Quid est hoc monstrum? Imperat animus corpori, & patitur, Imperat animus sibi, & resistitur, &c. Aug. Confess. l. 8. c. 9, 10.*

Mar. 9.24.

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the poore man in the Gospell, and such must be the complaints of the best of us; Lord, I will, help thou mine unwillingnesse; Lord, I heare thee, help thou my deafenesse; Lord, I remember thee, help thou my forgetfulness; Lord, I presse towards thee, help thou my wearinesse; Lord, I rejoyce in thee, help thou my heaviness; Lord, I desire to have more fellowship with thee, help thou my strangenesse; Lord, I love and delight in thy Law, help thou my fallings. Such tugging is there of either Nature to preserve and improve it selfe. *Jacob* was a man of contention and wrestling from the beginning; Contention with his brother in the birth, contention for the birth-right, contention with an Angell for the blessing, contention for his wife, and for his wages with *Laban*; He was a *Tyrical* man, his name was *Israel*, and he was a patterne to the *Israel of God*. We must be all men of contention, wrestlers not only with God in strong and importunate prayers for his blessings, but with our elder brother *Esau*, with the lusts and frowardnesse of our owne hearts. The Thiefe on the Crosse was a perfect *Embleme* of the sin of our nature, he was nail'd hand and foot, destin'd unto death, utterly disabled from any of his wonted outrages, and yet that only part which was a little loose, flies out in reviling & reproaching Christ: Our *Old man* by the mercy of God is upon a Crosse, destined to death, disabled from the exercise of that wonted violence and dominion which it used; and yet so long as there is any life or strength left in him, he sets it all on worke to revile that blessed Spirit which is come so neare him. The more *David* prevayles, the more *Saul* rageth and persecuteth him. As in the womb of *Tamar* there was a strife for precedency, *Zarah* thrust out his hand first, and yet *Pharez* got forth before him; so in a Christian many times the spirit thrusts out the hand, and begins to worke, and presently the flesh growes sturdy and boysterous, and gets first into the Action. A man sets

himselfe

Gen. 25. 22, 26

Gen. 27.

Gen. 32. 24.

Gen. 29. 25.

Gen. 31. 36-41

Luk. 23. 39.

Gal. 5. 24.

1 Sam. 18. 7, 8.

and 28. 9.

Gen. 38. 28.

himselfe to call upon God, lifts up his hand with the *scarlet thread*, the blood of Christ upon it, is in a sweet preparation to powre out his complaints, his requests, his praises to his Father; and ere he is aware, pride in the excellency of Gods gifts, or deadnesse, or worldly thoughts intrude themselves, and juttle by Gods Spirit. and cast a *blemish* upon his offering. A man is setting himselfe to heare Gods Word, begins to attend and relish the things that are spoken as matters which do in good earnest concerne his peace, begins to see a beauty more than ordinary in Gods service, an excellency with *David* in Gods Law, which he considered not before, resolves hereafter to love, frequent, submit, beleve, prize it more than he had ever done; presently the flesh sets up her mounds, her reasoning, her perverse disputes, her owne principles, her shame, her worldlinesse, her want of leasure, her secular contentments, and so resists the Spirit of God, and rejects his counsell. I have enough already, what needs this zeale, this pressing, this accuratenesse, this violence of heaven? Strive we what we can, our infirmities will encompasse us, our corruptions will be about us. But yet (Beloved) as in a *Pyramid*, the higher you go the lesse compasse still you find the body to bee of, and yet not without the curiosity and diligence of him that framed it: so in a Christian mans resurrection, and conversation with Christ in heaven, the nearer he comes to Christ, the smaller still his corruptions will be, and yet not without much spirituall industry and Christian Art. A Christian is like a *flame*, the higher it ascends the more thin, purified and azure it is, but yet it is a flame in greene Wood, that wants perpetuall blowing and encouragement. A man sets himselfe with some good resolution of spirit to set forward the honour of God, in question, in discovering, in shaming, in punishing (within the compasse of his owne calling and warrant) the abuses of the times, in countenancing, in rewarding, in abetting and suppor-

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supporting truth and righteousness : his flesh presently interposeth, his quiet, his security, his relations, his interests, his hopes, his feares, his dependancies, his plausibility, his credit, his profit, his secular proviso's, these blunt his edg, upbraid him with impoliticknes, with male-contentednesse, with a sullen and cynicall disposition against men and manners, and thus put I know not what ill favour'd colours upon a good face, to make a man out of love with an honest busines. In a word, good is before me, the glory, the service, the waies of God: I see it, but I cannot love it; I will, but I cannot do it; I do it, but I cannot finish it; I will, but yet I rebell; I follow, and yet I fall; I presse forward, and yet I faint and flag; I wrestle, and yet I halt; I pray, and yet I sin; I fight, and yet I am Captive; I crucifie my lusts, & yet they revile me; I watch my heart and yet it runs away from me, God was at first the Author of nothing but peace within me, what envious man hath sowed this war in my bowels? Let the Apostle answer this question, saith *S. Aust.* *By one man sinne entered into the world.* That which I would be I am not, and that which I hate I am; O wretched man, in whom the Crosse of Christ hath not yet worne out the poysonous and bitter taste of that first tree. It is the pathericall complaint of *Bonifacius* in the same Father. How doth the Apostle even breake with complaining of this rebellious and captivating power of originall concupiscence, *Talal-roq* & *iyu' a' d' q' r' t' c*, O wretched man that I am, who shall deliver me? though he were delivered from the damnation, yet he was not delivered from the misery of this sinne, which must necessarily arise from the stirrings, and conflicts of it. Though lust in the regenerate be not damnable, because albeit it bring forth sinne, yet it doth not finish, and consummate it, for it is broken off by repentance, and disabled by the power of Christs Spirit, yet it is still miserable, becaus it disquieteth the spirituall peace and tranquillity of the soule. But there is no great danger

*In tota anima  
& in toto corpore condito-  
rem habes pacis  
Deum, qui in  
me seminavit  
hoc bellum?*  
*Aug. li. 5. cont.  
Julian cap. 7.*  
*Oli quod sum,  
non sum quod  
amo, infelix  
ego, qui in me  
venenatum ini-  
micæ arboris  
gustum nec cru-  
ci ligno digressi*  
*Aug. cp. 106.*  
*Conflictus licet  
non sit damna-  
bilis, quia non  
perficit iniqui-  
tatem, misera-  
bilis tamen,  
quia non habet  
pacem. Aug. de  
Nupt. & concu-  
pif. l. 2. cap. 3.*

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danger in the Warre, if the enemy bee either foolish, or weak, or treatable, that every victory may be quickly gotten, or some pacifications and compositions concluded. But no such things here.

Seventhly, therefore consider the wisdom, the policies, the *unsearchableness* of the Sinne. The Scripture calls it, *The wisdom of the flesh*, *arbitrarily, sensually, devilish wisdom, wisdom to doe evill, Reasonings, strong holds, Imaginations, high thoughts*; And all this wisdom is employed to *Deceive* the Soule, therefore is fleshly wisdom called by Saint James, *Devillish*, because it hath the Devils end, to *Draw away* men from God, and to *entice*, and beguile them. Therefore in Scripture, the heart of man is said to be *Deceitfull and unsearchable*, and lusts are called *Deceivable lusts, and the deceitfulness of sin*: Saint Paul hath a heape of words to expresse this serpentine quality of sin by, *cragging or cheating, cunning, craftinesse, methods, deceit*, Eph. 4. 14. But a man may be very wise, and that wisdom looke upon none but mischievous and deceitfull ends: and yet for all this no great hurt done by him, because he may be unwilling to take the paines, like him in the Historian that was innocent, not out of good nature, but meely out of *lascinesse*: Therefore thirdly, this deceit of sinne is *actuated* and set on worke with very strong desires, and universall lusting, the Apostle calls them not lusts only, but *wills, or resolutions of the flesh, and of the mind it selfe*. Hence those secret sins which David himselfe was so troubled withall, those swarms of lusts which the soule forgeth in it selfe as to many Creatures: that which Solomon saith of the Kings heart, is true of that fleshly King in every mans bosome: *It is unsearchable*, a Gulfe, a Hell of sinfull profoundnesse, Policies to keepe from good, policies to poyson and pervert good, policies to make good unreasonable, policies to bring to evill, policies to keep in evill, policies to maintaine, justifie, extenuate evill, Policies to make men

Rom. 8. 7.  
James 4. 15.  
Ier. 4. 22.  
2 Cor. 10. 5.  
*inquit et dicitur et dicitur*  
*inquit, et dicitur*  
*inquit, et dicitur*  
Greg. Nazian.  
Orat. 1.  
James 1. 14.  
2 Pet. 3. 17.  
Gen. 3. 13.  
1 Tim. 2. 14.  
Ier. 17. 9.  
Eph. 4. 22.  
2 Thes. 2. 10.  
Heb. 3. 13.  
*inquit, et dicitur*  
*inquit, et dicitur*  
Sola Secordia  
Innocens. Tacit.  
*inquit, et dicitur*  
*inquit, et dicitur*  
*inquit, et dicitur*  
Eph. 2. 3.  
Prov. 25. 3.  
Hos. 5. 2.  
Grande profundum est Homo,  
cujus capillos tu Domine numeratos habes,  
& tamen capilli ejus magis numerabiles sunt,  
quam affectus & motus cordis.  
Aug. Conf. lib. 4, cap. 16.

rest the false principles, policies to glosse and corrupt true principles, policies on the right hand for superstition and flattering of God with will-worship, policies on the left hand of open profaness. Infinke are the windings and labyrinths of the heart of man, the counsels and projects of the flesh, to establish the Kingdome of sin in it selfe. It is an argument of one of the grandest consequences in Divinity, this one of the wisdom of the flesh, those wiles and principles that hold up the Throne of the Princee of this world. What man is there who will not in profession be ready to spie at the name of Satan, and to defie him and the workes of his Kingdome: and yet what man is there in whose bosome Satan hath not a Councell table, a troope of strikers, by whom he worketh effectually the designs of his owne Kingdome? The more time any man will spend to make himselfe acquainted with himselfe, the more light of Gods Law hee will set up in his heart, the more hee will beg of God to reveale the secrets of his evill nature unto him, to make him see that abundance of the heart, that irrasure of the heart, that Hell of the heart; that Pandey and Magazine of sin and temptation which is there; the more with the Prodigall he comes unto himselfe, and viewes that evil heart, that bitter tart which is in him: Certainly the more confusion and silence, and abhorrency, and condemnation will there be of himselfe, the more adoration of that boundlesse mercy, of that bottomlesse purty, which is able to pierce into every corner of so unsearchable a thing, able to cleanse every hole & dungeon; and to enlarge it into a fit receptacle for the Princee of glory. Notable to this purpose is that place of S. Paul, *If all prophesie, and there come in an unlearned man, he is convinced of all, he is judg'd of all, and thus are the secrets of his heart made manifest, and so falling down on his face he will worship God.* As soon as a man is convinc'd & judg'd out of the Word, and hath the secret filthinesse of his heart laid open before him,

1 Cor 14: 24,

25.

him, hath his conscience cut open, and unridged by that sacrificing sword, which is a *discerner of the very intents of the heart*; he presently falls down upon his face in the acknowledgement of his own unworthinesse, and acknowledgeth all worship to bee due to that most patient and mercifull God, that had all the former daies of his ignorance endured such an uncleane vessell, which was from the very wombe fitted for wrath, and now at last revealed his Gospell of salvation, opened the bowels of Christ for a sanctuary and refuge against all that vengeance that attendeth, and against all those spirituall enemies which did hunt his Soule. When men have their *owne evill waies* revealed unto them (which is ever done by Gods spirit when hee will please to bee *pacified* with them) then must they needs be confounded, and be *loshsome in their own sight*, and never open their mouths any more, nor *hold up their faces*, or *stand before God* with their wonted confidences & presumptions. This was the bottome of *Dauids* Repentance, That he was conceived in sinne, that was not the first time that he was an adulterer, he had it in his nature from the *very wombe*. Men testifie their pride in their looks and fashions, in their eyes and tongues, it is the deepest, the closest, and yet one of the openest sins, as a great Oake that spreadeth much in sight, and yet is very deepe under ground too. But now if men did truly consider what black feet they are which doe hold up these proud plumes, what a stinking root it is which beares these gaudy flowers, what a sulphury and poisonous soile it is that nourisheth these painted apples, they would begin a little to new rate themselves. It is nothing but ignorance that keeps men in pride. If to bee wise to do evill, and foolish to do good, if to take endowments from the hand of God, and to fight against him with them, if to pervert the light of reason and Scripture, to plead for sinne and the purposes of Satan, as lascivious Poets use the chaste expressions of Vir-

Heb. 4.12.  
Rom. 15.16.

Ezek. 16.63.  
Ezek. 36. 31.  
Luk. 18.13.

Ezra. 9.15i

Psal. 51.4,5.



Tert. de pre  
script. advers.  
Hæretic. c. 39.

Rom. 6. 12.

Rom. 7. 23.

Iohn 8. 34.

Rom. 7. 14.

Heb. 11. 6.

Tit. 1. 15, 16.

James 2. 11.

gil, to notifie their fordid and obscene conceits; It to be so wise as to make *evil good, and good evil, light darkness, and darkness light*; to distinguish Idolatry into religion, superstition into worship; *Belial* into Christ; bee matters to be proud of; then there is in every mans nature a crop and harvest of just pride. Else wee must all conclude, that he which glorieth in any thing which is meerly from himselfe, hath choten nothing to glory in but his own shame.

Eightly, consider the *strength* and *power* of sinne, to command, to execute, to bring about what-ever it hath projected for the advancement of Satans kingdom. It hath the power of a King, *It reignes in our members*; and it hath the strength of a Law, it is a *Law in our members*; and a Law without strength is no Law: for Laws are made to binde, and hold men fast; and therefore the Apostle calls lust a *Law*, because it commands, and holds under all our members to the obedience of it. Therefore wicked men are called the *Servants of sinne*, and the best of us are *Captives*, that is, unwilling servants. Which notes such a strength of sin, as cannot, *ex toto*, be altogether withstood. So much flesh and uncircumcisednesse as a man hath in him, so much disability likewise hath he to withstand sin.

In the wicked it hath an *absolutenesse*, an universall and uncontrolled power: First, they cannot but sinne, they can do nothing but sinne; *Without faith it is impossible to please God*; and to the impure and unclean every thing is unclean. His mercies cruell, his prayers abomination, his offerings the sacrifice of fooles. Secondly, if they seeme to forsake any sinne, it is not of hatred to that, as a sin (for he that said, *Thou shalt not commit adultery, said also, Thou shalt not kill*) but it is because they preferre others before it. A man that hath many concubines may so dote upon some particulars, as that the rest haply may goe untouch'd, or but cursorily saluted; and yet that is

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no argument of hatred to them, but of preferring the others. So a mans heart may bee so taken up with the pursuit of some *Herodias*, some darling lust, as that others may seeme utterly neglected, and scorned; when the truth is, *The heart that plaiues the adulterer with any sin, doth indeed hate none.* Thirdly, If by the power of the word they bee frightened from the sin they must love, yet lust will carry them to it again, as a Sow returneth to the mire, or a Man to his Wife. Fourthly, if they should be so fired and terrified away, that they durst never actually returne againe; yet even then lust will make them wallow in *speculative uncleannesse*, their thoughts, their delights, their sighs, their bias would still hanker the other way. As lust may dog, and pester, and overtake an holy man that hates it, and yet he hates it still; so the Word may fright and drive a wicked man from the sin he loves, and yet still he loves it. Fifthly, this sin, as it keeps men in love with all sinne, so it keeps men off from all good duties. It is a *chaine* upon all our faculties, an *Iron gate*, that keeps out any good thought, or poysons it when it comes in.

In the Faithfull themselves likewise it is exceeding strong, by *Antiperistasis* from the Law, to deceive, captivate, sell as a slave, to make them doe that which they hated and allowed not, and doe that which they would, and loved. It may seeme a paradox at the first, but it is a certaine truth, *Originall sin is stronger in the faithfull, than those very Graces which they have received.* Understand it thus. A man giveth to a prodigall sonne a great portion into his owne hands, and then gives over the care of him, and leaves him to himselfe; in this case, though the mony of it selfe were sufficient to keep him in good quality; yet his own folly, and the Crows that haunt the carkasse, those sharking companions that cleave to him, will suddenly exhaust a great estate. So if the Lord should give a man a stroke of Grace, as much

ἐπιχορηγία  
τῆ πνεύμα-  
τος.  
Phil. 1. 19.

Zach. 3. 2.

Esa. 30. 21.

Heb. 13. 5.  
Psal. 37. 24.  
Hos. 14. 4.  
Psal. 23. 6.  
1 Pet. 1. 5.  
Iude ver. 24.

as David or Paul had, and there stop and furnish him with no further supplies, but give over the care and protection of him, his lusts are so strong and cunning, as they would suddenly exhaust it all, and reduce him to nothing. For this is certaine, that to be preserved from the strength of our owne lusts, we have not onely use of the good graces which God hath given us already (*per modum principis inherentis*) but of a continued support and underpropping (*per modum principis adjuventis*) of those daily succours and supplies of the Spirit of Grace, which may go before us, and lead into all truth; and teach us the way which we are to walke in, which may still say to our lusts in our bosome, as he did to Satan at the right hand of Jehoiada, *The Lord rebuke thee*; that may still whisper in our eares that blessed direction, *This is the way, walke in it*. Though a man were able to devoure as much at one meale as was spent upon *Bell* the Idoll, yet he would quickly perishe without further supplies: so though a man should have a great portion of Grace, and then be given over to himselfe, that would not preserve him from falling againe. *Grace in us* is but like the putting of hot water into cold, it may warme it for the time, but the water will reduce it selfe to its former temper, cold is predominant, even when the water scalds with heat; but that which keeps water hot, is the preserving of fire still about it: So it is not the Grace which the best of us receive, if God should there stop, and leave us to them and our selves together, that would overcome sin in us: but that which preserves us, in his promise of never failing us, of putting under his hand, of renewing his mercies daily to us, of healing our back-slidings, of following us with his goodness and mercy all the daies of our life, of keeping us by his power unto salvation through faith; that same which *Fulgentius* excellently calls *Iuge Auxilium*, the daily aid and supply of grace. For grace doth not onely prevent a wicked man to make him righteous, but

15.

follows

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follows him, lest he become wicked againe, not only prevent him that is fallen, to raise him, but follow him after he is risen that he fall not againe. Consider further what a multitude and swarme of lusts and members this body of sin hath, and how they concur in the unity of one body too. For this is worth the noting, that sometimes they are called in the singular number (A) *sin*, to note their unity, and conspiracy: and sometimes in the plural number (B) *lusts* and *members*, to note their *multitudes* and serviceableness for severall purposes. And what can bee stronger than an Army consisting of multitudes of men and weapons, reduced all to a wonderfull unity of minds, ends and order. So then both in regard of its regall authority, of its edicts, and laws of government, of its multitude of members, and vnity of body, originall sin must needs be very strong.

Ninthly, consider the *madnesse* of this sinne. *The heart of a man*, saith Solomon, *is full of evill, and madnesse is in his heart while he lives.* *Insania* is a generall word, and hath two kinds or species of madnesse in it; madnesse or unsoundnesse in passions, which is *furor*, rage and fiercenesse; and madnesse or unsoundnesse in the Intellectuals, which is *Amentia*, folly, or being out of ones right mind. And both these are in originall sin.

First, it is full of *fiercenesse*, rage, precipitancy, when ever it sets it selfe on worke; the driving thereof is like the *driving of Iehu*, very furious. This disposition the holy Ghost takes notice of often in the nature of wicked men, that they are ἀσύνδοτοι & ἀσυνδοτοι, *implacable* men, whom no bounds, nor limits, nor covenants will restraine, or keep in order: and againe ἀρῆσται and ἀρῆσται, *fierce, headstrong, violent, rash*, they know not where nor when to stop. Therefore the Scripture compares it to a *breaking forth*, or violent eruption, like that of *fire out of an Oven*, or of *mire and dirt out of a raging Sea*. Men flatter themselves in their sins, and thinke when they have

*Prævenit impi-  
um ut fiat Im-  
pius, subsequi-  
tur Insium ne  
fiat Impius.*

*Prævenit, ut  
Lumen conferat,  
subsequitur ut  
quod contulit  
servet: perve-  
nit elisum ut  
surgat, subse-  
quitur eleva-  
tum ne cadat,  
&c.*

*Fulg. de præ-  
dest. lib. 1.*

*a John 1. 29.*

*Rom. 7. 17.*

*James 1. 14.*

*b 1 Pet 2 11.*

*Ephes 4. 22.*

*Col. 3. 5.*

*Eccles. 9. 3.*

*2 King. 9. 30.*

*Rom. 1. 31.*

*2 Tim. 3. 34.*

*Hofes 4. 2.*

*Hofes 7. 6.*

*Elas. 57. 20.*

gone thus or thus far, they will then give over, and sit op at their pleasure. *Sed modo & modo non habent modum*, as *Austin* said of his counterfeit and hypocriticall promises, since can never find a center to rest in, a fit place to stop at. These are but like the foolish conceits of Children, who being not able to discern the deception of their owne senses, and seeing the Heavens in the Orizon seem to touch the earth, resolve to go to the place where they conceive them to meet, and there to handle and play with the Starres, but when they are come thither, they find the distance to be still the same: so is it with the foolish hearts of men, they conceive, after so much gain, or honour, or pleasure, I shall have my fill, and will then give over, but as long as the fountaine within is not stoppt, the pursuits of lust will be as violent at last as at first. As hee in the Fable,

— *Expectat dum defluat amnis, arille  
Labitur & labetur:*

So though men think, that their lusts will at last grow dry, and they shall easily step over them unto God; yet the truth is, the outrageous desires of men will grow stronger and stronger, even as a river, the farther it goes from the fountaine, doth oftentimes spread it self the wider. The heart is as strongly set upon its own sin, as any Creature is upon its owne motion. *They set their hearts*, saith the Prophet, *on their iniquities, the heart of the sons of men*, saith Solomon, *is fully set in them to do evil*. As impossible it is for lust to stop it selfe, as for the sea to give over swelling, or the fire devouring the matter that is before it. The man posselt with a Legion of Devils is a notable Emblem of mans sinfull nature, (for indeed sin makes a man of the Devils blood, *ye are the children of your Father the Devil*, Job. 8. 44.) He is conversant with nothing but death, dead works, dead companions, *death the service*, and *death the wages*. He is full of hideous affections, he cuts and teares his own soule; the presence of

Hos. 4. 8.  
Eccles. 8. 11.

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of Christ is horrible and affrightfull to him, and if hee worship him, 'tis out of terror, and not out of love; his name may well be called Legion, for the swarmes, the services, the strength, the War of lusts in the heart: This a torment to lust to come out of a man, and to a man to be dispossessed of his lusts, there will be paine at the parting of sin, the uncleane spirit will teare when he must come out: but in this principally he was the picture of our evil nature, in that hee was exceeding fierce and untameable, *no man durst passe by him, no chains were strong enough to hold him*: and this is the Character of wicked men, *To break bands and cords asunder, and to be their owne Lords.*

Examples of this fiercenesse of nature the Scripture doth give us abundantly. The *Jews* are for this property compared to a swift Dromedary, or to a *wild asse full of desires, that smuffeth up the wind*, as the use of Horses is in their lust, and cannot be turned. To a *Horse rushing into the battell*; 'tis a similitude from the inundation and precipitancy of torments, that carry downe all before them. To a *back-sliding Heifer*, whom no bounds can hold, but he will breake forth into a large place, and have roome to traverse his waies. To a *wild Asse*, that goes where his owne will and lust carries him, *alone by himselfe*, no Rider to guide him, no bridle to restraine him, no presence of God to direct him, no Law of God to over-rule him, but *alone by himselfe*, as his owne Lord. With very fiercenesse they did even *weary themselves in their way*. Notably did this rage shew it selfe in the Sodomites; they reject *Lois* entreaties, they revile his person, they grow more outrageous, and *press'd in* even to teare open the house. Like whereunto was the rage of the Pharisees and Jews against Christ, when he had fully convinced them of their sin, and his own innocency, and they could hold dispute no longer with him, they run after arguments to stones and raylings, *Thou art a*

Mat. 2.23.  
Mark. 9.34.  
Psal. 2.3.  
Psal. 12.4.

Jer. 2.24.

Θηλυμαγῆς  
ἵπποι ἀργα-  
λεώτατα θη-  
ρία.  
Clem. Alex.  
Ier. 8.6.  
Hof. 4.16.  
Hof. 8.9.

Esa. 57.10.  
Jer. 9.5.

Gen. 19.9.

SAMARI-



John 8. 48, 59.  
Luk. 6. 11.

Ag. 9. 1.

Gen. 49. 27.  
Ag. 8. 3. & 22.  
4. & 26. 19, 11.  
Gal. 6. 13.  
Acts 17. 5, 6.  
Ag. 19. 28, 29.  
34.  
Act. 22. 22, 23.

Gen. 49. 6, 7.

Karavadiya-  
ti 47.  
Mat. 26. 7, 4.

*Samaritan and hath a Devil, and elsewhere it is said, That they were filled with madnesse at the sight of the Miracles which Christ wrought. Such was the rage of those which stoned Stephen, they gnashed their teeth, they stopped their eares, they shouted with their voice, they ran with one accord and stoned him: and Saul who was one of them, is said to have breathed out threatenings like a tyred Wolfe (unto which somemake the Prophecy of Jacob touching Benjamin, of which Tribe Saul was, to allude) and elsewhere to have wasted the Churches, and to have dragged the Saints into prison, and to have been exceeding mad against them. And such measure himselfe afterwards found, combination, uproares, assaults, draggings, wrath, clamours, confusions, rushing in, casting off of clothes, throwing of dust into the aire, any thing to expresse rage and madnesse.*

But you will say, all these were at that time wicked men, what is that to nature in common? Have the Saints such fierce and intemperate affections too? Surely while we carry our flesh about us, we carry the seeds of this rage and fury. *Simon and Levi were Patriarches of the Church, and Heads of the Congregation of Israel; yet see how Jacob aggravateith, and curleith their fiercenesse; In their anger they slew a man, in their wrath they digged down a wall: Cursed be their anger, for it was fierce; and their wrath, for it was evill. Peter was a holy man, yet when the winds blew, when the fluces were open, and the water had gotten a litle passage, see how it gathers rage; how fierce and mad it growes, even against the evidences of his own heart; against the Conscience of his owne promises, a deniall grows into an oath, and that multiplies into cursings and damnings of himselfe, for so the words import, as imprecating of Gods wrath, and of separation from the presence and Glory of God upon Himselfe, if he knew the man Jonah was a holy Prophet, and one whose rebellion and fiercenesse against God might*

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might in reason have beene quite tamed by the Sea and the Whale; yet looke upon him when his nature gets loose, and you shall find more madnesse and tempest in him than in the Sea into which he was thrown: *Angry, exceeding angry* at Gods merey to *Ninive*, and (with a strange uniformity of passion in a contrary occasion) as angry at Gods severity to the Gourd. That which made *Job* (though before full of impatiency in some particular fits,) to lay his hand on his mouth, and reply no more, which was Gods debatement, and expostulation with him, *Job* regarded not, but reproveth, and replies with much madnesse of heart upon God Himselfe, *I do well to be angry even unto death.* So belluine and contumacious are the minds of men, set upon their owne ends, that though God Himselfe undertake the cause, they will outface his arguments, and stand on their owne defence.

*Asa* was a holy King, his heart was perfect with the Lord all his daies; yet when the Prophet, sent from God, told him of his folly in entertaining league with the *Syrians*, and depending upon their confederacies, he is said, *that he imprisoned the Prophet, and was in a rage, or in a tempestuousnesse against him.* *Theodosius* was a holy and excellent Prince, and amongst all other graces for none more eminent than for lenity and compassion: yet so far did his fury kindle, upon occasion of an uproare at *Thessalonica* where one of his servants had beene slaine, that he commanded an universall massacre without distinction to passe upon the City, where, in a short space of three houres, there were seven thousand men butchered by the Emperours Edict, and the City filled with the blood of Innocents.

And this should teach us to keepe the stricter watch over our owne hearts, since such excellent men as these have fallen, since so many occasions may throw us into the like distemper, since the sinne of our nature is but like a sleeping Lion, or at best like a wounded Lion, any thing

Iob 40. 2. 4.

Jonah 4. 9.

1 King. 15. 14.

2 Chro. 16. 10.

Princeps religiosissimus. Hieron. Clemens a nimis misericors, committit in omnes honorificus. Aurel. Victor.

Beneficium se accepisse putavit, cum rogatus ignorare. Ambros. orat. fun. Theodoret. Paulinus.

Hee  
f  
f

Vide de hoc ar-  
gumento aue-  
am. Greg. Naz.  
Orationem 26.

Affectavit  
quandoq; Dia-  
bolus, veritatem  
descendenda con-  
sultare. Tert.  
Iude ver. 5.

1 Tim. 2. 24.  
Gal. 6. 1.

Ex parte no-  
strorum legun-  
tur Dominus a-  
dolescentes, pa-  
rum docti, &  
parum cauti, ab  
Arianis autem  
missi senes, cal-  
lidi, & ingenio  
valentes, adeoq;  
apud principem  
facile superioris  
Sulp. Scv. l. 2.

thing that awakens and vexeth it begets rage and fury, to be the more circumspect over our selves, and the more jealous of our owne passions in those particular cases especially, wherein this fire is most apt to kindele.

First, when thou art in *disputation* engaged upon a just quarrell to vindicate the truth of God from Heresie and distortion, look unto thy heart, set a watch over thy tongue, beware of wild-fire in thy zeale, take heed of this madnesse of thine evill nature. Much advantage the Devill may get even by disputations of the truth. When men dispute against those that oppose themselves, as the Disciples against the *Samaritans*, with thunder and fire from *Heaven*, with rayling and reviling speeches, such as the *Angell* durst not give unto *Satan* himselfe, when men shall forget the Apostles rule to instruct those that oppose themselves with meeknesse, and to restore those that are fallen with the spirit of meeknes. When tongue shall be sharpened against tongue, and pen poysoned against pen, when Pamphlets shall come forth with more teeth to bite, than arguments to convince, when men shall follow an adversary, as an undisciplin'd Dog his game, with barking and bawling more than with skill or cunning, this is a way to betray the Truth, and to doe the Devill service under Gods colours. It is a grave obervation which *Sulpitius Severus* makes at the Councell of *Ariminum*, consisting of foure hundred Bishops, wherof eighty were *Arians*, and the rest Orthodox: when after much treaty and agitation nothing was concluded but either party kept immovable to his owne tenent. It was at last resolved that the sides should severally dispatch an embassage to the Emperour of ten men a piece, who should make relation of their faith and opinions. And here now grew the disadvantage: for, saith he, the *Arians* sent aged men, cunning, and able to manage their employment to the best; but on our part, there were young men sent of little learning, and of strong passions, who being vexed and provoked

provok'd by the adverse party, spoyled their own busines though far the better, with imprudent, and intemperate handling.

Secondly, when thou art upon any *civill controversie*, or debate for matter of right, looke unto thy heart, take heed of that seed of madnesse which lies lurking in it, lest upon occasion of lawfull controversie, there breake out rage and revenge upon the persons of one another. It is not for nothing that the Apostle saith, *There is utterly a fault, amongst you, because you go to law with one another*, 1 Cor. 6. 7. Why? The Apostle doth plainly allow Judicature, v. 1. *A man may goe to law before the Saints, they may judge small matters and things that pertaine to this life*, ver. 2, 3, 4. And for any man from such a place to infer the unlawfulnessse of suing to publike justice for his right, is a peece of *Anabaptisme* and folly justly punished with the losse of his right. What then is that *ἁρμυα*, that *Impotency* and defect which the Apostle blameth in them? It consisteth in two things, first their going to Law before the Heathen Judges, therby exposing the profession of Christianity to imputations of schisme, divisions and worldlinesse amongst the enemies of it: In which case rather than put a rub unto the progresse of the Gospel, by giving unreasonable men occasion to censure the truth thereof by their alterations, and making the ministry evill spoken of by their scandals, they were to suffer and to beare wrong. For thole words, *Why doe you not rather take wrong, and suffer your selves to be defrauded*, are not a *Positive* precept as *Julian* the Apostate objected scornefully to the Christians, when he would have denied them the protection of the Imperiall laws; unlesse it bee in smaller injuries, which may with more wisdom be borne by patience, than by contention repaid or overcome; but onely a *Comparative* precept, that a man should rather chuse to leave his name, life, estate, goods, interests, utterly unvindicated, than by defending them

Greg. Nazian.  
Orat. 3. Inve-  
ctiva in Julian.  
1.

un-

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unavoydably to bring a scandall upon the Crosse of Christ. Secondly, which is to my present purpose, Their going to Law, though in it selfe just when before competent and fit Judges, had yet an accidentall vitiousnesse that by their inadvertency did breake out of their evill hearts, and cleave unto it, and that was, their litigations ran from the businesses unto the persons, *It brake forth into violence and wrong against one another*, much perturbation of mind, revengefull and circumventing projects shew themselves under the colour of legall debarements, *Nay*, saith the Apostle, *you do wrong and defraud*, and that *your brethren*, such a notable forwardnesse and rage lies in the natures of men, that without much caution and watchfulness it will be blowne up into a flame, even by honest and just contention.

Thirdly, In *Differences* upon private conversation, looke to your hearts, give not the reines too much to anger or displeasure, to suspicions or misconstructions of your neighbors persons or courses: give not the water passage, no not a little. *Be angry*, saith the Apostle, *but sinne not, let not the Sun go downe upon your wrath*. It is not a *Precept*; for such anger as is required of us by way of duty the Sun may safely go downe upon; nor is it a *pardon* for anger when we fall into it, to take off the inordinatenesse of it; but is a speech by way of *concession*, or unavoidable supposition. It cannot be but that the Saints themselves upon severall occasions and provocations will be overtaken with anger, but yet though their infirmity breake forth into the passion, let not pride and selfe-love harden that passion into a habit, let them be wary that the flame grow not upon them to set them on fire, *give no place to the Devill*. The longer a man continues in anger, the more roome the Devill hath to get in upon him, and enrage him. Anger is the kernel & seed of malice, if it be let lye long in the heart, that is to fertile a soile, and Satan so diligent a waterer of his own plants, that it wil quickly grow

Eph. 4. 26.  
Cameron de Ec-  
clesia, page 15.

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grow up into a knotty and stubborne hatred. Wee reade of hatreds which have run in the blood, and have been entail'd, *Hereditary malice*, as the Historian calls it, Hatreds which have survived the parties, and discovered themselves in their very funerals, hatreds which men have bound upon their posterity by oaths, as *Asdrubal* took a solemne oath of *Hannibal* that he should be an irreconcilable enemy to *Rome*. And what do all such expressions import, but that there is a boundlesse frenzy in the flesh of men, a fiercenesse which no Laws can tame, and that there is enough of it in the best men, to breake out into implacable affections, if grace, and prayer, and watchfulness do not prevent it.

Fourthly, in *Afflictions*, paines of body, temptations of spirit, abridgement of estate, trials in reparation and favours, or the like, looke by all means unto thy heart, take heed of these seeds of rage and madness which are in thee. Never more time to looke to thy wounds, to reparaire thy bulwarke, than when a Tempest is upon thy Sea. Have you seene a Beast break his teeth upon the chaine that binds him; or a Dog powre out his revenge upon the stone that did hurt him; then have you seene some darke shadowes of that fiercenesse and tary that is apt to rise out of the hearts of men when Gods hand lies close upon them. When thou hearest of the strange impatience of *Jonah* at the heaving of the Sun upon his head, upon whom yet was a mercy beyond wonder that hee did now see the Sun: when thou hearest of those deepe expostulations of *David* with God; *How hee forgotten to be gracious?* forgotten his promises? forgotten his truth? forgotten his power and mercy? and shue up all his kindness in disfigure? When thou hearest of the impatiencies of *Jehoiada* a man yet renowned for his patience, expostulating and charging God, *Is it good for thee that thou shouldst oppress?* When thou hearest of those deepe curses of *Jeremy* against the day of his birth; of those forward

*Odia Hereditaria*, Flor.  
... *Flammaque*  
*ribelles seditione*  
*regi. Stat.*  
*Liv.*

*Jonah*, 4. 9.

*Psal.* 77. 9, 10.

*James*, 5. 11.

*Job* 10. 3.

*Jer.* 10. 14, 15.

ward



Exo. 5. 21, 22.

ward expostulations and debates of the people of Israel with *Moses*, and of *Moses* with God. *Why hast thou evil entreated this people, why hast thou sent me?* O then reflect upon thy selfe, and bee afraid of thine owne evil heart, which is far more likely to breake out against God than any of those were.

Ezra 9. 13.

Lev. 26. 40, 41.

Lam. 3. 39, 40.

And for a remedy or prevention hereof keepe in thy sight the History of thy sinnes, make them as hainous to thine owne view as they are in their owne nature; The way not to rage against afflictions is to *know our selves a right*, that will make us confesse unto God with *Ezra*, let our calamities bee what they will, *That the Lord hath punished us lesse than our iniquities have deserved*. The way to beare the hand of God with patience, and with acceptance, is to confesse our sinnes, and to be humbled for them. *If their uncircumcised hearts bee humbled and they accept of the punishment of their iniquities*, saith the Lord: noting thus much, that the sight of our sin, and humiliation for it, makes a man willing to submit to Gods chastisements. *Wherefore doth a living man complain; a man for the punishment of his sins?* there are three strong reasons to gather why wee ought not to murmur in our afflictions. First, *We are men*, and what an impudence is it for the clay to swell against the Potter that formed it, and complaine, why hast thou made me thus? Secondly, *we are sinners*, as the punishments we suffer are *our owne*, the wages of our iniquities, and what a madness is it to complaine against the justice of our Judge? Thirdly, *we are living men*, and therefore God hath punished us lesse than our sinnes deserve, for the wages of sinne is death, and what ingratitudo is it to repine at mercifull, and moderated punishments? but yet such is the frowardnesse of our nature, that wee are apt thus to murmur: what is the cure and remedy of this evil affection; *Let us search and try our waies* (saith the Church) *and turne to the Lord our God*; the more wee grow acquainted

with

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with our sinfull estate, and marvellous provocations, with the patience and promises of God, the more wee shall iustifie God, and wait upon him, the more we shall judge our selves lesse than the least of Gods mercies and forbearances. *I will bear the indignation of the Lord,* saith the Church againe in the same case. I will not repine nor murmur at his dealing with me, I will acknowledge that righteousness belongeth unto him, and confusion unto me, and the ground of this resolution is the sense of sin, *because I have sinned against him.* I have pressed, and wearied, and grieved, and vexed him with my sins, without any zeal or tenderness of his glory; but he hath visited me in judgement, and not in fury, in wrath hee hath remembered mercy, and not quite consumed me, as he might have done, he hath not dealt with mee after my sins, nor rewarded me according to mine iniquities, hee hath spared me as a sonne, when I dealt with him as a traitor, and he will plead my cause, and bring mee forth to the light, and revenge my quarrell against those which helped forward my affliction.

Thus we see the way not to rage against Afflictions is to understand and bee sensible of the foulness of our finnes; Otherwise pride and madnesse will undoubtedly shew themselves in our afflictions. What desperate and horrible rage did the heart of *Pharaoh* swell into, when in the midst of those fearfull judgements hee hardened his heart, and exalted himselfe against the people of God, and trampled upon them, and did not set his heart unto the judgement, but threatened and drave out *Moses* and *Aaron* from his presence, and pursued them with sinall and obdurate malice, through the midst of that wonderfull deliverance. The like example we see in that impatient & fretfull reply of *Jehoram* King of *Israel* in the great famine: *This will is of the Lord, what should I wait for the Lord any longer?* If this be all the reward we have for waiting and calling upon God, to what purpose

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serve

Mich. 7. 9.

Exod. 9. 17. 7.

19, 11.

14. 23.

2 King. 6. 32. 19

Esa. 58. 3.

Mal. 3. 14.

1 Sam. 28. 6, 7.

serve our humiliations and fastings? what profitableness at all is there in his service? Thus we finde the hypocrites challenging God for afflicting them, upbraiding him with their humiliations; and the fruitlesse of his service; *Wherefore have we fasted, and thou hast not heard? wherefore have we afflicted our souls, and thou hast not known? I have said, it is in vaine to serve God, and what profit is it that we have kept his ordinance; and thou hast not heard: we have walked mournfully before the Lord of hosts, &c.* And thus Saul, when he found himself forsaken of God, and should have humbled himselfe, and sought his face, he proceeded in a further rage to enquire of the Witches which himselfe had commanded to be destroyed.

These things should teach us all to labour with God in prayer, that what ever evill he sendeth upon us, he would not suffer his strength and spirit to forsake us, nor give us over to the rage and madnesse of our own nature. O what hearts should men see in themselves, if they would look upon their owne faces in other mens lives! See *Isian* dye with reynge and rage against Christ; *Indus* barling alonder under the weight of Gods wrath; The cursed persecutors putting off their power retiring to a private life, pining away with vexation, because the Gospell of Christ was too hard for them; *Achtophel* dispatching himselfe for very madnesse, because his Oracle was not believed; one despaire, another blaspheme, another wrestle with his affliction as a bear in a snare, till the part swell and rangle, and grow too big for the punishment which is upon it; How could not this chafe but make men out of love with themselves, and labour to have more hold fast of the Spirit of Christ; that this madnes of their nature may thereby be tamed, and their equanimity and moderation made known to all men.

\* 20. Anno Imperii Dioclesiani exalto, ambo imperatores consentientibus animis imperio se abdicarunt; publice profectus se moti negotiorum succum daret; ad apud eos quibus arecta sui gloria creditur, id ex desperatione facere se sciebantur.

Quia enim nec Christiani superare, nec praevalere Christiani nominis extinguere possent: se nec Imperio velle frui, Zonaras. Annot. Tom. 2. De Dioclesiano & Maximiano Heracleo.

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Fifthly, and lastly, *In the Ministry of the Word*, when thy bosome-sinne is met with, and the plague of thine owne heart discovered, when thou art pricked in thy inmost veines, when a beedge of the sword enters to the quick, sacrificeth thee, crucifieth thy lusts, cuts off thy earthly members, ransacks thy Conscience, and shewes thee the inside of thy foole soule; here by all means look unto thy heart; never so likely a time for madnesse and fierce opposition to set up it selfe, as when a man is driven into a corner and cannot flie. Sinners are all cowards, and cannot endure the brightnesse of *Majestie*; are not able to abide the scrutiny of the Word; but would faine turne their backs upon it, not only out of *shame*, but out of *fear* too.

Jer. 2. 27.  
John 8. 9.

Many a sturdy sinner will seeme to contemne the plainenesse and power of the Word, as an illiterate rude foolish thing, to scorne and undervalue the persons, companies, discourses of faithfull Ministers, as of despicable, or supercilious, or schismaticall fellowes; but the truth is, (and they in their owne Consciences know it too) that though there bee indeed much *foolishness* and contempt, yet there is more *cowardise*. *Shame* is the pretence, but *Fear* is the reason; they cannot endure to be disquieted and galled: as a diseased or wounded horse curvets, and pranceth, and is very active and impatient; at first sight a man would thinke it pride and mettal; but the truth is, it is paine and limbe that causeth it. Well then, sinners are all cowards, and would faine flie; but even cowards themselves, when they are shut in and surrounded, will fight with more fiercenesse than other men, even for very fear. The basest yefemine sknost that is, when shut out of all his refuges and holes, will try his strength before he will perish, and leap in the face of his pursuer. And this now is the property of the Word: *It shutt men in*, The Scripture, saith the Apostle, *shutt up all under sinne*, Gal. 3. 22. And wee shall ever finde, that

the deeper the opposition hath been, the more likewise hath  
 been the prejudice; and the fiercer the opposition against  
 the Word. See Jerem. 5. 5, 12. 6. 19. 43. 2. 4. Nehem. 2.  
 29. 30. Iohn. 8. 48. 39. Iohn. 11. 47. 53. Acts. 13. 45. 14.  
 6. 14. 11. 7. 54. 57. 58. Ier. 36. 23. 2 Chr. 36. 15. 16. 37.  
 As in the meeting of two contrary streams, if one prevail  
 not to carry away and over-rule the other, there must  
 needs arise a mighty noise and rage in the conflict: so it  
 is in the wrangling and strife between the Spirit of God,  
 in the Word, and the current of a mans own corruptions;  
 the greater strength and manifestation of the Spirit the  
 Word hath in it; and the fewer corners and chinkes it  
 leaves for sin to escape at; the more fierce must needs  
 the opposition bee, if the Word be not prevalent enough  
 to turne the current. Let us therefore beware, what-ever  
 wee doe, of stuffing or rebelling against the warnings  
 which are given us out of the Word. It is hard to kick  
 against the pricks: there is no over-coming of Gods Spi-  
 rit: a man may fall upon the stone, but he shall be broken  
 by it; if hee be so strong, and life so hard as to move the  
 stone, it shall fall upon him, and grinde him to powder.  
 Let us not resolve to baffle the Ministers, and to despise  
 their message: if it is a sinne that leaves no remedy for a  
 man to throw away the physick, to trample under foot  
 the playster that should heale him. Let us not thinke to  
 blow away the words of God, as if they were but so  
 much empty wind; for the Lord saith that they shall be  
 come fire, to devour the adulterers; Let us not distor-  
 tish Scripture to our own humours, nor accept or reject  
 Gods Truth, as will best consult with our owne resolu-  
 tions; but as it is the power of the Word to captivate even  
 rebellious thoughts to the obedience of Christ; so let us  
 resolve to accept of every one of Gods Righteous  
 Commandments, and to hate every false way, to hear  
 Christ and His Ministers in all things, to answer to  
 Gods severest calls, even then when they make us tremble  
 and

2 Chro. 36. 16:

Ier. 5. 13. 14.

Psal. 68. 18.

2. Cor. 10. 5.

Psal. 119. 118.

Acts 3. 21.

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and doe astonish us, as St Paul did, *Lord what wilt thou have me doe?* Even when the word affrights thee, yet give this honour to it, not to reject it, nor flye from it, not to smother and suppress it, but to endure it to searce thee, and to submit thy selfe unto it. This is a notable way to abate the *originall madnesse* which is in thy heart.

Acts 9. 6.

Secondly, as there is *furor in madnesse*, so there is *Ammentia* too, A distemper in the *Intellectualls*, as well as in the *passions*: Every man that is thoroughly mad is a foole too: And therefore the same Original word is translated in one place *madnesse*, Luke 6. 11. and in another place, *folly*, 2 Tim. 3. 9. Now this distemper is *Twofold*; for either it is an *universall privation and defect of reason*; or at the least it is an *inconsistency, a lubricity, a slippiness of reason*. And these are very deep in the nature of a man, *folly is bound up in the heart of a childe*, and in spirituall things we are all children.

First, there is an *universall ignorance and inconsiderateness* of spirituall things in the nature of man, he takes lesse notice of his condition than the very bruite beasts. *The Ox knoweth his owner, and the Ass his Masters crib, but Israel doth not know, my people doth not consider. The Storke in the heavens knoweth her appointed time, and the Turtle, and the Crane, and the Swallow, but my people knoweth not the judgement of the Lord. The very dumbe Ass reproveth the madnesse of the Prophet, as Saint Peter speaks.* And for this reason it is that wee shall observe That frequent *Apostrophe of God* in the Prophets, when hee had wearied himselfe with crying to a deafe and rebellious people, hee turnes his speech, and pleads before dumb and inanimate creatures; *Hear, O heavens, and give ear, O earth;* nothing so farre from the voice of the Prophet as the heavens, nothing so dull and impenetrable as the Earth, and yet the heavens likelier to heare, the earth likelier to listen and attend than the obdurate sinners. *Hear O ye mountains the Lords controversie, and ye*

*enimvero vi  
opis non i vo.  
mpe.  
Greg. Naz.  
Orat. 3.  
Esay 1. 3.  
Ier. 3. 6, 7.  
Esay 42. 35.*

1 Pet. 2. 16.

*Esay. 1. 2.  
Deut. 32. 1.  
Ier. 2. 12.  
Ier. 6. 19.*

Micah 6. 1.



Rom. 8. 21, 22.

Ier. 4. 22.

1 John 5. 20.

2 Cor. 3. 5.

Arist. Ethic. l. 6.

ὅτι οὐκ ἔστιν  
 ἡμεῖς ἀνθρώποι  
 ὡς οἱ θεοὶ  
 ὡς οἱ θεοὶ  
 ὡς οἱ θεοὶ  
 Greg. Naz.  
 Orat. 3. *Fiant  
 miseria delecta  
 religiosa.*  
 Cyp. Ep. 2.

*strong foundations of the earth.* Nothing in the earth so immoveable as the mountaines, nothing in the mountaines so impenetrable as the foundations of the mountains, and yet these are made more sensible of Gods pleadings and controversies than the people whom it concerned. *The Creatures groane* (as the Apostle speaks) under the burden and vanity of the finnes of men; and men themselves, upon whom sin lies with a farre heavier burden, boast, and glory, and rejoyce in it. Of our selves we have *no understanding*; but are *foolish and foolish*, as the Prophet speaks, we see nothing but by the light and the understanding which is given unto us, we cannot have so much as a right thought of goodnesse. The Apostle doth notably expresse this universall blindnesse which is in our nature, Eph. 4. 17, 18. *Walke not as other Gentiles in the vanity of their minde, having the understanding darkned, being alienated from the life of God, or from a godly life, through the ignorance that is in them, because of the blindnesse of their heart.* First, their minds are vaine; the mind is the *Seat of principles*, of supreme, primitive, and underrived truths; but, saith he, their mindes are destitute of all divine and spirituall principles. Secondly, their *understanding* [ *reason* ] is darkened: The understanding, or *dia-noetical faculty* is the *seat of conclusions*, and that is unable to deduce from spirituall principles (if there were any in their mindes) such sound and divine conclusions as they are apt to beget: so though they know God (which is a principle) yet this principle was vaine in them, for they conceived of his glory basely, by the similitude of four-footed beasts, and creeping things, they conceived him an idle God as the Epicures, or a God subject to fate and necessity as the Stoicks, or a sinfull impure God, that by His example made unchristianesse Religious, as Saint Cyprian speaks; one way or other they became vaine in their imaginations of him; but secondly though they knew him, yet the conclusions which they deduced from that

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that Principle, *That he was to be worshipped, &c.* were utterly unworthy His Majesty, They worshipped him ignorantly, superstitiously, not as became God, they changed his truth into a lye. Thirdly, suppose their principles to be found, their Conclusions from those places to bee naturall and proper, yet all this is but speculation, they still are without the end of all this, *spirituall prudence, their hearts were blinded*, the heart is the *Seat of knowledge practicall*, that by the Principles of the mind and the Conclusions of the understanding doth regulate and measure the Conversation, but that was unable, yea averse from any such knowledge, for they held the truth of God in unrighteousnesse, they did not like to retaine God in their knowledge, they served the lusts of their owne hearts, were given up to vile affections, were filled with all unrighteousnesse, and had pleasure in evill works, even when they did things which they knew deserved death, and provoked judgement. This is that universall defect which is in us by nature; and very much of this remains in the best of us. Here then when we are not able to conceive the Lords purpose in his Word, though of it selfe it be all light, when we finde with *David* that it is too excellent for us, let us learne to bewaile that evill concupiscence of our nature, which still fills our understandings with mists, and puts a veile before our faces. The whole Book of God is a precious Mine full of unsearchable treasures, and of all wisdom; there is no scoria, no refuse in it, nothing which is not of great moment, and worthy of speciall and particular obervation, and therefore much are we still to bewaile the unfaithfulness of our memories and understandings, which retaine so little, and underst and lesse than they doe retaine. If *David* were constrained to pray *Open mine eyes* to see more wonders in thy Law, how much more are wee to pray so too? If there were a dampe of sinne in *David*s heart, and did often make his light dimme, that did make

Acts 17.22,23.  
Rom. 1.21,25.

Rom. 1.18.28.  
24,26, 19.32.

*P. 139.6.*

Ἡ γὰρ ἐν τῷ νόμῳ  
ἰσχυρὰ ὁ, ὃ μὴ ἀ-  
ποκαλύπτει·  
ταῦτα, καὶ οὐ μόνον αὐ-  
τοῦ θεοῦ ἰσχυροῦ  
καὶ τοῦ σπῆντος,  
Basil. in proem.  
lib. de Spiritu  
Sancto.

Scripturas habent in sua diversitate communes. Aug.

Ep. 253.

Evangelium pertrahunt ad sententiae suae precipitium.

Justin Martyr

Ep. ad Zenam.

ἡ ἀρχὴ τοῦ καὶ πατρὸς  
τοῦ θεοῦ καὶ τοῦ  
υἱοῦ καὶ τοῦ  
ἀγίου πνεύματος  
καὶ τῆς ἐκκλησίας  
καὶ τῆς ἐκκλησίας  
καὶ τῆς ἐκκλησίας

Theoph. ad  
Autol. l. 1.

Ag. 11 23.  
E. 56. 3.  
Heb. 6. 18.

him as a beast in understanding, as himselfe complains; how much darknesse then and disproportion is there between us and that blessed light? Looke upon Hereticks old and new, *Marcions* two gods, a good and an evil, *Valentinians* thirty and odde gods in severall losts and stories; worshippers of *Cain*, worshippers of *Indas*, worshippers of the Serpent, and a world of the like foolish impieties: nay amongst men that pretend more light, to see the same Scriptures on both sides held, and yet opinions as diamettrally contrary as light and darknes, one Gospel in one place, and another Gospel in another, to speake nothing of those *opinion* and *navi*, those blemishes that are in the writings of the most rare and choicest instruments in Gods Church; All these are notable evidences of that radicall blindness which is in our nature, and is never here quite removed; for if the light be not seen, it is not for want of evidence, but for want of sight.

Secondly, consider the slipperiness and inconsistency of naturall reason in spirituall things, it can never stay upon an holy notion: And this is another kind of madness. Mad men will make a hundred relations, but their reasons cannot stand still, nor goe through with any, but roves from one thing to another, and joynes together notions of severall subjects like a rope of sand: some few lucid intervalls they may haply have, but they quickly returne to their frenzies againe. This is the condition of our nature, let a man enter upon any holy thoughts, the flesh will quickly cast in other suggestions, to make him weary and faint under such unwelcome speculations. Therefore it was that *David* prayed, *Unite my heart to feare thy name; keep it alwaies in the thoughts of the heart of thy servant, &c.* This was the businesse of *Paul* and *Barnabas* to the Saints, to exhort them that with purpose of heart they would cleave unto God. And hence that phrase of Scripture to joyn a mans selfe to God, and to lay

fast

*fast hold upon him.* And this every man that sets about it will finde to be a very hard work; It will give every man just cause to cry out against the intrusions of a naughty heart. This is that which makes many mens righteousnesse like the morning Dew: now the grasse seemes drunken with wetnesse, and an houre after even gapes for drought; now a vow and resolution, anon, a relapse and return againe; now an eare to Christ, presently another open to sin; now offers and tenders of peace, anon retreats and exceptions; now skirmish with sinne and presently a truce; like *Penelopes* web, wrought in the day, and untwisted in the night.

Thirdly, consider the *Indefatigableness* of this sin, how unwearied it is in all the mischiefs that it is bent upon. It is said of *Satan* that he goes about seeking whom he may devoure, as it was of *Christ*, That he went about doing good; I thinke we shall never in the Scripture find the devill at a pause, or sitting still like one that were spent and tir'd. But yet I finde that for a season he hath departed, when he had such a terrible foyle as put him out of all hope of Victory; I finde that hee may bee driven away and put to flight. *Resist the Devill and he shall flee from you.* But now the fleshly heart of a man will never bee made found a retreat, but sets on indefatigably upon the spirituall part: It is (as I said) like the Thiefe, when it is nailed and crucified it will still revile, like a wounded Woolf it runnes about to doe mischief, or as a tired Oxe, it treads with more weight upon the soule. As the Historian said of *Carthage*, that *Rome* was more troubled with it when it was halfe destroy'd, than when it remain'd whole and entire: so the man that hath in some measure overcome his lusts, will be farre more sensible of their stirrings and struglings, than another in whom they rule without disturbance. Wee may observe in some froward men when their causes are tryed and prove desperate in right, they wil yet still create per-

verse

1 Pet. 5. 8.

Luke 4. 14.

James 4. 7.

*Bois lassus fortis  
us figit pedem.  
Plus Rome ne-  
goti fuit cum  
semirutâ Car-  
thagine, quàm  
cum integra.  
Flor.*

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verse matters to molest their neighbours, and the more they sinke in the maine, the more clamorous they will be to proceed; as eager Gamesters the more they lose, the deeper Game they play, and the harder they set to it; so it is with the lust of men, the more they are subdued, the more rebellious and head-strong will they be, so farre as their power goes against the Spirit of Christ. Lime is kindled by that which quencheth all other fires, and surely Grace which extinguisheth other temptations, or at least abateth them, doth *occasionally*, and by *antiperistasis* enrage the flesh, though in regard of exercise and actuall power it dye daily.

The reason hereof is, First, *that which is naturall can never be chang'd, neither is anything ever ty'd in its naturall motion.* The motion of a stone upward grows fainter and fainter because carried by a violent impression, but downward stronger and stronger because it gathers strength even by sympathy to the place whereunto it moves. Now *originall sin is the corrupt nature of a man*, and the motions therefore of it are not violent but altogether naturall, and that naturall motion is set on and made the easier by the impulsions of Satan, as a stone throwne or hurried downward moves the swifter, because the naturall weight thereof is improv'd by the accessory impression. Who ever knew the Sea give over raging, or a stream grow weary of running? Now the motions of corruption are as naturall as the estuations of the Sea, or the course of a River. Though there may be difficulty in fulfilling lusts, there can never bee any in the rising & sprouting of lusts: As there may be paines in drawing waters out of a Fountaine, but there can be no paines in the waters swelling or rising out of the Fountain, It is no paines to conceive seed, though it be to bring it forth in a birth: so in the *begetting* of sinne, there is no paines requir'd for the heart of lust, for thoughts to arise, though the *finishing* of sinne may bee oftentimes painefull as well

ἡ φύσις τοῦ ἀνθρώπου  
ἐστὶν ἀκατάστατος.  
Arist. Ethic. ii.  
2. cap. 1.  
ἡ φύσις τοῦ ἀνθρώπου  
ἐστὶν ἀκατάστατος.  
Rhet. i. 1.

well as deadly. *Originall sinne* is called by the Apostle a *Law in the members*, which putteth a byas into them, a forwardnesse, and propension to all evill. Now as a Boule moves not with any difficulty when it followes the sway of its owne byas, so neither doth the heart in following lusts which are the weights and byas of the fleshly soule. And therefore the longer any man lives in sinne, the sweter it is to him. *Wearinesse*, and *propension* are termes inconsistent. Secondly, *Nothing is weary whiles it workes all, De suo*, of it selfe, and that which is its owne, that which tyres a faculty is the fetching in of subsidiary spirits, which being exhausted and spent, the faculty giveth over working, and is said to be weary. The eye is never weary with the act of seeing (which is its owne worke) but it is said to be weary, meerly because of the deficiency of those animall spirits which are from without sent in unto it to assist it in its owne worke, which if they did in the same measure & strength without decay flow to the faculty, it could never be tyred in its operation. So the loco-motive faculty, when the hand worketh, or the foot walketh, would never bee wearied in it selfe, if those spirits which are requisite to strengthen it in its exercise did not lessen, and faile, and breath out in the motion. But now our lusts make us flesh all over, in them we work all *de nostro* of our owne; It is as naturall to the heart to lust, as it is to the eye to see; and in this respect more too; for though the act of seeing be the eyes alone, yet the eye stands in need of forraign assistance from the heart (which is the forge and seminary of spirits) to continue the exercise of this act: But the heart is wholly within it selfe furnished with all the strength and principles of lusting, or if it were not, yet those spirits which temptations of Satan or the world infuse to assist it, doe never faile nor waste away, but as waters drawn out of a fountaine, the faster they are called in, the more plentifully they come.

Thirdly,



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Ecc1. 1. 8.

*Omnis peccator  
peccat in suo æ-  
terno.* Greg.

Gen. 8. 21.  
*Amama Anti-  
barb. biblic. l. 2.  
p. 403.*

Hab. 2. 5, 6.

Elsay 5. 14.  
Prov. 30. 15, 16.  
1 Kin. 18. 43.

*Αὐτὸς ἀδύνατος.*  
1 Pet. 4. 4.  
Iude. v. 13.  
Elsay 57. 19.  
*Αὐτοδραστὴς  
πλῆρης ἐστὶν*  
Eph. 4. 19.  
Rom. 2. 27, 29.

Thirdly, *Originall sin* is *Indefatigable*, never weary of warring, of tempting, of raging, of intruding, of bringing forth, of polluting all we do, because it is *unsatisfied*; *The eye is not satisfied with seeing, nor the ear with hearing*: It is of vast and infinite desires, and the more it is supply'd with that in which it seeketh satisfaction, the more greedy it grows, as naturall motions the longer they continue the swifter they are. *A sinner if he should live for ever, would sinne for ever*, and never say it is enough. Every *imagination*, every creature that is shap'd and form'd in the heart, every purpose, desire, motion, ebullition, is *only evil every day*, saith the Text; no period, no stint, *Evill from the childhood, Ex quo excussus est ex utero*, from the time of breaking forth out of the wombe, as the learned observe from the property of the word. Evill comes out of the heart as sparkles doe out of the fire, never cease rising while the fire continues. Notably is this insatiableness of lust expressed by the Prophet in two excellent similitudes. First, from *drunkenness*, which makes a man stil more greedy, doth not extinguish but inflame the perverse desire; none call in for wine faster than they which have had too much before. Secondly, from *Hell and the grave*, which have no stint nor measure. The Cloud which the Prophet shewed his servant, was no bigger at first than a hand; after it grew to cover all the heavens, and the reason was, it rose out of the sea: so the sin of man will continually grow and overflow all his life, & the reason is, it hath a sea of lust continually to supply it. Therefore in the Scripture it is cal'd an *effusion*, a *ruishing out*, an *afflu*, like the foaming or boiling of the sea, a *strange excessse of riot*, *unto which*, saith the *Apostle*, *wicked men run*: a *greediness*, a *covetous* improvement of *uncleannes*, a *burning of lust*, a *fulnes of all mischief*. Now from this insatiableness of lust must needs follow the *indefatigableness* of it too. When a thing is out of the place of its own rest, it never leaves moving naturallly til it have got'te to it: therefore

in

in as much as lust can never carry the heart to any thing which it may rest in, needs must it flutter about, and bee alwaies in motion. If there were an infinite space of air, the motion of a stone in that space (if there were any motion) must needs be infinite, because it would no where have a Center, or middle place to hold it (for there can be no *mediū* where there are no extremes.) Desires are the wings upon which the soul moves, if there be still things found to entice the desires, and none to satisfy them, no marvell if the soule be still upon the wings in perpetuall agitation, like the winde which continually whisteth about, or the sivers which never leave running into the sea because they never fill it. But it may be objected, that the Scripture makes mention of the *weariennesse* which sinne brings upon men, of that impotency of sinning which growes upon them. The *Sodomites*, *weariēd* themselves in their rage against *Lot*. So the Prophet saith of wicked men, that *they weary themselves to commit iniquity*. I answer, that these very places prove the indefatigableness of lust, in that it never gives over, even when the instruments thereof are tir'd. The *Israelites* were weary of gathering straw, but were the task-masters weary of exacting it? The members may be weary of serving their Law, but is the Law of the members weary of quickning or commanding them? Nay, herein is seen the cruell tyranny of lust against us, that it never leaves drawing, enticing, heartening, supplying us for sin, even when we are quite wearied in the service of it. *Thou wert wearied in thy way, yet saidst thou not, There is no hope*. Thou never didst consider, I have thus long drudg'd in the service of sin and have found *no fruit*, received no such satisfaction as I promised my self, and therefore why should I weary my self any longer? Why should I labour for that which is no bread, and which satisfieth not? Thou never didst bethink thy self of returning to the right way, but wentest on with wonted madnesse and rage still, though thou foundest

Eccl. 1. 6. 7.

Jerem. 9 5:

Esa. 57. 10.

Rom. 6. 11.

Esa. 55. 2.

Ier. 2. 11, 12.  
& 7, 8.  
Esay 30. 5, 6.  
Hol. 8. 7.

Hab. 2. 4, 5.

Inter vivacita-  
tem & Libidi-  
nem.  
Aug. cont. Iul.  
L. 4. c. 14.

Anima non se-  
nescit. Scal. de  
sub.  
si ad huc & ap-  
p-  
Arist. de Anim.  
L. 1. c. 4.

foundest for certaine that there was no profit in thy evill way, that thou didst sow nothing but wind, and shouldest reap nothing but a whirlwinde. *But* this lust was too swift for his weary beast; when the Ais was frigtened, and durst goe no farther; yet the Prophet was as unwearied as at the first. Lust is like a furious Rider never weary of the way, though the poore beast which must serve the Riders turne, may quickly bee worne out. *Woe to him that loadeth himself with thicke clay, saith the Prophet, How long?* He may have enough to load him, he can never have enough to weary him. Hee may load his houle, his memory, his bags, his wits, his time, his conscience, but he can never fill his Hell. Hee may quickly have enough to *sake* him, but he can never have enough to *satisfie* him. As a ship may be over-laden with Gold or Silver even unto sinking, and yet have compasse and sides enough to hold ten times more; so the heart will quickly be loaded unto sinking, but never filled unto satiety. In one word, we must in sinne distinguish between the *Act*, and the *Concupiscence* from whence that Act ariseth; or in the faculties between the *Life* and the *Lust* of them, between their *natural strength* and activity, and their *law of corruption*. The *liveliness* and *strength* of the *faculties* may quickly be wasted, and yet the *lust* strong still. Sinne in Act hath a concurrence of the powers of the Soule, and services of the body, which in their motions may quickly languish. But yet as the Philosophers say of the soule, though it may seem tyed and spent, and waxen old, because the body in which it resides growes unfit for its service, yet the soule indeed it self doth not grow old; but if it had equal instruments, would be as vigorous in the old man, as in the youngest: so we may say of sin, though the body may grow weary of adultery, or the minde weary of plodding mischief, or the thoughts weary of contriving deceit, yet *concupiscencia non senescit*. Lust it self growes never old nor weary.

Nay,

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Nay, as the water when it is stop't in its principall course, yet one way or other where it best may it will make a shift to finde a vent, and to discover it selfe; even so lust in the heart will one way or other, when the minde and faculties, the body and members are quite tired out in the principall service, make a shift to break forth into some easier vent. When the adultery in the heart hath worne out the body, and spurr'd it so long in the unclean race that it now sinkes under the burden, and hath no more bloud to lose; yet even then it will finde a vent, and such a man will have eyes full of adultery, a tongue full of adultery, thoughts and speculations full of adultery, a memory in the review of former lewdness full of adultery. The Thiefe on the Crosse had as good a will to crucifie Christ, to naile him, and pierce him as any others, but he was fast enough for doing this; yet his malice will finde a vent into his tongue to revile and raile upon him. *Balaams* tongue could not execute the office to which he was hired, yet it will have a vent, and shew it self in journeying, counselling, and consulting how the people might draw a curse upon themselves. As a dogge may have his stomack cram'd *usque ad vomitum*, and yet his appetite unsatisfied, for he presently returns to his vomit: so though a man may loud and weary himselfe in the acting of sin, yet lust it selfe is never satisfied, and therefore never wearied.

What a watch then should wee keepe over our evill hearts, what paines should wee take by prayer and unweariedness of spirit to suppress this enemy? If there were any time wherein the flesh did sit still and sleepe, wherein the water did not runne, and seek for vent, wee might then haply slake our care; but since it is ever stirring in us, wee should bee ever stirring against it, and using all means to lessen and abate it: since the heart is unwearied in evill, we should not faint, nor be weary of well-doing. Since the heart is so abundant in evill, wee should

Num. 31. 26.  
Mic. 6. 9.

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should abound likewise in every good worke of the Lord; alwaies considering what advantage this labour will give us against the toyle of sin. In lust a man wearieth himselfe, and hath no hope, but here our labour is not in vaine in the Lord, we shall reape if we faile not; and a little glory in heaven, may a little comfort in earth (though neither one nor other may bee called little) will be a most plentifull recompence, pressed down and running over for any the greatest paines that can be taken in this spirituall watch. *Ye have need of patience,* saith the Apostle, to goe through the will of God, to bee in a perpetuall combat and defiance with an enemy that will give no respite nor breathing time. The temptations of Satan, the solicitations of the world are not so many nor heavy clogs to men in their race, as that to which they are fastned, this weight that presseth down, this besieging sinne which is ever enticing, clamouring, baling, rebelling, intruding, with love, with strength, with law, with arguments, with importunities, calling a man from his right way. From this consideration the Apostle immediately inferres this duty of patience. *Lay aside every weight,* saith the Apostle, *and the sinne that doth so easily beset us, and runne with patience unto the race that is set before us.* And we must not cast our eye alwaies to the clog which we draw, that may much dishearten us; but look unto Jesus the Author and finisher of our faith, he that can carry us thorow all these difficulties, that gives us weapons, *That teacheth our hands to war, and our fingers to fight;* that is our Captaine to lead us, and our Second, *our fellow-Combatant* that fighteth against sinne in us by his grace. Look what he did, what contradiction he endured, lest yee bee wearied and faint in your minds; Look what he *promiseth*, a victory against our lusts; and a crown after our victory. Look when he *commeth*, it is yet but a *little while*; the coming of the Lord draweth nigh, the Lord is at hand; Call to him,

Looking unto  
Jesus

him, he is within the voice of thy prayer, he will come to strengthen thee, wait upon him, he is within the eye of thy faith, he will come to reward thee. Looke upon the cloud of witnesses, those that are now the Church of the first-borne, and have their Palmes in their hands; they all went thorow the same combat, they were all beset with alike infirmities, they were all men of the same passions with us, let us be men of the same patience with them.

Now lastly, consider the *Propagation* of this sinne. Which may therefore well be called an old man, because it dyes not, but passeth over from one generation to another: A mans actual sins are personall, and therefore Intransient, they begin and end in himself; but original sin is naturall, and therefore with the nature is passeth over from a man to his posterity. It is an entail that can never be cut off, it hath held from *Adam*, & will so continue to the Worlds end, holding all men in an unavoidable service and villanage unto Satan the Prince of this World. In humane tenures, if a man leave a personall estate to all his children indefinitely, without singling out and designing this portion to one, and that to another, though it bee true to say, that there is nothing in that estate which any one of the children can lay an entire claime unto as his owne, but that the rest have joynt interest in it; (for the children, though many in person, are yet but *one proprietary* in regard of right in the estate of their father, till there be a severance made) yet not withstanding a *Partition* may bee legally procured, and there is a kind of virtual or fundamentall severance before, which was the ground of that which is afterwards real and legal: But now in this wretched inheritance of sin, which *Adam* left to all his posterity, wee are to note this mischief in the *first* place, that there is no *virtual partition* but it is left whole to every child of *Adam*. All have it, and yet every one hath it all too. So that as Philosophers

*O. Sin is propagated*

*original sin*



say of the reasonable soule; *That it is whole in the whole, and that it is whole in every part*: so we may say of *original concupiscence*, It is *Total in Genere Humano*, and *Total in quolibet homine*. All in mankind, and all in every particular man. There is no law of partition for one man to have to him in peculiar the lusts of the eye, another to him the lusts of the tongue, another to him the lusts of the ear, &c. but every man hath every lust originally as full as all men together have it.

Secondly, we are to note a great difference further between the soule and sin in this regard: though all the soule be in every member, as well as in the whole body, yet it is not in the same manner and excellency in the parts as in the whole. For it is in the whole to all the purposes of life, sense, and motion, but in the parts, the whole soule serves but for some speciall businesses. All the soule is in the eye, & all in the ear, but not in either to all purposes, for it sees onely in the eye, and it hears onely in the ear. But original sinne is all in every man, and it serves in every man to all purposes: Not in one man onely to commit adultery, in another idolatry, in another murder, or the like, but in every man it serves to commit sin against all the Law, to break every one of Gods Commandements. A whole thing may belong wholly unto two men in severall, by diverse ways of propriety, or unto sundry purposes: A house belongs wholly to the Land-lord for the purpose of profit and revenue, and wholly to the Tenant for the purpose of use and habitation; but it seems in ordinary reason impossible for the same thing to belong wholly to sundry men in regard of all purposes for which it serves. But such an ample propriety hath every man to original sin, that he holds it all, and to all purposes for which it serves. For though some sins there are which cannot by some men be properly committed (properly, I say, because by way of provocation, or occasion, or approbation, or the like, one man may parti-

# The Sinfulness of Sinne.

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participate in the sin which another commits) as a King cannot be disobedient to his Superiours in Government, because he hath no superiours, a lay-man cannot commit the finnes of a Minister, an unmarried man the sins of an husband, &c. yet this disability ariseth out of the exigence of personall conditions; but no way out of the limitednesse of impotency of originall sin; which in every man serves to all the purposes which can consist with that mans condition; and as his condition alters, so is it likewise fruitfull unto new finnes. And these are two great aggravations of this sinfull inheritance: That it comes whole unto every man; and that every man hath it *unto all the purposes* for which it serves. *Thirdly*, it is to be observed, that in *originall sin* (as in all other) there are two things, *Deordination or sinfulness; and Guilt or obligation unto punishment*. And though the former of these be inseparable from nature in this life, yet every man that beleaveth & repenteth, hath the damnation thereof taken away, it shall not prove unto him mortall. But now this is the calamity: Though a man have the guilt of this sin taken off from his person by the benefit of his owne faith, and the grace of Christ to him: yet still both the deordination, and the guile passeth over unto his posterity by derivation from him. For the former the case is most evident, whatsoever is borne of flesh is flesh, no man can bring a cleane thing out of an unclean, an evill root must bring forth evill branches, a bitter fountaine corrupt streams; leaven will derive sourness into the whole Masse; and the Fathers Treason will stain the blood of all his posterity. And it is as certain for the latter, that though guile & punishment may be remitted to the Father, yet from him it may be transmitted to his child. Every parent is the channell of death to his posterity. *Totum genus humanum facit & ducit ad damnationis traditorem; sed non did diffuse and propagate damnation unto all mankind; Neither is it any wonder, or injustice that*

*Original Sin  
In O. Sin  
Impurity & Pollution  
to punishment*

Iohn 3. 6.  
Iob 14. 4.  
Iam. 3. 12, 13.

Tertul. de Te-  
stimon. animae  
cap. 2. 1. 4. 5.

*Nec mirum, nec  
injustum quod  
Radix proferat  
damna dam-  
natos, August.  
contra Iul. l. 3.  
cap. 12.*

*Ex olæ semine  
non fit nisi olea-  
ster, August. de  
supl. & concup.  
l. 4. c. 19.*

that from a cursed root should proceed branches fit for nothing; but the fire of Gods judgement hath circumscribed brought forth an uncircumcised sonne; as cleane corne sowed comes up with chaffe and stubble, as the seed of a good Olive brings forth a wilde Olive: so is it with the best that are, their graces concurre not to naturall generation, and therefore from them is nothing naturally propagated. For first, the wiping off of guilt while the fault abides, is an *Act of grace and pardon*; now pardons are ever immediate from speciall favour, from direct grant, and therefore cannot runne in the blood, nor come to a man in the vertue of his birth; or by derivation: especially where the pardon runnes not in generall termes, but personally by way of priviledge and exemption, and that too upon certaine conditions, the performance, and vertue whereof is intransigent, and cannot avails any by way of imputation or redundancy. Secondly, though the personall Guilt be off from the man; yet the ground of that Guilt, the *damnableness*, or *liableness* to be *imputed unto punishment* is inseparable from sin; though sin be not *meritall de facto*; so as to bring damnation to the person justified, yet it never ceaseth to be *meritall de merito*, that is, to be damnable in it selfe, in regard of its own nature and obliquity, though in event and execution, the damnable vertue of sinne be prevented by Faith, which cures it; and by repentance which forsakes and cuts it off. For we must observe, that to *merit* damnation belongs to the *duration* of sin, *but to bring forth damnation* belongs to the *accomplishment* and finishing of sin, when it is suffered to grow to its measure, never interrupted, never prevented. God hath patience towards sinners, and waiteth for their repentance, and doth not presently pounce out all his wrath: if in this *interim* men will be perswaded in the day of their peace to accept of mercy offered, and to break off sins before the Ephraim be fall; then their sins shall not end in Death. But if they neglect all Gods mer-

James 1. 19.

2. ad Thimo.  
Dan. 9. 17.  
Ezek. 18. 30.

mer-

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mercy and goe on still, till there be no remedy, then sin growes to a ripenesse, and will undoubtedly bring forth Death. Since therefore the nature of sin passeth to posterity, even when the guilt thereof is remitted in the parent, needs must the guilt thereof passe too, till by grace it be done away.

Fourthly, *In originall sin* there is a two-fold denomination, or formality. It is both a *sinne*, and a *punishment* of sinne. For it is an absurd conceit of some men who make it an impossibility for the same thing to bee both a sinne and a punishment. When a Prodigall spends all his money upon uncleannesse, is not this mans poverty both his sin and his punishment? When a drunkard brings diseases on his body, and drowns his reason, is not that mans impotency and foolishnesse both his sinne and punishment? Indeed sinne cannot rightly be called an *inflicted punishment*, for God doth not put it into any man; yet it no way implyes contradiction, but rather abundantly magnifies the justice and wisdom of Almighty God to say that hee can *order sinne* to bee a scourge and punishment to it selfe: And so St *Austin* calls it, a *penall visitation* or *corruption*. So that in the derivation of this sin we have unto us propagated the *very wrath of God*. It is like *Aarons rod*, on our part a branch that buddeth unto iniquity, and on Gods part a Serpent that stingeth unto death. So that *Adam* is a two-fold cause of this sin in his posterity. A *meritorious cause*, he did deserve it by prevarication as it was a *punishment*, and an *efficient cause*, he doth derive it by contagion as it is a sinne. And this is a wretchednesse of this sinne, that it is not onely a meanes to bring the wrath of God upon us, but is also some part and beginning of the wrath of God in us, and so is, as it were the earnest, and first fruits of damnation. Not as if it were by God infused into our nature (for we have it put into us no other way but by *seminall contagion* and propagation from *Adam*) but God seeing man

O 3

throw

*Amelia*  
*Amelia*  
*Amelia*  
*Remonstrant*  
*in exam. consu-*  
*ra, c. 7. fol. 85;*

*sin*  
*not an inflicted pun-*  
*— non est lex*  
*agior ulla*  
*— Quam necis*  
*Artifices Aris*  
*perire sua.*  
*Panalis vitios-*  
*tas, Aug. de*  
*perfect. Justit.*  
*c. 4.*

*with Adam*  
*a meritorious cause*  
*inefficient cause*

*sin*  
*first fruits of*  
*Rom. 9. 12*  
*Gen. 5. 3.*

ut ait I. p. 1. in  
 1. p. 1. in p. 1.  
 p. 1. in p. 1.  
 Greg. Naz.  
 Orat. 5. Flo-  
 rus.

a Intensive ma-  
 jus est peccatum  
 actuale quam  
 originale. Aqu.  
 p. 3. q. 1. art. 4. c.  
 A theologis no-  
 stris minimum  
 omnium pecca-  
 torum censetur.  
 Andrad. Orbo-  
 dex. explic. l. 3.  
 Omnium pecca-  
 torum levissi-  
 mum si ipsam,  
 per se criminis rationem intueamur. Idem in defens. fid. Tridenti. lib. 5. part. 1. b Lomb.  
 dist. lib. 2. dist. 33. Scot. Ibid. Bonavent. Ibid. q. 2. Durand. q. 3. Aquin. part. 3. q. 1. art.  
 4. ad 2. Bellar. l. 6. c. 4.

throw away and waste that originall righteousnes which he at the first put into him, and appointing him to be the head and fountaine of all mankind not only in nature but in fore too, in regard of *legall proceeding*, withhold from him and his seed that *Gift* which was freely by him in the creation bestowed, and *wilfully* by Adam in the fall *rejected*, and adjudged this misery upon him, that he should passe over to all his posterity the immediate fruit of his prevarication, which was *originall sinne*, contracted by his owne default, and as it were issuing out of his wilfull disobedience upon him, because they all were in him interested as in their head and father in that first transgression. Thus have I at large opened those many great evils which this sinne hath in it, that life of concupiscence which the Apostle here speaketh of. I cannot say of it as the Roman Epitomizer of his History, *In brevis tabella totam ejus imaginem amplexus sum*, that in a small compasse I have comprized the whole Image of old Adam, but rather clean contrary, *In ampla tabula non desidiavi ejus imaginem amplexus sum*. The halfe of this sinne hath not all this while been described unto you.

Now therefore to conclude this Argvment (wherein I have been the larger, both because of the necessariness of it, that we may know whither to rise in our humiliations for sin, and because it is the principall scope of the Apostles in the place, & serves most abundantly to shew our owne everlasting insufficiency for happinesse in our selves) we see by these things which have been discovered in this sinne, at what defiance we ought to stand with the doctrine of those men, first, who mince and qualifie, and extenuate this sinne as the Papiests doe, making it the *(a) smallest of all sins*, *(b)* not deserving any more of Gods

wrath



wrath, than *only* a want of his beatificall presence, and that too without any paine of sorrow of mind, which might be apt to grow from the apprehension of so great a losse, nay not only denying it after Baptisme to bee a sinne, but only the seed of sinne; an evil disease, languor, tyranny, and impotency of nature: but that even in the wicked themselves (c) *concupiscence* is rather imputed for sin, than is really and formally sinne, (d) notwithstanding it be forbidden in the Commandement; and upon these presumptions (e) reviling the doctrine of the Reformed Divines, for exaggerating this sinne, as that which overspreadeth in its being all our nature, and in its working all our lives. Secondly, of those who heretofore, and even now deny any sinfulness either in the privation of the Image of God, or in the concupiscence and deordination of our nature. It was the doctrine of the Pelagians in the Primitive times, that (f) mans nature was not corrupted by the fall of Adam, that his sin (g) was not any ground to his posterity either of death, or of the merit of death, that (h) sin comes from Adam by imitation, not by propagation. That (i) Baptisme doth not serve in Infants for remission of sinne, but onely for adoption and admission into Heaven; that as (k) Christs righteousness doth not profit those which beleeve not, so Adams sinne doth not prejudice, nor injure those that actually sine not. (l) That as a righteous man doth not beget a righteous child, so neither doth a sinner beget a Child guilty of sinne. That (m) all sin is voluntary, and therefore not naturall. That (n) Marriage is Gods Ordinance, and therefore no instru-

In ipsi non renatus in peccatum imputatur potius quam verum & proprium peccatum est, Stapl. de Justif. l. 3. c. 3. Falsum est concupiscenciam que in nobis manet esse peccatum originale. Becan. Opuscul. de auctoritate peccat. c. 4. Bellar. de Amis. grat. & statu peccati. l. 5. c. 5, 7, 8, 9. Greg. Val. to. 2. disp. 6. q. 12. p. 1. sect. 5. 5. Soto de natura & gratia, l. 1. cap. 10. Durandus & privationem justitiae & concupiscenciam peccatum hoc esse

negat, & quod sit Reatus seu dignitas contendit, lib. 2. distinct. 30. qu. 3. d. Quamvis in decalogo probibetur, peccatum tamen non est, Stapl. de justif. lib. 3. c. 5. Quamvis autem esse peccatum non est verum, Bellar. de Stat. peccati, lib. 5. cap. 14. c. Stapl. de justif. lib. 1. cap. 13. Greg. Val. to. 2. disp. 6. q. 12. p. 1. sect. 4. & q. 13. p. 1. l. Aug. opere post. com. l. 1. c. 16. g. Epist. 106. h. De Remiss. peccati. l. 1. c. 8, 9, 13. De natura & gratia c. 9. De peccat. Orig. c. 14. i. Cons. l. 1. lib. 3. c. 3. k. De Remiss. peccati. lib. 3. cap. 2. l. De peccat. merit. & Remiss. l. 3. cap. 2. m. Cons. l. 1. c. 3. cap. 5. n. De peccat. Orig. cap. 33. de Nupt. & cons. l. 2. cap. 25.



o *Com. Jul. l. 5.*  
43.

p *Vid. Prosper.*  
*advers. collat.*  
*Aug. cont. Iul.*  
*lib. 2. cap. 1.*  
Gerard, Voss.  
*Hist. Pelag. l. 2.*  
*part. 2. Latium*  
*de Pelag. l. 1. p.*  
4. c. 1. 2. 3. 4.  
a Sociniani, *vid*  
Iacob. ad Por-  
tium con. Chri-  
stoph. Ostor.

cap. 27.  
*Anabaptiste*  
in a Dialogue  
of Predestina-  
tion, in a  
Remon, in a  
mine censuræ.  
3. 7.

Remon, in a  
perilla & san-  
ctissima pro fidei  
sue confessione  
apologiā, delirio  
Anabap. &  
Socinianis re-  
fertissima c. 3.  
& 7. Inter pon-  
tificios Pignus  
peccatum origi-  
nale in baptis-  
mo & carnatum ne-  
gavit; Impu-  
tatum tamen

agnoscit & probat. b Job 14. 4. Gen. 6. 5. & 8. 21. Ioh. 3. 6. Psalm. 51. 5. Rom. 5. 12.  
Eph. 2. 3. Rom. 3. 23. Gal. 3. 22. 1 Cor. 15. 18, 19, 49. *Vid. Gerard, Voss. Hist. Pelag.*  
*l. 2. par. 1. Thef. 6. & Bell. de statu peccati, l. 1. c. 4.* c *Qui negat omnes homines primorum*  
*bonorum peccata nasci obnoxios, ipsa Christiane fidei subvertere firmamenta conatur, Aug.*  
*cont. Iul. l. 2. c. 2.* d *Vid. Voss. Hist. Pelag. l. 2. part. 1. Thef. 6. Aug. cont. Iul. 1. c. 23.*  
*e Infantes Baptizari in remissionem peccatorum secundum regulam universali ecclesie con-*  
*stentur. Coelestius Pelag. apud Aug. de peccat. originali. l. 2. c. 5. 1 Artic. 9.*

ment of transmitting sinne. That (a) concupiscence be-  
ing the punishment of sinne cannot bee a sinne like wise.  
(p) These and the like *Antithesis* unto Orthodox Do-  
ctrine did the *Pelagians* of old maintain. And (as it is the  
policy of Satan to keep alive those Heresies which may  
seeme to have most reliefe from proud and corrupted  
reason, and doth principally tend to keep men from that  
due humiliation, and through conviction of sinne, which  
should drive them to Christ, and magnifie the riches of  
Christs grace to them) there are not wanting at this day  
(a) a brood of sinfull men, who notwithstanding the evi-  
dence of Scripture, and consent of all Antiquity, doe  
in this point concurte with those wicked Hereticks,  
and deny the originall corruption of our nature to bee  
any sinne at all, but to be the worke of Gods own hand,  
in Paradise, nay, deny further the very imputation of  
Adams sinne to any of his posterity for sinne. And now  
because in this point they doe expressly contradict not  
only the (b) doctrine of holy Scriptures, (c) the founda-  
tion of Orthodox faith, the (d) consent of Ancient Do-  
ctors, and the (e) Rule of the Catholike Church, but in  
no lesse than four or five particulars do manifestly oppose  
the doctrine of the Church of England in this point most  
evidently delivered in (f) one Article: for the Article  
saith, Man is *gone* from originall righteousness: they say,  
Man did not go away from it, but God snatched it away  
from man: the Article saith, that by Originall sin man  
is inclined unto evill, and calleth it by the name of *con-*  
*cupiscence and lust*, they say that originall sinne is onely the  
privation of righteousness, & that concupiscence is a con-

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created and originall condition of nature: the Article saith, that the flesh lusteth *always* contrary to the spirit, they say in expresse termes, that this is false, and that the flesh when it lusteth indeed, doth lust against nothing but the spirit, and that the Apostle in that place meant only the Galathians, and not all spirituall or regenerate men; the Article saith, that this lust [deserveth Gods Wrath and condemnation; they say, that it doth not deserve the hatred of God: And lastly, the Article saith, that the Apostle doth confesse, that *concupiscence* and *lust* hath of it selfe the nature of sinne; they say that it is not properly either a sinne, or a punishment of sin, but onely the condition of nature: In all these respects it will be needfull to lay downe the truth of this great point, and to vindicate it from the proud disputes of such bold innovators.

And first, let us see by what steps and gradations the Adversaries of this so fundamentall doctrine (which as (g) Saint *Austin* saith is none of those, *in quibus optimi fidei catholici defensores salva fidei compage inter se aliquando non consonant*, wherein Orthodox Doctors may differ and abound in their own fence) do proceed to deny the sinfulness of that which all Ages of the Church have called sinne.

First they say, That the (a) Sinne of *Adam* is not any way the sinne of his posterity, that it is against the nature of sinne, against the goodnesse, wisdom and truth of God, against the rule of Equity and Justice, and Infants who are innocent in themselves, should be accounted nocent in another; therein taking away Baptism for remission of sinnes from infants, who being not borne with guilt of *Adams* sinne stand yet in no need of any purgation.

*permissum, ut dicamus, Deum posteros Adams revera censuisse ejusdem cum Adamo peccati reos. Remonstr. Apol. seu Exam. Conf. ca. 7. sect. 4. fol. 84.*

*Of the ninth Article*

*Orig. Sin*

*g. Contr. Iul. 1.*

*a Anabaptists in their Dialogue of Predestination. Nic. scriptura, nec veritas, nec sapientia, nec bonitas Divina, nec peccati natura, nec ratio justitiae atque equitatis Adamo peccati*

Se-

b cum Remon-  
strantes Ada-  
mum morti æ-  
terna (sive ut  
supra dicunt  
Eterna pœne  
damni) obnox-  
ium factum fuis-  
se dicunt cum  
posteris omnibus  
non volunt  
mortem istam  
eodem præsus  
modo inflictam  
fuisse utrique  
cum Adamo  
tum posteris, sed  
volunt etiam  
inflictam fuisse  
Adæ ut trans-  
gressori. In po-  
steros vero ejus  
propagatum  
propter condi-  
tionem naturæ  
eiusdem quam  
ex Adæ pecca-  
tore trahunt.  
Ibid. c. 4. f. 57.  
e. Iidem in  
Confessio. seu  
declaratōe

sententiæ circa articulos fidei, c. 7. sect. 4. Corvin. cont. Molin. c. 10. ad sect. 4. & ex-  
pressius i. 8. ad sect. 1. 23. Pigh. cont. & Respons. ad Epistolam Walz. p. 88. In Apol.  
seu Exam. Censur. c. 7. sect. 4. fol. 85. pœna non peccati respectum habet ista cœntia,  
Corv. cont. Molin. c. 8. p. 122. e. Corv. ibid. p. 122, 126, 127, 128. Malum culpæ  
non est quia nasci placet est involuntarium: & si malum culpæ non est, nec potest esse malum  
pœna, &c. Apol. c. 7. f. 84. 8. David did not sin in being conceived and borne,  
ergo, thereby he had no sin. Ansbaptists in their Dialogue atque hoc erat, Pelag. argu-  
mentum. Argui non debent quæ videri non possunt. Aug. de nat. & grat. c. 12. Infans aliud  
nisi quod natus est esse non potest, adeoque nec reus est dum. Hoc est quod nascitur. Aug.  
cont. Iul. l. 3. c. 12. Our Divines unanimously withstand the Doctrine of the Papists  
in this point, that Concupiscence is natural and not sinful. Whitak. de peccat. orig. l. 3.  
Field of the Church, l. 3. c. 26. Bishop White Def. p. 24.

Secondly, they say that though (b.) *Adam's* sinne may be thus far said to be unto posterity imputed; as that by reason of it they become obnoxious unto death (namely to an eternall dissolution of body and soule without any reunion, and an eternall losse of the divine vision, without any paine of sense) yet that death which to *Adam* in his person was a punishment, is not so to his posterity, but only the condition of their nature.

Thirdly, they say that (c) that which is called originall sin is nothing else at all, but only the privation of originall righteousness; and that concupiscence was not contracted, and brought upon nature by sin, but was originall in our nature, suspended indeed by the presence, but actuated by the losse of that righteousness.

Fourthly, they say, (d) that that Privation was not by man contracted, but by God inflicted as a punishment upon *Adam* from whom it comes, but only as a condition of nature unto us, that man in his fall and prevarication did not throw away, or actually shake off the Image of God, but God pull'd it away from him; which if God had not done, it would have remained with him, notwithstanding the sin of the first Fall.

Fifthly, they say, (e) that in as much as the privation of originall righteousness was a punishment by God upon *Adam* justly inflicted, and by *Adam* unto us naturally and unavoidably propagated, It is not therefore to be

esteemed any sin at all, neither for it can God justly condemn any man, nor is it to be esteemed a punishment of sinne in us, though it were in *Adam*, because in us there is no sin going before it of which it may bee accounted the punishment, as there was in *Adam*, but only the condition of our present nature.

Lastly, they say that *Adam* being by God deprived of originall righteousness. (which is the faculty and foundation of all obedience) and being now constituted under the deserved curse, (f) all the debt of legall obedience, wherein hee and his posterity in him were unto God obliged, did immediately cease: so that whatsoever outrages should after that have been by *Adam* or any of his children committed they would not have been sinnes, or transgressions, nor involv'd the Authors of them in the guilt of just damnation. That which unto us reviveth sin, is the New Covenant; because therein is given to the law new strength to command, and unto us new strength to obey, both which were evacuated in the fall of *Adam*. Upon which premises it doth most evidently follow, that unless God in Christ had made a Covenant of grace with us anew, no man should ever have been properly and penally damned but onely *Adam*: and he too, with no other than the loss of Gods presence. (For (g) Hell and torments are not the revenge of Legall, but of Evangelicall disobedience) nor for any actual sinnes, for there would have been none, because the exaction of

*f* Lex prima cessabat primo sedere per inobedientiam primi hominis rupto, cessabat etiam obligatio ad obedientiam eâ lege prescriptâ. Lex aut ad obedientiâ obligat, aut ad penam; cum itaque homo jaceret sub maledictione ad obedientiam amplius non obligabatur, quia ab eo colli-âpius Deus non volebat. Corv. cont. Molina. c. 8. ad scil. 8. p. 122. Remon. negant actus illos qui

sequuntur privationem divinam esse formaliter peccata, non negant quidem materialiter peccata dici posse, quatenus actus sunt difformes voluntati divinâ, ne negant eos formaliter esse peccata que scil. ad penam validè obligent eos à quibus sunt, &c. In Apolog. seu Exam. Censur. cap. 7. fol. 86. g Ibid. f. 89. h. Si Deus mortem temporalem comminatus fuisset Adamo, ejusque posteris, necesse fuisset Adamum ejusque posteros, ex morte ista iterum resurgere, & postea in æternos cruciatus precipitari: De quo sane Scriptura ne ulla quidem meminit. De iis qui Evangelium & aperiunt vine æternæ promissionum respuunt ac rejiciunt ita loquitur Sct. p'tra, de Adamo ejusque posteris nec volam habet nec vestigium. Deus non omnibus peccatis id est, peccatis, adsignavit æternam penam sensus & damni. Ibid. cap. 7. f. 90.

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the Law would have ceased, and where there is no Law, there is no transgression; *not for the want of righteousness*, because that was in Adam himselfe, but a punishment, and in his posterity neither a sinner, nor a punishment, but onely a condition of nature; *not for habituall concupiscence*, because though it be a (*b*) disease and infirmity, yet it is no sinne, both because the being of it is connatural and necessary, and the operation of it inevitable and unpreventable for want of that bridle of supernaturall righteousness which was appointed to keep it in. Lastly, *not for Adams sinne imputed*, because being committed by another mans will, it could bee no mans sinne but his that committed it.

So that now upon these premises we are to invert the Apostles words; *By one man*, namely by Adam, *sinne entered into the world*, upon all his posterity and death *by sin*, by one man, namely, by Christ (*tantum per causam sine qua non*) sinne returned into the world upon all Adams posterity, and with sinne, the worst of all deaths, namely hellish torments, which without him should not have beene at all. O how are we bound to praise God, and recount with all honour the memory of those Worthies who compiled *Our Articles*, which serve as an hedge to keep out this impious and mortiferous doctrine (as (*i*) *Fulgentius* calls it from the Church of England, and suffers not *Pelagius* to returne into his owne Countrey.

There are but three maine Arguments that I can meet with to colour this Heresie, and two of them were the *Pelagians* of old. First, (*k*) that which is naturall and by consequence necessary and unavoidable, cannot be sinne; (*l*) Originall sin is naturall, necessary, and unavoidable; therefore it is no sinne. Secondly, that which is not voluntary cannot be sinfull. (*n*) Originall sin is not voluntary, therefore not sinfull. Thirdly, no (*o*) sin is immediately called by God; but originall sin, being the privation

h *Vitium illud*  
*defectus est non*  
*peccatum*, Corv.  
civ. Molin. c. 8.  
*adfectu*, 14. p.  
128.

i *De gratia*  
*Christi*, c. 14.  
k Exam. Cen.  
c. 7. fol. 86. p. 3.  
l Pelag. apud  
Aug. *De natura*  
*& gratia*, c. 12.  
m Exam. Cen.  
c. 5. fol. 57. 8.  
n *Ibid.* c. 7. fol.  
84. 8. & Pelag.  
apud Aug. cont.  
Jul. l. 3. p. 12.  
o *Ibid.* in Exam.  
o Exam. c. 7.  
fol. 85. 86.

3 Arguments  
against  
Pelagians









*luna, capitis totius maior a voluntate reputatur, that Adams will was the will of all mankind, and therefore this sin being voluntary in him, and hereditary unto us, is esteemed in some sort voluntary unto us too. Secondly, that a thing may bee voluntary two-ways. First, efficient, when the will doth positively concur to the thing which is done: (c) Secondly, deficient, when the wil is in fault for the thing which is done, though it were not done by it self. For we must note, that all other (d) faculties were at first appointed to be subject to the will, and were not to move but upon her allowance, and conduct, and therefore when lust doth prevent the consent and command of the will, it is then manifest that the will is wanting to her office, for to her it belongs to suppress all contumacy, and to forbid the doing of an illegal thing. And in this sense I understand that frequent speech of S. (e) *Austin*, That sin is not sin except it be voluntary, that is, sin might altogether bee prevented, if the will it selfe had its primitive strength, and were able to exercise uprightly that office of government and moderation over the whole man which at first it was appointed unto. Which thing the same (f) *Father* divinely hath expressed in his *Confession*; What a monstrous thing is this, saith he, that the minde should command the body and be obeyed, and that it should command it selfe; and be resisted? His Answer is, The will is not a total will, and therefore the command it not a total command, (g) for if the will were so thoroughly an enemy to lust as it ought to be, it would not be quiet till it had dis-throned it.*

These things being premised, we conclude; That as our nature is universally vitiated and defiled by *Adam*, so that pollution which from him wee derive is not onely the langour of nature; the condition and calamity of mankind, the wombe, seed, fomerter, formative vertue of o-

*e Vide Aquin. 1. 2. q. 79. ar. 1. in c. 69. 74. ar. 3. c. Aristot. Ethic. 4. cap. 3. d Arist. Lib. 1. cap. 81.*

*e De lib. Arbit. 3. c. 32. Revoc. 1. c. 13. de vera Relig. c. 14.*

*f Non ex toto vult, non ergo ex toto imperat. Et iterum non utique plena imperat. Et ideo sunt dua voluntates, quia una eorum tota non est, & hoc ad hunc aliter, quod aliter dicit; Confes. 1. 3. cap. 3. g. Si voluntas generaturum hominem ex parte immixta esset concen-*

*Piscicula, nam a suo regno omnem exterminavit, Whitak. cont. Scriptet. de Insulis. lib. 3. cap. 3.*

ther

a Peccatum car-  
 nis & ve è pec-  
 catum Fulg. de  
 grat. Chric. 15.  
 Vide Aug. de  
 peccat. mer. &  
 remis. lib. 2. c. 4.  
 de sup. & con-  
 cupi. li. 2. c. 24.  
 con. Jul. 2. c. 3.  
 2. c. 2. 4. q. 2.  
 1. 5. & 3. 7. 1. 6. 5.  
 15. 19. 1. id. Scap-  
 pier. de Inſiſſ.  
 1. 2. c. 14.  
 b 1 Iohn 3. 4.  
 c Rom. 7. 23.  
 Gal. 5. 17.  
 d Rom. 6. 23.  
 Eph. 2. 3.  
 e Rom. 7. 13.  
 f Eccl. 7. 29.  
 Gen. 1. 31.  
 Rom. 7. 14. 15.  
 g Pro. 7. 11. 21.  
 h Ro. 7. 18. 21.  
 Mic. 1. 19.  
 i James 1. 14.  
 James 3. 15.  
 j Iohn 3. 8.  
 James 3. 6.  
 Iohn 8. 24.  
 k Aug. Tract.  
 49. in Iohann.  
 Quando dicit  
 dicitur Iohann. &  
 diabolus. Ioh.  
 con. Jul. 2. c. 27.  
 l 1 Pet. 2. 24.  
 m Gal. 3. 24.  
 n Act. 2. 38.  
 o Col. 3. 9. 10.  
 Rom. 6. 30.  
 p Col. 3. 11.

ther sins; but is it selfe (a) truly and properly sinne; or to  
 speak in the phrase of the Church of England, bath of its  
 self the nature of sin. First, where (b) there is (c) *iniqua* trans-  
 gression, there is sin; in this sin there's more, for (c) there is  
*ambition*, rebellion, and antipathy against the whole Law;  
 therefore concupiscence is sin. Secondly, that (d) which in-  
 fers death, & makes men naturally children of wrath, is  
 sin; (e) but lust & fleshly concupiscence reviving, bringeth  
 death and wrath; therefore it is sin. Thirdly, where there  
 is an excessse of sin that thing must needs be sinfull; but  
 concupiscence by the commandement is (e) exceeding  
 sinfull, *ergo*. Fourthly, that which is hateful, is evill and sin-  
 full (for God made all things (f) beautifull and good, and  
 therefore very lovely) but concupiscence is hateful, I am  
 carnal sold under sin, for *what I hate that I doe*. Fifthly,  
 that which quickneth to all mischief, and indispoeth to  
 all good, must needs be sinfull, (as (g) she that tempteth &  
 solliciteth to adultery, may justly be esteem'd an harlot;  
 but (h) concupiscence tempteth, draweth, enticeth, beget-  
 teth, conceiveth, indispoeth to good, and provoketh to  
 evill; therefore it is sin. Sixthly, that which is hellish and  
 devilish must needs be sinfull, for that is an argument in  
 the Scripture to prove a thing to be exceeding evill; but  
 (i) concupiscence is even the Hell of our Nature, and  
 lusts are devilish; therefore they are sinfull too, (k) *Ne-  
 mo se palpet*, saith S. Austin, *de suo Sathanas est de Deo bea-  
 tus*. Let no man sooth or flatter himself, his happines is fro  
 God, for of himself he is altogether devilish. Seventhly,  
 that which was with Christ crucified is (l) sin, for he bore  
 our sin in his body upon the tree; but our flesh and con-  
 cupiscence was with Christ Crucified, (m) *They that are  
 Christy have crucified the flesh with the affections & lusts*.  
 Therefore it is sin. Lastly, that which is washed away in  
 Baptisme is sin, for (n) *Baptismo is for remission of sins*;  
 but concupiscence and the body of sin is done away in  
 Baptisme; Therefore it is sinne. And this is the frequent  
 argument

cient Doctors against the Pelagians to prove that infants had sinne in their nature, because they were baptized unto the remission of sins.

To give some answer then to those pretended reasons. To the first we confesse that nothing an *bee voto genere* Necessary, and yet sinfull: neither is originall sin in that sort necessary to the nature in it selfe, though to the nature in persons proceeding from Adam it be necessary. For Adam had free will, and wee in him, to have kept that originall righteousness in which we were created, and what was to him sinfull, was to us likewise, because we all were *one in him*. We are then to distinguish of naturall and necessary, for it is either *primitive* and *created*, or *consequent* and *contracted* necessarily: the former would indeed void sin because God doth never first make things impossible; and then command them; but the latter growing out of mans own will originally, must not therefore nullifie the Law of God, because it disableth the power of man, for that were to make man the Lord of the Law.

To the second three things are to be answered. First, The sinfulness of a thing is grounded on its *disproportion* to the Law of God, not to the will of man. Now Gods Law sets bounds, and moderates the operations of all other powers and parts, as well as of the will. And therefore the Apostle complains of his sinful concupiscence, even when his will was in a readinesse to desire the good, and refuse the evill, *Rom. 7. 18*. Secondly, no evill lust riseth or stirreth, though it prevent the consent of the will, but the will may be esteemed faulty, not in this that it consented unto it, but in this, that it did not, as it ought to have done, hin-

*pliciter. Directe, quod scil. procedit ab aliquo in quantum est Agens, indirecte, ex hoc ipso quod non agit, sicut submersio navis dicitur esse à Gubernatore, in quantum desistit à gubernando, &c. Aquin. 1. 2. qu. 6. ar. 3. Peccatum originale est voluntarium parvulis voluntate primi parentis. quod sufficit ad peccatum originale, quia non est persona, sed natura peccata. Alvarez. de Auxil. Grat. lib. 6. disp. 44. num. 15.*

*Aug. de peccat. meritis & remiss. lib. 1. cap. 16. 17, 24, 26, 28, 34, 39 li. 2. cap. 26, 27, 28. l. 3. c. 4. de nupt. & concupiscens. lib. 1. cap. 20. lib. 2. cap. 33. contr. Jul. Pelag. l. 3. c. 2, 3. li. 6. c. 16. & locis aliis infinitis. Fulgent. de Incarnat. & gratia Christi. cap. 15. Prosper. contr. Col. cap. 18.*

*sinfulness of nothing  
measuring the law  
1/2*

*Voluntarium  
aliquid dicitur  
quia est à voluntate. Ab aliquo autem dicitur  
esse aliquid du-*

der and suppress it. For the stirrings of lust before the will, is their *usurpation*, and *inordinatenesse*, not their *nature*, which therefore the will according to that primitive sovereignty which in mans nature hee had ought to rectifie, and order againe. Thirdly, original sin, though to persons it be not, yet to the *nature* it was *voluntary*, and to the persons in *Adam* as in their common Father, for with them otherwise than in him no Covenant could be made, and even in humane Laws the Acts of parents can circumscribe their children.

To the third, we utterly deny that God did take away original righteousness from man, but he \* *Threw* it away himself; God indeed with-holds it, and doth not obtrude againe that upon us which we rejected before, but he did not snatch it away, but man in sinning did nullifie it to himself. For what was righteousness in *Adam*, but a perfect and universall rectitude, whereby the whole man was sweetly ordered by Gods Law, and within himselfe; now *Adams* sinne having so many evils in as it had, pride, ambition, ingratitude, robbery, luxury, idolatry, murder, and the like, needs must that sinne spoile that original righteousness which was and ought to be universall. Secondly, we grant that original sinne is not onely a fault, but a punishment too; but that the one of these should destroy the other (b) we utterly deny; for which purpose we may note, that a punishment may be either by God inflicted in its whole being: or by man in the substance of the thing contracted, and by God in the *penall relation* which it carries ordered. It is true, no punishment from God inflicted upon man can be in the substance of the thing sinful, but that which man

\* Pontificii ex hac parte sunt novatores, qui Adamum solum privasse docent & probant, Andrad. Orthodox explicat. li. 3. & apud ipsum Ferrarient. in Tho. cont. gent. lib. 4. c. 32.

a Fit in Homine Iustus ordo naturae, ut anima subdatur Deo, & Anima Caro, Aug. de civ. Dei lib. 19. c. 4.

b Quia non in re, sed in ratione, & in voluntate, & in actione, & in passionibus.

c. 1. m. Alex.

Item l. 6. & p. adag. l. 1. c. 13. b. Sicut cecitas cordis & peccatum est, quo in Deum non creditur, & p. peccati quia cor superbi digna animadversione punitur, & causa peccati, cum mali aliquid, cecitas cordis errore committitur, ita concupiscentia carnis, & peccatum est, quia inest illi inobedientia contra dominatum mentis, & p. peccati quia reddita est meritis inobedientis, & causa peccati, de actione consentientis, & coniugatione nascentis. Au. com. 1. l. 1. c. 3.

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brings upon himselfe as a sinne Gods wisdom may order to be a punishment too. When a prodigall spends his whole estate upon uncleanness, is not his poverty both a sinne and a punishment? When a drunkard or adulterer brings diseases upon his body, and drowns his reason, is not that impotency and sottishnesse, both sinne and punishment? did not God punish *Pharash* with hardnesse of heart, and the Gentiles with vile affections? and yet these were finnes as well as punishments. To expedite this point in one word as I conceive of it. Two things are in this sin. *Privation of Gods Image*, and *lust or habitual concupiscence*. The privation is, in regard of the first losse of righteousness, from *Adam* alone, by his voluntary depraving of the humane nature, and excussion of the Image of God; but in regard of the Continuance of it, so *deficienter*, Gods justice and wisdom hath a hand in it, who as he is the most just avenger of his own wrongs and the most free disposer of his owne gifts, so hath hee in both respects been pleased to withhold his Image formerly rejected, and not to obtrude upon ingratefull and unworthy men so precious an endowment, of which the former contempt and indignity had justly made them ever after destitute. *Concupiscence* wee may conceive both as a *disorder*, and as a *penalty*. Consider it as a *punishment*, and so though it bee not by God effected in nature, (for he tempreth no man, much lesse doth hee corrupt any) yet is it subject to his wisdom and ordination, who after hee had been by *Adam* forsaken, did then forsake him likewise, and give him up into the hand of his own counsell, leaving him to transmit upon others that seminary of uncleanness, which himselfe had contracted. Consider it as a *vicer*, and so we say that lust, or flesh doth not belong to the parts as such or such parts, but is the disease of the whole nature, either part whereof though it doe not equally descend from *Adam*, yet may hee justly bee esteemed the Father and Fountaine of



the whole nature, because though generation doe not make all the materials and parts of nature, yet doth it worke to the uniting of them, and constituting of the whole by them. So then naturall corruption is from *Adam alone meritoriously* by reason of his first prevarication; from *Adam by our parents* *seminally*, and by generation and contagion; but under favour, I conceive that it is not from the body in the soule, but equally and universally from the *whole nature*, as a *guilty, forsaken, and accursed nature*, by some secret and ineffable *resulancy* therefrom, under those *relations of guilt and cursednesse*. This with submission to the learned I conceive in that great question touching the penalnesse, and traduction of originall concupiscence, reserving to others their liberty in such things, wherein a latitude of opinions may consist with the unity of faith and love.

But to returne to those things which are more for practice. This doctrine of originall sinne doth direct us in our *humiliations* for sinne, shews us whither wee should rise in judging and condemning our selves, even as high as our fleshly lusts, and corrupt nature. *Let not any man say*, saith Saint James, *that he was tempted of God*; I shall go further, Let not any man say of himselfe by way of excuse, extenuation, or exoneration of himselfe, I was tempted of Satan, or of the World: and who can be too hard for such enemies, who can withstand such strong solicitations? \*\* Let not any man resolve his finnes into any other originall than his owne lusts. Our perdition is totally of our selves, *we are assaulted by many enemies*, but it is *our* onely that *overcometh us*, even our owne flesh. Saint Paul could truly say, *It was no more I that sinned*; but did he charge his finnes therefore upon Satan, or upon the World? No, though it was not hee, yet it was something that did belong unto him, an intimate, a besome enemy, even sinne that dwelt within him. It is said, *that Satan provoked David to number the people*, and yet

ἡ ὁμοιωσις τοῦ  
τοῦ σώματος  
ἐκ τῆς φύσεως  
καὶ τῆς φύσεως  
καὶ τῆς φύσεως  
καὶ τῆς φύσεως  
καὶ τῆς φύσεως

Chrysoſt. ad pop.  
Antioch. Hom. 2.  
Jam. 1. 13.

καὶ ἡ ὁμοιωσις  
τοῦ σώματος  
ἐκ τῆς φύσεως  
καὶ τῆς φύσεως  
καὶ τῆς φύσεως  
καὶ τῆς φύσεως  
καὶ τῆς φύσεως

Chrysoſt. ad pop.  
Antioch. Hom. 4.

\* Rom. 7. 20.  
1 Chron. 21. 1.  
2 Sam. 24. 10.

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yet *David* beat *smore* himselfe, and did not charge Satan with the sinne, because it was the lust of his owne heart that let in and gave way to Satans temptation. If there were the same mind in us as in Christ, that Satan could find no more in us to mingle his temptations withall, then he did in him, they would be equally successelesse; but this is his greatest advantage, that he hath our evill nature to help him, and hold intelligence with him. And therefore wee must rise as high as that in our humiliations for sinne: For that will keepe us ever humble, because concupiscence will be ever stirring in us: and it will make us *thoroughly* humble, because thereby sin is made altogether our *owne*, when we attribute it not to casualties, or accidentall miscarriages, but to our *nature*, as *David* did, *In sin was I shaped, and in iniquity did my mother conceive mee.* It was not any accident, or externall temptation which was the root and ground of these my sins, but I was a *transgressor from the wombe*; I had the seeds of adultery and murder sown in my very nature, and from thence did they breake forth in my life. When men shall consider, that in their whole frame there is an universall ineptitude and indisposition to any good, and as large a forwardnesse to all evill, that all their principles are vitiated, and their faculties out of joint, that they are in the wombe as *Cockatrice* egges, and in the conception a *seed of Vipers*, more odious in the pure eyes of God, than Toads or Serpents are in ours, this will keep men in more caution against sinne, and in more humiliation for it.

Lastly, from the consideration of this sinne we should be *exhorted* unto these needful duties: First, to much *jealousie* against our selves, not to trust any of our faculties alone, nor to be too confident upon prelumptions, or experiences of our own strength. *Job* would not trust his eyes without a covenant, nor *David* his mouth without a bridle; so strangely and unexpectedly will nature breake

Psal. 51:7.

Esay 48:8.

Job 31:1.  
Psal 39:1.

out of it feele it selfe a little loose, as may cost a man many a cry and teare to set himselfe right againe. Though a Lion seeme never so tame, though the Sea seeme never so calme, give them no passage, keep on the chaine look still to the Bulwarkes, for there is a rage in them which cannot be tamed. Venture not on any temptation, bee not confident of any grace received so as to slacken your wonted zeale, count not your selves to have apprehended any thing, forget that which is behind, press forward to the price that is before you; and ever suspect the treachery and tergiversation of your owne hearts. *Joseph* flung out, and would not trust himself in the company of his Mistresse, *He hearkened not to her to lye by her, or to be with her*, company might easily have kindled concupiscence, a little of Satans blowing might have carried the fire from one stick unto another. *David* would have no wicked thing in his house, nor in his sight; sinne is a plague, he knew how full of ill humours, and feedes of alike evill, his heart was; how apt to catch every infection that came neere it, and therefore he took care to decline the very objects and examples of sinne. God would not suffer any people, or monuments of Idolaters to be spared, lest they should prove temptations and snares to his owne people; and their hearts should runne after the like finnes. *Keep thine heart*, saith *Solomon*, with all diligence, never let thine eye bee off from it, hide the word, and the spirit alwaies in it, to watch it, for there is an adulterer ever at hand to steale it away. Therefore the Lord would have the Israelites to bind Ribbands upon their Fringes, and the Law on the posts of their doors, that by those visible remembrances their minds might be taken off from other vanities, and the obedience of the Law more revived within them. And *Solomon* alluding to that custome shews the use and the fruits of it; *Binde Them*, saith he, continually upon thine heart, and tye them about thy necke, make the Law of God thy continuall ornament;

Gen. 39. 10, 12.

Psa. 101. 3, 4, 7.

Exo. 34. 12, 16.

Prov. 4. 23.

Num. 15. 38.  
Deut. 11. 20.

Prov. 6. 20, 21.

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ornament; when thou sleepest it shall lead thee, when thou sleepest it shall keepe thee, when thou awakest it shall talke with thee; in all thy waies and conditions it shall be thy safeguard, thy companion, and thy comfort.

Secondly, To warre and contention against so strong and so close an enemy. Our flesh is our *Esau*, our elder brother, and we must ever be wrestling with it. The flesh and the spirit are *contraries*, one will ever be on the pre-vailling side: and the flesh is never weary nor out of work to improve its own part, therefore the spirit must be as studious and importunate for the Kingdome of Christ. But you will say, To what end serves any such combat? is it impossible to vanquish, or to overcome lust? The Devil may be put to flight, there is hope in a conflict with him, but lust may be exasperated by contetation, it cannot be shaken off.

To this I answer in the generall first, that it is *our duty* to fight with sinne, and it is *Christ's office* and *promise* to overcome it. Wee must performe that which hee requireth of us, and trust him with that which he promisseth unto us. Besides, by this means the body of sinne is first *weakened*, though not quite destroyed. For as in the Levitical Law, when a spreading leprosie was in a house, the wals were first scraped round about, the dult thrown out, new stones and new morter put to the old materials, and then last of all, the house by the uncurableness of it was broken quite downe, and dissolved: so in our present leprous and corrupted condition, wee are to de-face, to weaken, to scrape off what we can of the body of sin, and leave the rest for God to doe when he shall be pleased to dissolve us.

Secondly, It is by this means *captivated* likewise, though like the *Gibionites*, and the *Amorites* *maides* it bee not slaine, yet it is kept under and subdued.

Thirdly, however, by this means it is *discovered* and it

Lev. 14. 41. 45.

Josh. 9. 21.  
Num. 31. 18.  
Josh. 17. 13.

*In renascentibus  
remittitur, in  
proficientibus  
minuitur, in re-  
surgentibus tol-  
litur, Aug. cont.  
Julian. lib. 6.  
cap. 16.  
Heb. 12. 1.  
Heb. 10. 36.*

Num. 13. 29,  
33.

is a good part of war to know the latitude of an enemies strength, to pry into his stratagems and contrivances. For the knowledge of sin wil make us more earnest in mourning for it, more importunate in our prayers against it, more humble in our confessions of it, more unquiet till we be acquitted by the blood of Christ and his Spirit from it, more urgent to lay hold upon the victories and promises of Christ against it. This is the sum of all, and a most sufficient encouragement. The grace of Christ in us will weaken much, the grace and favour of Christ unto us will forgive the rest, and the power of Christ at the last will annihilate all.

Thirdly, *To patience and constancy* in this Spirituall combate. We are beset, and compassed about with our corruptions, the sinne hangs on with much pertinacy, and will not be shaken off, therefore there is need of patience to runne the race that is set before us; to doe the whole will of God, to hale perpetually our clog after us, to pull on and drive forward a backsliding and a revolving heart, to thrust still before us a swarme of thoughts and affections, through so many turnings and temptations as they shall meet withall. When the spies returned from the holy Land, they disheartned the people, *because they had seen giants the sonnes of Anak*: so when the spirit of man considers, I am to enter upon a combate that admits no treatie of peace, or respite, with an old man, full of wisdom, furnished with a whole Armory of weapons, and with all the succours and contributions which principalities, and powers, and spirituall wickednesses can bring in, an enemy full of desperate rebellion and unwearied rage against the Kingdome of Christ in mee: and I find by dayly experience what foiles he gives mee, what captivity he leads me under, how unable I am to hold conflict with but some one of his Lulls, how unfurnished with such generall strength as is requisite to meet so potent an adversary; in this case a man will be very

So we let and hindered in running

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very apt to faint and bee wearied in his striving against sinne. And therefore to encourage and quicken us unto patience, we must not seek our selves in our selves, nor in upon the measure and proportion of our former graces, but runne to our faith and hold fast our confidence; which will make us hope above hope, and bee strong when wee are weak: We must looke unto *Iesus*; and consider first, his *grace* which is sufficient for us; Secondly, his *power*, which hath already begunne faith and a good worke in us; Thirdly, his *promise*, which is to finish it for us; Fourthly, his *compassion* and assistance, he is our second ready to come in in any danger and undertake the quarrell; Fifthly, his *example*, he passed through alike contradiction of sinners, as we doe of lusts; Sixthly, his *necessitie*, he is at the door, it is yet but a *little while*, and he that shall come, will come, and will not tarry; Seventhly, his *Glory* which is in our quarrell engaged, and in our weakness perfected; Eighthly, his *reward* which hee brings with him, it is for an eternall weight of glory, that wee wrestle; Ninthly, his *faithfulnessse*, to all that Cloud of witnesses, those Armies of Saints whom he hath carried through the same way of combates and temptations before us, and whose warfare is now accomplished; Lastly, his *performances* already. First, he maketh the combat every day easier than before, our Inner man growes day by day, *the house of David is stronger and stronger*, and *the house of Saul weaker and weaker*. And secondly, as in all other afflictions, so in this especially he giveth unto us a peaceable fruit of righteousness after we have been exercised in it.

But you will say these are good encouragements to him that knowes how to doe this worke; but how shall I that am ignorant, and impotent know how to suppress and keep downe so strong an enemy with any patience or constancy that all this workes in mee? To this I answer, first consider wherein mainely the strength of lusts,

*Quicquid inde  
minuitur, hinc  
crefeit. Hieron.  
Ep. 21.*



lyes, and then apply your preventions and oppositions accordingly.

Eph. 4. 14.

Iam. 1. 14.

1. Tim. 3. 14.

2 Pet. 2. 15.

Jude v. 11.

Heb. 11. 25.

Deut. 29. 19.

Judg. 4. 18, 21.

Esa. 57. 10.

Ier. 44. 17.

Hos. 2. 5.

The strength of lust is in these particulars. First, its wisdom and cunning craftiness, whereby it lyeth in wait, and is upon the catch of every advantage to set forward its own ends. Secondly, its suggestions, persuasions, titillations, treaties, flatteries, dalliances with the soule, which like the smiles of an harlot entice, and allure the heart to condescend to some experience and practice with it: Thus *Eva* being deceived fell into the transgression. For the suggestion quickly begets delight, and delight is easily grown into content, and when the Will like the Master-Port is taken, the inferior members can no longer stand out. Thirdly, its promises and presumptions, its threatenings, and affrightments: for *Hopes and fears are the dore of temptation*. Lust seldom or never prevails, till it have begotten some expectation of fruit in it, till it can propose some wages and pleasures of iniquity, some peace and immunity against dangers or judgments denounced, wherewith men may flatter themselves: some unprofitableness, toyle, and inconvenience in a contrary strictness. Lust deals with the soule, as *Jael* with *Sisera*; first, it calts a man in, gives him milke and butter, covers him with a mantle, and calts him into a quiet and secure sleepe; and then after brings out the naile and hammer to fasten him unto death; and yet all this while a man saith not within himself, What have I done, there is no hope, after all this my wearinesse, in the reus of *Jael*, in the promises of lust; but like the Mother of *Sisera* cherisheth vast expectations, and returneth answers of spoiles and purchases to himself, *We will burne Iustus in the Quene of Heaven*, say the people to *Jeremy*: we have not only great and public examples; our Fathers, our Kings, our Princes, our Cities, but great Rewards to encourage us therunto, for then had we plenty of vittuals, and were well and saw no evil, I will go after my Lovers.

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Lovers that give me my bread and my water, my wool and my flax, mine oyle and my drinke; neither did shee ever returne to her first Husband, till shee found by evident experience that it was then *better with her than amongst her Idols*. So that which made that hypocritical people weary of the waies and worship of God, was the *unprofitableness* which they conceived to be in his service, and the *unequalnesse* of his wayes: whereas indeed the fault was in their own unsincerity and evill ends. For the Word of the Lord doth good to those that walke uprightly, as the Prophet speakes. Fourthly, its *Laws and Edicts*, whereby it setteth the members aworke, and publisheth its owne will; and that either under the shew of *reason* (for sinne hath certaine Maximes, and principles of corrupted reason, which it takes for indubitable and secure, wherewith to countenance its tyrannical commands) or else under the shape of *Emoluments, and Exigences, and Inevitableness*, which may serve to warrant those commands that are otherwise destitute even of the colour of reason. Like that device of *Calaphai*, when they knew not how to accuse Christ, or charge him with any face of capitall crimes, yet he had found out a way, that though there were no personall reasons, nor just grounds to proceed upon, yet admitting and confessing the innocency of the person of Christ; the *Expedience* notwithstanding, and *Exigency* of state to requiring it, siter it was for *one innocent person* to perish, and thereby the safety of the common-wealth, which depended upon their homage to the Romans, to bee secured, than by the preservation of one man to have the welfare of the whole people lye at hazard, and exposed to the feares, and jealousies, and displeasures of the Romans, who by publike fame were very suspicious of an universall Prince which was to arise out of *Judea*, and none so likely to be the man, as he who could raise dead men out of their graves, and so bee never destitute of armies

Mal. 1. 13.  
3. 14.

Egy 58. 3.  
Mic. 2. 7.

Joh. 11. 47. 50.

*Perseverabat  
Oriente toto ve-  
tus & consans  
opinio, esse in sa-  
tis, ut contem-  
poris  
Judæa professi  
rerum polimen-  
tur. Sueton. in  
Vespas. cap. 4.*

Pluribus persuasio, inerat, antiquis sacerdotum licet à contineri, eo ipso tempore fore ut valesceret orienis, profectique Judæarum potuerunt, qua ambages Persarum & Titum prædixerant. Tacit. Histor. lib. 5. Idipsum non d' simili errore notaverat prius Joseph. de Bello Judaico. lib. 5. cap. 12.

Num. 31. 16.  
Mic. 6 5.

Jonah 4, 4 8.

Judg. 16. 16.

Rom. 13. 14.  
1 Ioh. 2. 15, 16.  
James 4 4.  
Rom. 6. 19.

mies to helpe him : so though there was no *aquum est*, yet there was an *expedit*, though no *reason or justice*, yet there was *Exigence and Expediency* why he ought to dye, though not as a *Malefactor* to satisfie for his owne offence, yet as a *sacrifice* to expiate, and to prevent those evils of state which the fame of his mighty works might have occasioned. And thus doth sinne deale with men, sometimes by the helpe of corrupt reason, and counterfeit Maximes it makes the sinnes which are commanded seem *warrantable and equall*; sometimes, where the things are apparently evill, and cannot be justified, yet by pretence of some present exigencies it makes them seeme *necessary and unavoidable*. Fifthly, Its *violence and importunity*, for sin is so wilfull, that as he once answered the Persian King, when it cannot find a Law to warrant that which it requires, yet it will make a law to command what it will: and it will be set and pursue, and importune the soule, and take no answer. *Balaams* ambition was sufficiently nonplus'd by the severall answers and parrables which God put into his mouth, and yet still it pursues him, and will put him upon all experiments, make him try the uttermost of his devillish wit to curse Gods people, and promote himselfe. *Jonah* his fretfulness had been once put to silence, and could reply nothing when God charged him, yet upon a second occasion it gathers strength, & becomes more headstrong, even to dispute with God, and to charge him foolishly. *Dalilah* wee know was an *Allegory or type of lust*; and we know how violent and urgent she was with *Sampson*, till she grieved and vexed his soule with her dayly importunities. Sixthly, its *provisions*, those subsidiary aides and materials of lust which it fetcheth from abroad, those things of the world, with which the heart committeth adultery; for the world is the Armory and store-houfe of lust. Lastly its *Instruments*, which willingly execute the will of sinne, and yeeld themselves up as weapons in

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in the war : In these things principally doth the strength of lust consist.

Having thus discovered wherein the strength of lust lies, set your selves against it in these particulars thereof. First, for the wisdom and deceit of lust : First set up a spirituall wisdom, which may discover and defeat the projects of the flesh; Christs teaching is the onely way to put off the old man, and to bee renewed in the spirit of the minde. Secondly, mutuall exhortation is a great helpe against the deceitfulness of sinne, *Exhort one another while it is called to day, lest any of you be hardened by the deceitfulness of sinne.* Silence is the best advantage an Enemy can have, when one doth not warne nor give notice to another. If a Cheate or cunning Spie should come to a place, and apply himselfe with severall insinuations unto severall persons for the better managing his purposes, and sifting out those discoveries which he is to make, the best way to disclose the plots and mischiefs of such an Enemy would bee to conferre, and compare his severall passages and discourses together; so Christians mutuall communicating of the experiments, temptations, conflicts, victories which they have had in themselves to one another, is a sure way to discover and prevent the deceit of lust. *Rahabs* hiding and concealing the spies, did much advance their project against *Jericho*; and so the keeping of the devils counsell, & sifting his temptations, and the deceits of lust, is one of the greatest advantages they can have. Thirdly, receive the Truth with love, for lies and delusions are the doome of those men who receive not the love of Truth, that they might be saved.

Secondly, for the perswasions and suggestions of lust, entertaine no Treatie, have no commerce with it, be not in its company alone, let it not draw thee away, sit not in counsell with it. *Qui deliberant desciverunt*, if it prevaile to get our care, and make us listen unto it, it will easily

Eph. 4. 10, 21.

H. b. 3. 13.

2 Thes. 10, 11.

Psal. 1. 1.

Tacit.

Gal. 1. 16.

Acts 26. 19.

Deut. 12. 30.

Prov. 5. 8.

easily proceed further. As soone as ever Saint Paul was called, he immediately *refused to conferre with flesh and blood*, which relation elsewhere making, he useth another expression, *Whereupon O King Agrippa I was not disobedient to the heavenly vision*; intimating thus much, that but to hold a conference with the flesh is a beginning of disobedience. If our first mother *Eva* had observed this rule, not to deliberate, or admit any dispute with the Serpent, but had at first offer rejected his motion, with this peremptory answer, We have a Law given us, and Servants must be ruled by their Master, and not by their Fellows; It is fitter to obey God than to dispute against him, to execute his commands than to interpret them, shee might have prevented that deluge of sinne and calamity, which by this one over-sight did invade the world. Therefore the Lord strictly commands his people, that when they were to succeed the Nations whom God would cast out before them, and should dwell in their Land, they should take heed that they were not snared by following them, neither should they *enquire after their Gods, saying, How did these nations serve their Gods?* The very acquainting themselves with the formes of other mens idolatries might ensnare them. Therefore as soon as lust stirres and offers to perfwade thee, start away from it, as Joseph did, *Come not nigh the doore of a strange womans house*: though the first allurements seem modest and moderate, yet if the Serpent get in but his head, he will easily draw in the rest of his body, and if he should not, yet his sting is in his head.

Thirdly, for the promises and threats of lust, first, beleeve them not, for lust is a Tempter, and it is given to all Tempters to bee Lyers too. When God hath laid one thing, let no arguments make thee beleeve the contrary. As wee are to beleeve above hope, so above reason too; for though sophistry may alledge reasons for a false conclusion which every understanding is not able to answer

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or evade, yet there is a voice of Christ in all saving truth, which his *sheepe are apt to heare* and subscribe unto, in which there is an evidence to make it selfe known, and to difference delusions from it, though haply a man have not artificiall logick enough to distinguish it from every captious and sophisticall argument. *If an Angel from heaven, saith the Apostle, preach any other Gospell, let him be accursed;* we know what it cost the man of God, when he gave credit to the old Prophet of *Beelzel*, though pretending an Angels warrant, to go backe and eat with him, contrary to the commandement which he had received before. Secondly, get security of better promises (for all the promises of the flesh if they should bee performed will perish with a man) learne to rest upon Gods All-sufficiency, see thy selfe rich enough in his waies, there are more riches in the persecutions, much more in the promises and performances of God, than in all the treasures of *Egypt*. Lust can promise nothing, but either thou hast it already, (and the same water is farre sweeter out of a Fountaine, than when it hath passed through a sink; the same mony farre better when it is a Blessing from God, than when a bribe from Lust; when it is the reward of a service, than when it is the price of sinne; when it is given by the Owner, than when deposited by a theefe) or else thou art farre better without it, thou walkest among fewer shares, hast an over-plus of spirituall goods for thy earthly defect, hast thy poverty sweetned and sanctified by better promises, and therefore respect none of the wages of Lust, consider that God is the *Fountaine of life*, that thou hast *more and better* of it in him than in the Creatures, that when thou wantest the things of this life, yet thou hast the *promises* still, and that all the offers of lust are not for comforts, but for snares, not for the use of life, but for the provisions of sin: and there is more content in a little received from God, than in whole treasures stolen from him, and all sinfull gaine

Joh. 10. 4. 5.

Gal. 1. 8.

1 King. 13. 18,  
24.

Heb. 11. 25.



gaine is the robbing of God.

Rom. 8. 2.

Fourthly, for the law of lust, set up the law of the spirit of life in thy heart. It is a *Royall Law*, and a *Law of liberty*, whereas lust is a law of death and bondage; and where the spirit comes, a man shall be set *free from the law of sinne and death*. Keepe thy selfe alwaies at home in the presence of Christ, under the eye and government of thy husband, and that will dash all intruders and adulterers out of countenance. Take heed of quenching, grieving, stifling the Spirit, cherish the motions thereof, stirre up and kindle the gifts of God in thee, labour by them to grow more in grace, and to have neerer communion with God; the riper the Corn grows, the looser will the chaffe be, and the more a man growes in grace with the more ease will his corruptions be levered and shaken off.

2 Cor. 1. 2. 7. 8.

Fifthly, when lust is violent and importunate: First, be thou importunate and urgent with God against it too; when the Messenger of Satan, the Thorne in the flesh, did buffet, and stick fast unto *St Paul*, he reiterated his prayers unto God against it, and proportioned the vehemency of his requests to the violence and urgency of the enemy that troubled him; and he had a comfortable answer, *My grace is sufficient for thee*; sufficient in due time to cure, and sufficient at all times to forgive thy weakness. In the Law, if a ravisht woman had *cried out*, shee was esteemed innocent, because the pollution was not voluntary, but violent. And so in the assaults of lust, when it useth violence, and pursues the soule that is willing to escape and fly from it, if a man withhold the embraces of his own will, and cry out against it, if he can say with *Saint Paul*, *It is no more I that do it, but sinne that dwelleth in mee*, though in regard that the flesh is something within himselfe, he cannot therefore be esteemed altogether innocent, yet the Grace of God shall bee sufficient for him. Secondly, when thou art pursued,

Deut. 22. 25,  
27.

Rom. 7. 10.

keep

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keep not lusts counsell, but seeke remedy from some wise and Christian friend by communicating with him, and disclosing thy case unto him; sin loves not to be betrayed or complained on, mutuall confession of sin, to those who will pray for a sinner, and not deride him, or rejoyce against him, is a meanes to heale it. Thirdly, when thou art in a more violent manner than usuall assault by sinne, humble thy selfe in some peculiar manner before God, and the more sinne cries for satisfaction, deny it and thy selfe the more: as *Solomon* saith of Children, so I may say of lusts, *Chastise and subdue thy lusts, and regard not their crying.*

Sixthly, cut off the materials and provisions for lust, weane thy selfe from earthly affections; love not the World, nor the things of the world, desire not any thing to consume upon thy lusts, pray for those things which are *convenient for thee*, turne thy heart from those things which are most likely to seduce thee, possesse thy heart with a more spirituall and abiding treasure; hee who lookes stedfastly upon the light of the Sun, will be able to see nothing below when he looks down again; and surely the more a man is affected with Heaven, the lesse will hee desire or delight in the world; besides, the provisions of sinne are but like full pastures, that do but fatten, and prepare for slaughter. *Balaam* was in very good plight before, able to ride with his *two servants* to attend him, but greedinesse to rise higher, and make provision for his ambitious heart, carried him upon a wicked businesse, made him give cursed counsell against *Israel*, which at length cost him his own life.

Lastly, for the instruments of lusts, make a Covenant with thy members; keep a government over them, bring them into subjection, above all keepe thy heart, establish the inward government; for nothing can be in thy body which is not first in the heart; keepe the first mover uniforme and right; all other things which have their

Q

motions

James 5.16.

1 Joh. 2.15.  
James 4.3,4.  
Prov. 30.8,9.

Hosea 13.6 7.  
Num. 32.22.

Num. 31.8.

1 Cor. 9.27.

motions depending there, must needs be right too.

Having thus opened at large the life and state of *original sinne*, it remains in the last place to shew, how the Spirit by the commandement doth convince and discover the life of *actuell sinne*: in omitting so much good, in committing so much evill, in twarving & deviating from the rule in the manner and measure of all our services. And this it doth, by making us see that great spiritualness and perfection, that precise, universall, and constant conformity which the Law requires in all we doe. *Cursed is every one that abideth not in all things that are written in the Booke of the Law to doe them. Perfection and perpetuity of obedience are the two things which the Law requires. Suppose we it possible for a man to fulfill every title of the Law in the whole compasse of it, and that for his whole life together, one only particular, and that the smallest and most imperceptible deviation from it being for one onely time excepted, yet so rigorous and inexorable is the Law, that it scales that man under the wrath and curse of God. The heart cannot turne, the thoughts cannot rise, the affections cannot stirre, the will cannot bend; but the Law meets with it, either as a Rule to measure, or as a Judge to censure it. It penetrates the inmost thoughts, searcheth the bottome of all our actions, hath a widenesse in it which the heart of man cannot endure. They were not able to endure, saith the Apostle, the things which were commanded; and, Why tempt you God, saith Saint Peter to thole that preached Circumcision, and put a yoke upon the brethren, which neither we nor our fathers were able to beare? Circumcision it selfe they were able to beare, but that yoke which came with it, namely, the Debt of the whole Law was by them and their fathers utterly unsupportable. For this very cause was the Law published, that sinne might thereby become exceeding sinfull, that so Gods grace might bee the more magnified, and his Gospell the more accepted. Let us in a few words*

Gal. 3.10.

Héb. 12.30.

Deut. 5. 25.

Exod. 34. 30.

Acts 15. 10.

Gal. 5. 3.

words consider some particular aggravations of the life and state of actuall sin, which the spirit by the Word will present unto us.

First, in the *least sinne* that can be named; there is so much life and venome, as not all the concurrent strength of those Millions of Angels, one of whom was in one night able to slay so many thousand men, had beene able to remove: More violence and injustice against God in a wandring thought, in an idle word, in an impertinent and unprofitable action, than the worth of the whole Creation, thoughall the Heavens were turned into one Sun, and all the Earth into one Paradise, were able to expiate. Thinke we as meanely and slightly of it as we will, swallow it without feare, live in it without sence, commit it without remorse, yet be we assured, that but the guilt of every one of our least sins being upon Christ, who felt nor knew in himselfe nothing of the pollution of them, did wring out those prodigious drops of sweat, did expresse those strong cries, did powre in those wofull ingredients into the Cup which he dranke, which made him, who had more strength than all the Angels of Heaven, to shrink and draw back, and pray against the work of his own mercy; and decline the businesse of his own comming.

Secondly, if the least of my sinnes could doe thus; O what a guilt and filthinesse is there then in the *greatest sinne* which my life hath beene defiled withall? If my Atomes be Mountaines, O what heart is able to comprehend the vastnesse of my mountainous sins? If there be so much life in my *impertinent* thoughts, how much rage and fury is there in my *rebellious* thoughts? In my thoughts of gall and bitterness, in my contrived murders, in my speculative adulteries, in my impatient murmurs, in my ambitious projections; in my covetous, worldly, froward, haughty, hatefull imaginations, in my contempt of God, reproaching of his Word, smothering

of his motions, quenching of his spirit, rebelling against his grace? If every vaine word be a flame that can kindle the fire of Hell about mine eares, O what vollies of brimstone, what mountaines of wrath will be darted upon my wretched soule, for ascribing the glorious and terrible Name of the Great God with my cursed oathes, my crimson and fiery execrations? What wil become of stinking, dirty, carrion communication, of lies and seornes, and railings and bitterness, the persecutions, adulteries, and murthers of the tongue, wherebut the idlenesse and unprofitablenesse of the tongue is not able to endure this consuming fire?

3. If one great sinne, may one small sinne be so full of life, as not all the strength, may not all the deaths or annihilations of all the Angels in heaven could have expired, O how shall I stand before an *Army of sinnes*? So many, which I know of my selfe, swarmes of thoughts, steames of lusts, throngs of sinfull words, sands of evill actions, every one as heavy and as great as a mountaine, able to take up if they were put into bodies all the vast *chaos* between Earth and Heaven, and fill all the spaces of nature with darknesse and confusion and how infinite more secret ones are there, which I know not by my selfe? How many Atomes and streames of dust doth a beame of the Sun shining into a roome discover, which by any other light were before unperceptible? How many sinfull secrets are there in my heart, which though the light of mine own Conscience cannot discover, are yet written in Gods account, and sealed amongst his treasures, and shall at the day of the revelation of all things be produced and numbered up against me, like so many Lions and Devils to flye upon me?

Fourthly, if the number of them can thus amaze, O what shall the rest of them doe? Committed out of ignorance in the midst of light; out of knowledge against the evidence of conscience; out of presumption and forestalling

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stalling of pardon, abusing and subordinating the mercies of God to the purposes of Sathan, not knowing that his goodness should have led me to repentance; out of *stubbornesse* against the discipline, out of *enmity* against the goodness, out of gall and *bitternesse* of spirit against the power and purity of Gods holy Law?

Fifthly, not the root onely, but the *circumstances* too adde much to the life that is in sinne. See how notably Saint *Austin* aggravates his sinne of robbing an Orchard when hee was a Boy, that which others less acquainted with the foulness of sinne might bee apt enough but to laugh over. First, it began in the will, and the members followed, I had a mind, and therefore I did it. Secondly, I did not doe it for want of the things, but out of the naughtinesse of my heart, and my inward enmity to righteousness. Thirdly, I did it not with ayme at fruition of the fruit, but onely of the sinne; it was not my palate, but my lust which I studied to satissie. Fourthly, the Apples I stole were very unapt to tempt, no rellish, no forme in them to catch the eye, or allure the hand, but the whole Temptation and rise of the sinne was from within. Fifthly, I did it not alone, there were a troope of naughty Companions with mee, and we did mutually cherish and provoke the itch of each others lust. Sixthly, it was at a very unreasonable time of night, when at least for that day wee should have put a period and given a respite unto our lusts. Seventhly, it was after we had spent much time before (and should now at last have been tired out) in pestilent and foolish sports. Eighthly, we were immodest in our theft, we carried away great loades and burdens of them. Ninthly, when we had done we feasted the Hogs with them, and our selves fed upon the review and carriage of our owne lewdnesse. Lastly, the chiefe sport and laughter which we had was this, that we had not only robb'd, but deceiv'd the honest men, who had never so bad an opinion of us, as that we

*Volui & feci.  
Non penuria,  
sed fastidio ju-  
stitie.  
Nec ea ve vole-  
bam frui quam  
furte appetebam,  
sed ipso furto,  
& peccato.  
Non erant for-  
ma nec sapore  
illecebrosa. Ne-  
quissimi adole-  
scentes, Confric-  
tione sociorum  
animos u accen-  
debam privitum  
cupiditatis mea.  
Nocte intempe-  
stiva.  
Ingenua onera.  
Non ad nostras  
epulas, sed pro-  
jicienda porcis,  
sola nos iniqui-  
tate epulari. Ri-  
sus erat quasi  
titillato corde  
quod falleba-  
mus eos qui hac  
a nobis fieri non  
putabant. Ex  
lusu & joco re-  
cend. aviditas.*



should do it; and thus another mans losse was our ielt. And after all this, his Meditations upon it are excellent; with *David* he goes to the root, *Eccē cor meum Deum meum, ecce cor meum.* O Lord; what a nature and heart had I, that could commit sinne without any *illicite*, without any incentive but from my selfe; and againe, What shall I returne unto the Lord, that I can reuew these my sins, and not to be afraid of them; Lord, I will love thee, I will praise thee, I will confesse to thy Name, it is thy Grace which pardoneth the finnes which I have committed, and it is thy Grace which prevented the finnes which I have not committed: Thou hast saved me from all finnes, those which by mine owne will I have done, and those which by thy Grace I have beene kept from doing. If every man would single out some notable finnes of his life, and in this manner ananimize them, and see how many finnes one sinne containeth, even as one flower many leaves, and one Pomegranate many kernels, it could not but be a notable means of humbling us for sin.

Esay 55.2.

Jer. 2.11, 12.

Hosea 8.7.

Esay 30.5.

Rom. 6.21.

Aug. de menda.  
ad Consensum.

Sixthly, not evill circumstances onely, but unprofitable ends adde much to the life of sin: when men spend money for this which is not bread, and labour for that which satisfieth not; when men change their glory for that which doth not profit, forsake the Fountaine, and hew out broken Cisternes which will hold no water; sow nothing but wind, and reape nothing but shame and reproach. Our Saviour assures us, that it is no valuable price to get the whole World by sinne: And Saint *Aspin* hath assured us, that the salvation of the World, if possible ought not to be procured by but an officious lye. But now how many times do we sinne even for bare and dishonourable ends? lye for a farthing, swear for a complement, swagger for a fashion, flatter for a preferment, murder for a revenge; pawn our soules, which are more worth than the whole frame of nature, for a very trifle?

Seventhly,

Seventhly, all this evill hitherto stajes at home, but the great *scandall* that comes of sin addes much to the life of it, the perniciousnesse and offence of the example to others. *Scandall to the weak*, and that two-fold; an *active scandall* to misguide them, *Gal. 2. 14. 1 Cor. 8. 10.* or a *passive scandall* to grieve them, *Rom. 14. 15.* and begets in them jealousies and suspitions against our persons and professions. *Scandall to the wicked*, and that twofold also; the one giving them occasion to blaspheme that holy Name and Profession which we heare, *2 Sam. 11. 14. 2 Cor. 6. 3, 4. 1 Pet. 2. 12.* The other hardning and encouraging, comforting, and justifying them by our evill example, *Ezek. 16. 51, 54.*

Eighthly, the evill doth not reach to men only, but the scandall and indignity over-spreads the *Gospell*; a great part of the life of sin is drawn from the severall respects it hath to Gods will acknowledged. When we sin not onely against the Law of Nature in our hearts, but against the written Law, nor only against the truth, but against the mercy and spirit of God too; this must be an heavy aggravation. O what an hell must it bee to a soule in hell to recount, so many Sabbaths God reached forth his Word unto me, so many Sermons he knocked at my doore, and beseeched me to be reconciled; he wooed me in his word, allured me by his promises, expected me in much patience, enriched me with the libertie of his own precious Oracles, reached forth his blood to wash me, powred forth his teares over me, but against all this I have stopped the eare, and pulled away the shoulder, and hardened the heart, and received all this grace in vaine, and notwithstanding all the raine which fell upon me, continued barren still. God might have cut me off in the wombe, and made me there a brand of hell, as I was by nature a Child of wrath, he might have brought mee forth into the world out of the pale of his visible Charch, or into a corrupted synagogue, or into a place full of ig-

norance, Atheisme, and profanenesse; but he hath cast my lot in a beautifull place, and given me a goodly heritage, and now he requires nothing of me but to doe justly, and work righteoutnesse, and walke humbly before God, and I requite evill for good to the hurt of mine owne Soule.

Ninthly, the *manner* of committing those sins is full of life too. Peradventure they are *Kings*, have a court and regiment in my heart, at best they will be *Tyrants* in me, they have been committed with much strength, power, service, attendance, with obstinacy, frowardnesse, perseverance, without such sense, sorrow, or apprehension, as things of so great a guiltinesse did require.

Lastly, in good duties whereas grace should bee ever quick and operative, make us conformable to our Head, walke worthy of our high calling, and as becommeth godlinesse, as men that have learned and received Christ, how much unprofitablenesse, and unspiritualnesse, distractions, formality, want of relish, failings, intermissions, deadnesse, uncomfortableness do shew themselves? How much flesh and spirit? how much wantonnesse with grace? how much of the world with the Word? how much of the weeke in the Sabbath? how much of the bag or barne in the Temple? how much superstition with the worship? How much security with the feare? How much vaine-glory in the honour of God? In one word, How much of my selfe, and therefore how much of my sin, in all my services and duties which I performe? These and a world the like aggravations, serve to lay open the life of a duall sins.

Thus have I at large opened the first of the three things proposed, namely, that the spirit by opening the Rule doth convince men that they are in the state of sin, both originall and actuall.

The next thing proposed was to shew *what kind of condition or estate the state of sin is*. And here are two things.

things principally remarkable: first it is an estate of most *extreme impotency* and disability unto any good: Secondly, of most *extreme enmity* against the holinesse and waies of God.

First, it is an estate of *impotency* and Disability to any good: *Paul* in his pharisaicall condition thought himselfe able to live without blame, *Phil. 3. 6.* But when the commandement came, he found all his former moralities to have been but dung. Our naturall estate is *without any strength*, *Rom. 5. 6.* so weak that it makes the Law it selfe weak, *Rom. 8. 3.* as unable to doe the workes of a spirituall, as a dead man of naturall life, for wee are by nature Dead in sinne, *Ephes. 2. 1.* and held under by it, *Rom. 7. 6.* And this is a wofull aggravation of the state of sinne, that a man lies in mischiefe (*1 John. 5. 19.*) as a carkase in rottennesse and dishonour, without any power to deliver himselfe. He that raised up *Lazarus* out of the grave, must by his own voyce raise us up from sinne. The dead shall heare the voice of the Sonne of man, and they that heare shall live, *Joh. 5. 25.* All men are by nature strangers to the life of God, *Eph. 4. 18.* and foreigners from his household, *Eph. 2. 19.* Able without him to doe Nothing, no more than a branch is to beare any fruit, when it is cut off from the fellowship of the root which should quicken it, *Joh. 15. 4. 5.* In me, saith the Apostle, that is, in my flesh, there dwelleth no good thing, *Rom. 7. 18.* a man is as unable to break through the debt of the Law, or his subjection to death and bondage, as a beast to shake off his yoke, *Acts 15. 10.* or a dead man his funerall clothes, *Joh. 11. 44.* In one word, so great is this impotency which is in us by sinne, that wee are not sufficient to think a good thing, *2 Cor. 3. 5.* not able to understand a good thing, nor to comprehend the light when it shines upon us, *1 Cor. 2. 14.* *John 1. 5.* Our tongues unable to speake a good word, *How can ye being evill speake good things, Mat. 12. 34.* Our eares unable to heare a good word, To whom shall

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*shall I speak and give warning that they may heare, behold their eare is circumcised and they cannot hearken. Ier. 6. 10. our whole man unable to obey, the carnall mind is not subject to the Law of God, neither indeed can bee, Rom. 8. 7.*

The Reasons hereof are these: First, *Our universall both naturall and personall impurity*, wee are by nature all flesh, children of the old Adam, *Iohn 3. 6.* Children of Gods wrath, *Ephes. 2. 3.* and so long it is impossible wee should do any thing to please God, for they that are in the flesh cannot please God, *Rom. 8. 8.* a man must first bee renewed in his mind, before he can so much as make proof of what will be acceptable unto God, *Rom. 12. 2.* This naturall impurity in our persons is the ground of all impurity in our works, *for unto the unclean every thing is unclean, Tit. 1. 15.* and all the fruit of an evill Tree is evill fruit, *Mat. 7. 18.* And St Paul gives the reason of it, Because our fruit should bee fruit unto God, *Rom. 7. 4.* and fruit unto holinesse, *Rom. 6. 22.* Whereas these works of naturall men do neither begin in God, nor looke towards him, nor tend unto him, God is neither the principle, nor the object, nor the end of them.

Secondly, *Our naturall enmity*, the best performance of wicked men is but *ex omni odio*, the Gift of an enemy, and the sacrifice of fooles. It proceedeth not from love which is the *Bond of perfection*, that which keepeth all other requisite ingredients of a good worke together, *Col. 3. 14.* which is the fulfilling of the Law, *Rom. 13. 8.* and the principle of Obedience, and all willing service and conformity to God, *Gal. 5. 6. Iohn 14. 15.* and ever proceedeth from the spirit of Christ, *Gal. 5. 22.* for by nature we are enemies, *Rom. 5. 10.*

Thirdly, *Our naturall infidelity*, for the state of sin is an estate of unbelieve, The spirit shall convince the world of sin, because they beleeve not, *Ioh. 16. 9.* Now infidelity doth utterly disable men to please God, without faith

saith it is impossible to please him, *Heb. 11. 6.* There can no good works be done but in Christ; we are sanctified in Christ, *1 Cor. 1. 2.* wee are created in Christ unto good works, *Eph. 2. 10.* we must be one with him before we can be sanctified, *Heb. 2. 11.* and this is the reason why faith sanctifies and purifies the heart, *Acts 15. 9.* and by consequence the whole man (for when the fountain was cleansed all the waters were sweet, *1 Reg. 2. 21.*) because faith is the bond which fastens us unto Christ, *Eph. 3. 17.*

Fourthly, Our naturall ignorance and folly. For the state of sinne is ever an ignorant estate. Evil men understand not judgement, *Prov. 28. 5.* The usuall stile that the Scripture gives sinners, even the best of sinners, those who keep themselves *Virgins*, and escape many of the pollutions of the world as Saint Peter speaks, *2 Pet. 2. 20.* is *fooles*, *Acts 2. 13.* though they know many things, yet they know nothing: *as they might know, 1 Cor. 2. 2.* Now the root of our well pleasing is *Wisdom* and *spirituall knowledge*, *Col. 1. 9.* that is it which makes us walk worthy of the Lord, and fruitfull in good works. Whereas want of understanding is that which makes us altogether unprofitable, that wee doe no good, *Romans 3. 11, 12.*

And now what a cutting consideration should this be to a man to consider, God made me for his use, that I should bee his servant to doe his Will, and I am utterly unfit for any services save those which dishonour him, like the Wood of the Vine, utterly unskill and unmet for any worke? *Ezek. 15. 4.* what then should I expect but to be cast out, as a vessell in which is no pleasure? If I am altogether barren, and of no use, what a wonderfull patience of God is it that suffers me to cumber the ground, and doth not presently cast me into the fire; that suffers me like a noysome weed to poyson the aire, and choake the growth of better things? If I drinke in the raine, and bring forth nothing but thornes, how neere must



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must I needs be unto cursing? And this conviction should make men labour to have place in Christ, because thereby they shall be enabled to please God, and in some measure to bring that glory to him for which they were made. For this is a thing which God much delights in, when a Creature doth *glorifie him actively*, by living unto him. Hee will not lose his glory by any Creature, but fetch it out at last; but when the Creature operates out of it selfe to Gods end, and carries Gods intention through its owne worke, then is he most honoured and delighted. *Herein, saith Christ, is my Father glorified, that ye hear much fruit, Joh. 15. 8.* and herein did Christ glorifie his Father in finishing the work which he gave him to doe, *Joh. 17. 4.* What an encouragement should this be for those who have hitherto liv'd in the lusts of the flesh, to come over to Christ and his righteousness; and for others to goe on with patience through all difficulties, because in so doing they worke to that end for which they were made, they live to God, and bring forth fruit unto him, who hath in much patience spared, and in infinite love called them to himselfe? How should we praise God that hath given us any strength in any way to do him service? that is pleased to account himselfe honoured when he is obeyed by us, who spoile all the works we do with our own corruptions? And how should we husband all the precious moment of our life to the advantage of our Master, whose very acceptation of such unworthy services should alone bee both encouragement and reward enough unto us? The more profitably any man lives, the more comfortably he shall dye.

Now to consider more particularly this *disability* which comes along with sin, we may note, that it is either *total*, when a man is *all flesh*, as by nature we are; or *partiall*, in proportion to the vigour of concupiscence, and life of sin in the best of us. To touch a little upon both of these.

First,

First, in a wicked man, who is totally in the state of sinne, there is a *Total and absolute impossibility and impossibility* to do any thing that is good. Every signment and motion of the heart of man is onely and continually evil, Gen. 6. 5. But though his heart be evill, may not his actions or his words be good? No, for that is the fountaine whence all they issue, and impossible it is that sweet water should proceed from a bitter and corrupted fountaine, *Matth. 23. 34. Jam. 3. 11.* Look on the best actions of wicked men: if they pray to God, their prayers are *abominations*, *Prov. 28. 9.* If they sacrifice, *God will not accept nor smell*, nor regard any of their offerings, he will esteeme them all *abominable and uncleane, as a dogs head, or swines blond*, *Amos 5. 21. Esay 66. 3.* Seeme things never so specious in the sight of men that doe them yet in his sight they may be *uncleane*, *Flag. 1. 13. 14.* If they turne, and enquire, and seeke early after God, all this is not fidelity, but onely flattery, *Psa. 78. 34, 37.* Like the spieing and embalming of a carkasse, which can never put so much beauty or value into it, as to make it a welcome present unto a Prince.

But what then? Can a wicked man doe nothing but sin? When he gives Almes, builds Churches, reads the Scripture, hears the Word, worships God, are these all sinnes? If so, then wee ought to forsake them, and leave them utterly undone. Here are *Two Points* in this case; First, to consider, *How all the works of naturall men may bee esteemed sinfull*; and secondly, this being granted that they are sinfull, *How they ought to carry themselves in regard of doing or omitting of them.*

For the former of these, we are first to premise these notes: First, a worke done may bee *Sub duplici genere Boni*, it may bee measured by Two sorts of goodnesse; first there is *Goodnesse ethicall or morall*, in relation unto manners, and in order unto men; and secondly, there is *Goodnesse theologicall or divine*, in relation to Religion, and

et dicitur de  
 patre xpo. Greg. Naz.  
 de philos. orat. 3  
 Quamvis vide-  
 tur animus cor-  
 pori & ratio viti-  
 is landabiliter  
 imperare, & tamē  
 Deo animus &  
 ratio illa non  
 servit, nullomodo  
 corpori viti-  
 isq; rectē impe-  
 rat. Proinde vir-  
 tutes quas sibi  
 habere videtur.  
 Nisi ad Deum  
 retulerit, etiam  
 ipse vitia sunt  
 potius quam  
 virtutes, Aug. de  
 ci. Dei. l. 19. c. 25.  
 Non statim qui  
 jejunat, aut ex-  
 tendens pauperi  
 manum Deo ser-  
 neral, vicina  
 sunt vitia vir-  
 tutibus, Difficile  
 est Deo tantum  
 iudice esse con-  
 tentum, Hier.  
 contra Luciferi-  
 anos. Quicquid  
 homo veluti re-  
 ctē fecerit, nisi ad  
 pietatem qua in  
 Deum est reso-  
 ratur, rectum  
 dici non oportet,  
 Aug. de fide &  
 operib. Tom. 4.  
 cap. 7.

and in order unto God. A thing is *morally good*, when it  
 is good in the sight of men, good unto humane purpo-  
 ses, good by way of Example, or way of Edification  
 to others, who judge as they see. But a thing is then  
 done divinely when it is done with the spirit of holiness  
 and of truth (for the Father seeketh such to worship him)  
 when it is done in *obedience to the Word*; for wee are to  
 note that a thing may bee done by a man *rationally* out  
 of the way and rule of right reason, and a certaine gene-  
 rousnesse and ingenuity of spirit, which loves not to con-  
 demne it selfe in the thing which it allowes, and to  
 walke crosse to the evidence of its owne rules, and yet  
 that thing is all this while done but *unto himselfe*, and his  
 owne reason is set up as an Idoll in Gods place, to which  
 all the actions of his life do homage; or a thing may be  
 done *obedientially*, with an eye unto Gods will that re-  
 quires it, not only in a common conviction, but in a fil-  
 iall and submissive affection, as unto him; when you fa-  
 sted and mourned, saith the Lord, did you at all *fast unto*  
*me, even to me? If you will returne, O Israel, returne unto*  
*me*, saith the Lord, *Zech. 7. 5. Jer. 4. 1.* A notorious sin-  
 ner walkes contrary to the *principles of his owne reason*  
 and nature, *Rom. 1. 32. 1 Cor. 11. 14.* contrary to the *prospe-*  
*rity and security of his present life*, *Levit. 26. 14. 1 Cor.*  
*11. 30.* and contrary to the *law and will of God*. Now  
 when man breakes off a sinfull course, with aime onely  
 at his owne reason or prosperity, though this be to re-  
 turne, yet it is to *turne to our selves, and not unto God*.  
 Then assemble themselves for *corne and wine*, saith the Pro-  
 phet, and so seeme to returne, but *though they returne, it*  
*is not to the most high*; but like a *deceitfull bow*, though  
 it seem to direct the Arrow to the marke, yet indeed it  
 sends it out another way, *Hos. 7. 14, 16.* and in this regard  
 though the substance of a worke seeme very specious  
 unto men, who judge according to the sight of their eyes,  
 and measure the aime and intention by the worke which  
 they

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they see, not the worke by the intencion which they cannot see; yet to God that seeth not as man seeth, it may be an abomination, *Luke 16 15.*

Secondly, we are to note, That *amongst Christians divine workes may be done morally and meere*ly ~~as men~~, according to the course of the places and times which a man lives in. Such were *Saint Pauls* services before his Conversion, which therefore he esteemed but dung, and suffered the losse of them; for a man may do good things, and yet when he hath done lose them all, *2 John 20 9 8.* Nay they may be done *profanely, as Balaams blessing of Israel*, and the false brethrens preaching out of envy and ill will, *Phil. 1. 15, 16.* And *morall things may be done spiritually and divinely*; such were the Almes of the Churches of *Macedonia* to the Saints, that which they did they did as unto God, which made them ready to consecrate not only their substance, but themselves to the service of the Saints. Such was the contribution of the *Philippians* towards the necessities of *St Paul*, it was done with an eye to God; in which respect the Apostle calls it a *sacrifice of a sweet savour, well pleasing unto God.* The good was intended unto *Paul*, but the service was directed unto God.

2 Cor. 8 4.

Phil. 4 18.

Thirdly, we are to note, That some things are *so essentially good* in themselves, as that they cannot bee done but they must bee well and spiritually done, such are those things which take in God into their very performance, and do intrinsically and in the substance of the work respect him. Such are to love, feare, believe, trust, depend upon God; which things, though in regard of the imperfect manner of doing them they may have sin mingled with them, because not done with all that strength as the Law requires, can yet never bee *morally sinful*, and so unacceptable unto God. Other things may be *Good materially*, and in common acception, because they are the things which God commands to bee done; but

but yet, because the doing of them doth not necessarily and intrinsically take in an aime and respect to God, but is onely *reducible* unto him, and that so as that the same thing may bee done with other respects, therefore the goodnesse is not in the things themselves barely considered, but in the right manner of performing them. Such were *Jehus* zeale, the Pharisees praying, the hypocrites fasting, and the like. In one word, some things are so inherently good, that though they may be done imperfectly, yet they cannot be done profanely; others so good with relation to God, that because they may bee done without that relation, and such other conformities as are required in them, therefore they may cease at all to bee good; as to preach out of envy, to pray out of hypocrisie, to fall out of opinion of merit, &c.

Now as *indifferent things* may be made good by *circumstances*: as to eate or not to eate is *indifferent*, yet not to eate, for feare of scandall, is *charity*, and to eate, for feare of superstition, is *Christian liberty*. To observe things *indifferent* as *indifferent*, without any conscience of the thing it selfe, only in due submission to the commands of just authority, is *obedience*; to observe the same things without such authority, and that upon superstitious reasons, directed to bind the Conscience, and leading to the thing as such a thing, is in regard of others great *scandall*, and in regard of a mans selfe *bondage and Idolatry*: Thus I say, as *indifferent things* may bee made good or bad by *circumstances*: so other things, the matter of which is commanded, may yet bee made in the doing of them evil, when that due respect and conformity which the *Law* wherein it is commanded requireth is not observed. If a man build a wall, with pretence to keepe out the Sea, or an enemy, and yet leave a wide gap and entrance open to admit them, though he who sees nothing but firme Wall may admire the worke, yet he who views the whole will but deride it: so though a man doe

Eadem opera  
boni num, sicut  
causas habuerint  
bonas vel malas,  
nunc sunt bona,  
nunc mala, quae  
non sunt per se  
ipsa peccata, &c.  
Aug. contr.  
mendacium ad  
Consent. l. 2. c. 7.

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doe very much, though hee proceed so farre as to offer up the children of his body, and bestow mountaines of cattell upon God and his service; yet omitting righteousness, and justice and humiliation before God, though to men it may seeme very specious, yet unto God it is both abominable and ridiculous. As a piece of silver or gold may be shaped into a vessell of dishonour, which shall bee destined unto fordid and uncleane uses: so may a worke be compounded of choice ingredients, the materials of it may be the things which God himselfe requires, and yet serving to base purposes, and directed to our owne ends, it may stinke in the nostrils of God, and be by him rejected, as a vessell in which there is no pleasure. A cup of cold water to a Prophet, as a Prophet, shall be rewarded, when a magnificent alms with a Pharisee's trumpet shall be rejected: As a small thing which the righteous hath, so a small thing which the righteous giveth, is better than great riches of the ungodly.

Fourthly, we are to note what things are requisite unto the doing of a thing, so as that it may be an *Act of obedience*, and thereupon acceptable unto God.

First, then it must have a *new principle*, the Spirit of Christ, and the Law of the spirit of Life, and Faith purifying the Conscience from dead works.

Secondly, in regard of the manner, it must be done with the affection of a child, not out of bondage, but in love, 2 Tim. 1. 7. In voluntary service and resignation of all the members unto righteousness, Rom. 6. 19. In universall respect to all the Commandements, Psalme 119. 128. In obedience to God the Law-giver, for a man never obeys the Law, even when he doth the works therein contained, but when he doth it with all submissive and loyall affections towards him that commands it, Jam. 2. 10, 11. this only is to live unto God, and to bring forth fruit unto him.

Thirdly, it must be directed unto holy ends; and those

R

are

Mic. 6. 6, 7, 8.

See Dr. Wylsters  
Answer, ca. 11.  
pag. 466 - 472  
Mr. Boltons Di-  
rections, pag.  
149 - 154.  
Downb. Warf.  
par. 2. li. 1. ca. 7.  
mōte dīxymōra-  
nas dīxymōra-  
Clem. Alex.  
strom. 1. 5.  
i dīxymōra i dī  
i dīxymōra dīx  
dīx i dīxymōra,  
Clem. Alex.  
strom. 1. 4.  
i dīxymōra i dīxymōra  
i dīxymōra dīxymōra  
dīxymōra dīxymōra,  
Grg. Naz.  
Orat. 3.  
Vid. Aug. de  
natūra & grat.  
cap. 57. & 69.  
De Gratia  
Christi, cont. Pe-  
lag. & ca. 13. l. 1.  
ca. 13. & 26.  
cont. 2. Epist.  
Pelag. l. 3. c. 5.



Aug. de morib.  
 Anich. l. 2.  
 c. 13. & ep. 120.

are principally foure, to which others are to be subordinate, but not repugnant. First, the *glory of God*, we must bring forth fruit, and finish our workes, and doe all that we have to do with respect unto his glory, *Job. 15. 8. Job. 17. 4. 1 Cor. 10. 31.* Secondly, the *Edification, Service, comfort of the Church*, that nothing redound, to their offence, but to their profit and salvation, *1 Cor. 10. 32, 33. Col. 1. 24. 2 Tim. 2. 10. 2 Cor. 1. 6.* Thirdly, the *Credit, honour, and passage of the Gospel*, that it may be furthered, and not evill spoken of, *2 Cor. 6. 3, 4. 1 Cor. 9. 19, 23. Phil. 1. 12.* Fourthly, *A mans owne salvation*, that he be not after all his paines a cast-away, but that he may save himselfe, *1 Cor. 9. 27. 1 Tim. 4. 16. 1 Pet. 1. 9.*

Fourthly, *all the meanes*, unto that end must be regular and futeable: Evill must not be done to bring good about, *Rom. 3. 8.* and all the circumstances which accompany the action, must be right too. For as in the body there is not only required beauty, but order and proportion; Let the face be of never so delicate and choice complexion, yet if any part be misplaced, it will cause a notable deformitie and uncomlineffe to it: so in duties, an excellent worke may be so mis-placed, or mis-timed, or attended with such incongruous and unsutable circumstances, as that it may prove rather a snare of Satan, than a fruit of the Spirit.

Lastly, to make it compleatly acceptable, It must passe through the *Incense and Intercession of Christ*, who as he doth by his *Merits* take away the *Guilt* of sinne from our persons; so by his *Intercession* he hideth the pollution and adherency of sinne that is in our services, and so giveth us acceffe, and maketh all our duties acceptable by him to God, *Eph. 2. 18. 1 Pet. 2. 5.* He hath made us to be priests unto God, and our prayers, and good works, as *spirituall sacrifices* come up before God. But it is not sufficient that there be a Priest, and an offering, except there be an *Altar* too upon which to offer it (for it is the

Altar

*Altar which sanctifieth the offering*) Now *Christ* is the *Altar* which sanctifieth all our spirituall sacrifices; Their sacrifices shall be accepted upon mine *Altar*, and they shall come up with acceptance upon mine *Altar*, *Esay* 56.7.60.7.

Mat. 23.19.

These things being thus premised, we conclude, first, A wicked man cannot doe those things at all which are so essentially and inherently good, as that the very *opus operatum*, or doing of them is from the spirit of *Christ*, as to love God, to trust him, and depend upon him : for as there are some things in nature which cannot be counterfeited, or resembled ; the shape of a man may be pictured, but the life cannot, nor the reason, nor any thing that doth immediately pertaine to the Essence of man : so there are some things in grace which cannot by hypocrisie be done neither in the thing it selfe, nor in the manner of doing it, because sincerity, spiritualnesse, and filiall respects belong to the very substance and matter of the duty.

Secondly, other works, whose goodnesse doth not cleave necessarily to the doing of them, but to the manner of doing them, wicked men may performe : but then they doe them only *ethically*, and *in conspectu hominum*, with relation to men and manners : not spiritually as unto God, nor in obedience or respect to him. For first, the Spirit of Grace is *Christ's Spirit*, *Rom.* 8.9. *Gal.* 4.6. and our flesh is quite contrary unto it, *Gal.* 5.17. and none have this Spirit, but they who have fellowship with the Father and the Son, and are united unto him, *1 Joh.* 4.13. none of which dignities belong to wicked men. Secondly, every thing that is spirituall is vitall, for the Spirit quickneth ; the Spirit of Holinesse never comes but with a Resurrection, *Rom.* 1.4. *Rom.* 8.10, 11. *2 Cor.* 3.6 and therefore he is called the Spirit of life, *Ro.* 8.2, but now as the persons of wicked men, so their works are all dead, *Heb.* 9.14. and therefore not being done *spiritually* and *obedientially*, im-

*Vid.* Aug. ep. 48  
& cont. Julian.  
Pelag. lib. 4. c. 3  
de Nup & cont.  
lib. 1. cap. 3.  
*Retra.* lib. 1.  
cap. 3.

possible it is that they should in any sense please God, *Rom. 8. 3.* whose pure eyes can endure nothing which beareth not, in some, though most remote degree, proportion to his most holy nature, *2 Pet. 1. 4.*

But it may be objected, Doth God use to doe good to those that hate him, and that even for the things which himselfe hateth in them? Doth not that worke please him, which he is pleased to reward? And we find the workes of wicked men in the Scripture rewarded. *Ahab* humbled himselfe before God, and therefore God brought not the evil denounced upon him in his own dayes. *Iehu* executed the command of God upon the house of *Ahab*, and God established the Throne of Israel upon him for foure generations. *Nebuchadnezzar* caused his army to serve a great service against *Tyrus*, and the land of *Egypt* was given him for wages, and for the labour wherewith he served against it.

To this I answer, that this God doth not to iustifie or allow wicked mens actions, when they are in shew conformable to His Will; but first to shew that his mercie is over all his works, when he is pleased to recompence the actions which hee might justly punish: Secondly, to shew that God will never be upbraided, for being any way behinde with men. Wicked men are apt to twit God with the unprofitableness of his service, and the unequalnesse of his waies, to boast that their worke hath beene more than their wages; and therefore utterly to stop their mouthes, when hee shall proceed in judgement with them, gives them such rewards are most suteable to their owne desires (the hypocrites pray and give almes to be seen of men, and that reward which they desired they have) such as are most suteable to their services: As they bring him *unleane services*, so hee rendereth unto them *unsanctified rewards*; as they give him services full of hypocrisie which doe not please him, so he gives them benefits full of bitterness which

1 King. 21. 29.

2 King. 10. 30.

Ezek. 29. 18,  
19, 20.

Esay 78. 3.  
Mal. 3. 14, 15.  
Iob 21. 14, 15.  
Ezek. 33. 20.

Matth. 6. 2, 5.

which shall not profit them. Thirdly, to preserve humane society from violence and outrage; for when wicked courses are from heaven plagued, and moderate prospered, this keepe order and calmenesse upon the face of mankind, which might otherwise bee likely to degenerate into brutishnesse. \* Fourthly, to entice and incourage wicked men unto sincere obedience; for thus may they recount with themselves: If God thus reward my *unclean*, how abundantly would hee recompence my *spirituall services*? If he let fall such crumbs unto dogges, how abundantly would he provide for me if I were his Childe? If the blessings of his left hand, *riches and glory*, bee so excellent even to the Goates, how pretious would the blessings of his right hand, *length of dayes*, and *eternall happinesse* bee if, I were one of his sheepe? Sothen it is not *Ex pretio operis*, but only *Ex largitate donantis*; The reward is not out of the value or price of the worke, but out of the bounty of God, who will not leave himselfe without a witness, but as a matter for incouragement and allurements sake will reward the industrie of an ignorant Scholler, though he blot and deface all that he puts his hand unto; so God to overcome men by his goodnesse and bounty, and to draw them to repentance, is pleased to reward the workes which hee might justly punish.

But have not the wicked some measures and proportion of the Spirit given them, by which they are enabled to do those workes they doe? *Heb. 6. 4. 1 Cor. 12. 6. 7.* And is not that a good worke which proceedeth from the supplies of the Spirit of God? To this we answer, First, as it is the influence of the same sunne, which ripeneth both the Grape and the Crabbe, and yet though the Grape have sweetenesse from the sunne, the Crabbe still retaines the sowernesse which it hath from its selfe: so it is the same Spirit which helpeth the faithfull in their holy, and the wicked in their morall workes, which yet

*Illud constat inter omnes veraciter pios neminem sine vera pietate, id est, veri Dei vero cultu, veram posse habere virtutem: nec eam veram esse quando gloria servit humane: eos tamen qui Civem non sunt civitatis aeternae --*  
*Vitiores esse terrinae civitati, quando habent virtutem vel ipsam, quam si nec ipsam, &c.*  
*Aug. de Civ. Dei, l. 5. c. 19.*

\* *Scimus Deum saepe mercedem rependere, umbram virtutum, ut ostendat sibi placere virtutes ipsas, Cal. in ler. 35. 19.*

still retain the quality and sowerness of the stock from whence they come. Secondly, we deny them not to be good in *Suo genere*, that is, morally, and in the sight of men; but yet they are not good in Gods sight, so as to procure acceptance with him: for which purpose we must note, That God gives severall proportions of his Spirit, and for severall purposes. To some the Spirit to *sanctifie* and *renew*, *Rom. 1.4. Tit. 3.5.* To others the Spirit to *edifie* and *profit* withall, *1 Cor. 12.7.* To some *charity*, and to others *gifts*, *1 Cor. 14.1.* To some as *Instruments*, that they may walke profitably before men, as *Cyrus* was anointed for *Jacobs* sake, *Esay 45. 1.4.* To others as *Sonnes* and *Members*, that they may walke acceptably before him, *1 Pet. 2.5.*

But then comes the second Case proposed, if a wicked man can doe nothing but evilly, then it seemes hee ought to leave undone all his *Almes*, *Prayers*, *Fastings*, and *Religious services*, because we are to abstaine from every thing which is polluted with sinne; and that which God will not see, man must not doe. To this I answer, NB; by *no means*. The Poore man at the poole of *Bethesda*, though utterly impotent and unable to crawle in when the *Angell* came to stirre the waters, did not yet neglect what lay in his power to wait at the place; and to endeavour his owne cure; *Naturall impotency* can give no excuse to wilfull neglect. When *Simon Magus* was in the gall of bitterness, yet *Saint Peter* directed him then to pray. Here then these two Rules must regulate this Case. First, a wicked mans necessitie of sinning must not nullifie the Law of God, which requires the doing of those things, though not with such an uncleane heart as he doth them. The impotency of man must not either prejudice Gods authority, or diminish his owne duty. As though where sinne abounds Grace doth more abound, yet a man must not sin that grace may abound; so though when a wicked man doth the things of the Law, hee sinneth,

Iohn 5.7.

Acts 8. 22, 23.

neth yet hee must not omit the duty, upon pretence to escape the sin. Secondly, when a thing is evill *propter fieri*, because it is done, the doing of that thing is unlawfull, and intrinsically sinfull, and therefore to be avoided; but when a thing done is evill, not because it is done, but because something which should make the doing of it good and acceptable is omitted, and so it is evill not in the substance of the thing, but by reason of the defects which cleave unto it, here this ought still to be done, but the other ought not to be left undone. *Iehu*, was commanded to destroy the house of *Abab*, he did so, and thus farre he did well; but his ends and Gods divide the same action, God out of Justice, he out of policie, and therefore though hee esteemed it zeale, yet God accompted it murther and shedding of bloud, and though as it was in substance the thing which God commanded, hee did reward it; yet as the execution thereof was otherwise than he required, so he threatneth to revenge it: *I wil avenge the bloud of Iezreel upon the house of Jehu*. What then, is *Iehu* to commit murther? God forbid: and yet is he to doe that, in doing whereof he did commit murther? yes, for God required it, So then he was to performe Gods command, but hee was not thereby to worke out his owne projects, God commanded him to execute his justice, but not his owne revenge. When the Prophet *Jeremy* foretold the captivity of the Jewes, if hee had preached judgement with such an affection as *Iehu* did execute it, with aimes at his owne credit in the truth of his message, with delight in the ruine and desolation of the Church, with expectation and desire to see the lamentable accomplishment of his owne preaching ( as *Ionah* did at Ninive ) though he had done that which God required, yet had he greatly sinned in corrupting his message with his owne lust: but herein was the faithfulness of that holy man seene, that though hee did proclaime the wofull day, yet hee did not desire it, but

2 King. 10. 30.

Hosea 1. 4.

Ionah 4. 1, 5.



Ier. 17. 16.

28. 6.

said *Amen* to the words of those false Prophets, that prached peace and restitution again. So then to conclude this *Case*, when an *Action* hath evill in its owne substance, it is omitted, but when the *Action* is of it selfe the *matter* of a precept, and so hath evill only externally cast upon it by the *Agent* that doeth it, here the *Action* is not to bee omitted, but the *Agent* is to be reformed.

But you will say, if I may not doe evill that good may come of it, then I may not doe good when evill will come of it; upon the same reason, because evill is altogether to be prevented and avoided. To this I answer, that the Argument followes cleane contrary, I may not doe evill though good would come of it, I must doe good though evill should come of it. For when a command is absolute and peremptory, wee must not observe it with respect to consequences, nor foist in conditions or relations of our owne to over-rule the duty, lest wee make our selves Lords of the Law. Now the Commandement for doing good, notwithstanding any consequences which may attend it, is as absolute and peremptory, as the command for not doing evill, and therefore we must not observe or forbear it with respect unto any consequences. For God will have us to measure our duty by his command, which requires to abstaine from evill, and to doe good, not by the Events that are incidentall and externall to the duty done. So then that which is good materially of it self to be done though evill follow, first, because God requires it, and his will must stand against all consequences. Secondly, because the evill that comes along in the doing of it, is not any way belonging or naturally appendant upon the duty, but is foisted into it by our wicked nature, and the wickednesse of man must not either annihilate the commands of God, or void and evacuate his owne duty, or lastly, justifie or privilege his presumptions. Thirdly, because so to doe

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is not to prevent evil, but to multiply it, not to escape sin, but to double it. We must observe Gods way of breaking off sinne, and not our owne; It was never knowne that one sinne was the way to prevent or cure another. Besides there is lesse sinfulness in a defect which attendeth a duty done, than in a totall omission of it; for that comes in by way of consequence, the other is against the very substance and whole body of the command; that proceedeth from naturall and unavoidable impotency, this from a wilfulness which might have beene prevented.

Now since the wicked have such a *totall disability*, as that whatever they doe is altogether sinfull, hath not a dramme of holiness in it, the principles, the ends, the wayes all *Carnall*; Here then wee might observe the fowlnesse of those reliques of *Pelagianisme*, in doctrine of the *Papists*, who flatter and comply with nature against the grace of *Christ*, in their doctrines of merit, of congruity and preparations for grace, the acceptableness of heathen vertues in the sight of God, the infallible attendance of Grace upon naturall endeavors, as if things *totally evil*, and deserving wrath, could prepare for *Grace*. But I rather choose to speake to the conscience: It should serve therefore to amaze naturall men in the sight of this *state of sin*, and to throw them downe under Gods mighty hand, when they shall consider that their best workes are *totally evil*, that doe what they will it is altogether abominable in Gods sight. What a wofull thing is it for a man to be debtor to the whole *Law*, one jot or tittle whereof shall not passe away, and to be utterly unable to doe any thing which beareth proportion to the least tittle of that *Law*, because that *Law* is all over spirituall, and he all over carnall. It would be an Insupportable burden to perish everlastingly for but *one sinne*: how infinitely more to bee answerable for all those infinite trespasses, not one whereof can be remitted with-

Amos 5. 21, 22.

1 Tim. 1. 13.  
Phil. 3. 6, 7, 8.

out all. This one point of the *Disability of Nature* to please *God* in any thing, if it were duly considered, would compell men to goe unto *Christ*, by whom they may have access, and for whom their services shall have acceptance before *God*, till which time they are all but dung, and *God* will throw them in the faces of men againe: And the reason is, till a man takes *Christ* by faith along with him, these sacrifices have no golden *Censer* to perfume them, no *Altar* to sanctifie them, nothing but a mans owne evill heart to consecrate them upon; which makes them to bee *our owne*, and not *Gods* offerings. When the Prodigall came unto himselfe, and considered, I have nothing, I can doe nothing, all that I eat is dirt and filth, I am an unprofitable Creature in this state; these thoughts made him resolve to goe unto his Father. When Saint *Paul* considered that what ever before his conversion hee thought of himselfe, yet indeed all his zeale was but blasphemy and persecution, all his moralitie but dung and dogges meate, all his unblameablenesse and presumptions but losse unto him, then he began to set an infinite value upon the excellency of the knowledge of *Christ*, and to suffer the losse of all that he might bee found in him. Sin must be very sinfull, that *grace* may be very welcome.

Secondly, this *Impotency* and *Disability* is *Partiall*, even in the most *Regenerate*; so much flesh as they have in them, so much deadnesse and unserviceablenesse still; and this may bee seene in two points: First, there is a *great disability* in the best to worke and goe on with patience and comfort in *Gods* service. How apt are wee still to quench and greive the Spirit? How doth every mans experience constraine him to cry out, *In me dwelleth no good thing, to will is present with me but I cannot performe the things which I would, Lord I believe, help thou mine unbelieve*? How doe we faint and wax weary of well-doing? How are wee led captive to the law

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of sinne which is in our members, *so that we cannot doe the things which wee would?* for though the *Scripture* call the *Saints* perfect, and testifie of some that they served God with their whole heart, yet that is only in opposition to *Corda duplici*, a double heart, denoting such an integrity onely as doth not admit a purposed division of the heart betweene God and sin. Therefore wee meete still with exhortations to grow and abound, and with promises of bringing forth more fruit, and mention of proceeding from faith to faith, and from glory to glory, and of supplies of the Spirit, and growing to the measure of the stature of *Christ*, and the like expressions, all which denote the admixture of *Impotency* in the best. And this *Impotency* is so great, that of themselves they can never doe any thing, but returne to their wonted coldnesse and dulnesse againe: for it is not their having of *Grace* in them barely which makes them *strong*, but their *Communion* and fellowship with *Christs* fulnesse, *I am able to do all things through Christ that strengthens me*. The branch can beare no fruit, nor preserve or ripen that which it hath, but by its unity with the roote: light continues not in the house but by its dependance on the Sunne, shut out that, all the light is presently gone. Take water away from the fire and its nature Will bee presently stronger than the heate it borrowed, and suddenly reduce it to its wonted coldnesse: So wee can doe nothing but by the constant supplies of the *Spirit of Christ*; he that begins must finish every good worke in us, *Philp. 1. 6. He that is the Author must be the finisher of our faith too, Heb. 12. 2. without him we cannot will nor doe any good, Phil. 2. 13. Without him, when we have done both, we cannot continue, but shall faint in the way, His Spirit must lead us, Rom. 8. 14. Esay, 40. 11. His arme must heale and strengthen us, Hos. 11. 3. Ezek. 34. 16. As we have received him so we must walke in him, without him we cannot walke, Col. 2. 6. God is the God of all*  
*Grace,*

Gal. 5. 17.  
1 Cor. 12. 6.

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*Grace, to him it belongeth not only to call but to perfect, not only to perfect, but to strengthen, stablish, settle us,*  
 1 Pet. 5. 10.

Secondly, this *Impotency* is scene in this, that the good things they doe cannot fully please God by themselves, but stand in need of further purification from Christ, and pardon from God; Even when we are Children we must be spared, and borne withall, *Mal. 3. 17. Deut. 1. 31.*

The use which we should make of this point is first, to keepe us *Humble*, in regard of this thorne in our flesh, which disables us to doe any good, and when wee have done our uttermost, yet still makes us unprofitable servants. Lay together these considerations:

First, *remember* the long time that thou wert utterly barren, and didst live nothing but a life of sinne, how much of the flowre of thine age hath been dedicated unto Satan, and thine owne lusts; how thy Childhood and youth hath bene all vanity, and why thinke wee did God require the first fruits in the Law, but to shew that we were all his, and therefore that he ought to have the first and best of our life devoted unto him, and submitted unto his yoke.

Secondly, *consider* even now when thou art at best that thou art not sufficient of thy selfe to thinke a good thought; that in thee, that is, in thy flesh, in thee, from thy selfe dwelleth no good thing, the originall of all the good thou dost is without thee, *By the Grace of God thou art what thou art, and all thy sufficiency is in his Grace.*

Thirdly, when this *Grace* doth call, knocke; quicken, put thee on to any good, how averse and froward, how dull, indirigible, undocile is thy evill heart, like a silly Lambe, never findes the way it selfe: and when it is led, is every step ready to stop and start aside.

Fourthly, when it *prevailer* to set thee indeed a worke, how exceedingly dost thou faile in the measure

of thy duties? How little growth in strength? How little improvement in spirituall knowledge or experience? How much wearinesse and revolting of heart? How evill and unprofitable hath thy life beene in comparison of those worthies whom thou shouldest have followed, and in proportion to those means of Grace which thou hast had?

Fifthly, in thy *progress*, How often hast thou stumbled? How many notorious and visible sinnes, even in great Characters, have oftentimes stained, if not thy profession by a publike scandall, yet thy soule in private by a consciounesse unto them? And how thinke wee did *David* Murther and Adultery pull downe the pride of his heart when ever it offered to rise in any Heavenly action?

Secondly, in this point it will be needfull to give direction in a case of daily occurrence, what a man should doe when he finds his naturall impotency dead him in spirituall works? when he finds stupiditie, benumb'dnesse of the spirit, and many defects, which he cannot over-rule nor subdue in Gods service; whether it were not better to forbear the very duty, than to grieve the spirit with undue performances? To this I answer: First, omit not the dutie, though thou art never so ill affected, for that is to give place to the Devill, and to yeeld to the flesh, and the devill is pleased either way: when by his allurements he can perswade us to evill, and when by discomforts he can discourage us from good. Besides, by doing spirituall things a man grows more spirituall, and gathers strength even in the action: as water which comes hard at first, flowes very plentifully after it hath been a little drawne. They that begin in teares may end in joy: *David* began to pray with no comfort, much sore vexation and weaknesse of spirit under the sense of Gods heavie displeasure, and yet hee ends with much faith, peace and triumph. *The Lord hath heard*



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*my supplication, the Lord will receive my prayer; Let all mine enemies be ashamed, &c. Psalm. 6. 1, 3, 8, 9, 10. Secondly, take Saint Pauls advice to stir up the gift that is in thee, awaken and revive thine owne spirit, by communing and debating with thine owne heart, by consulting with God in his Word, diligent acquaintance and right knowledge of his Will, by fruitfull and seasonable conference, borrowing light from thy brothers Candle, rebuking or rectifying thy selfe by his example, this is that which the Scripture calls whetting the Law upon one another, Dent. 6. 7. By renewing thy Covenant, comming afresh to the fountaine of Grace, which is in Christ: As Iron is quickned by the Loadstone, and the Earth moves swiftest when it is nearest to its place, so the soule approaching nearer to Christ, renewing Repentance, recounting errors, reviving covenants, dedicating it selfe afresh to his service, must needs be much sharpened and encouraged anew. Thirdly, when thou canst not doe a thing with life, yet doe it with obedience, when not in Comfort, yet with feare and trembling; when not as thou wert wont, yet as thou art able. God loves to be sought when he hides. Tell me, O thou whom my Soule loveth, where thou lodgest at noon? When Ezekiel could not pray, he chatter'd and peep'd, and when thou art not able to speake thy desires, the Spirit can forme thy sighes into prayers? Lastly, when still thou art heavy, and in darknesse, flye to thy Faith, take Jobs resolution, though he slay me with discomforts, yet will I trust in him, angry though he may be, yet he cannot be unfaithfull; though he may like Joseph conceale his affection for a time, yet impossible it is that he should shut up his compassions, and renounce the protection of such as in truth depend upon him. Who is there amongst you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darknesse and hath no light? Let him trust in the Name of the Lord, and stay upon his God, Esay 50. 10.*

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God will ever have us so much conscious of our owne defects, and sensible of our owne disabilities, as that we may still run to the Sanctuarie of our faith, and rest on him, not glory or rely upon our selves. And now if our Impotencie drive us to the grace of *Christ*, make us more vile in our own eyes, and cry out with the Apostle of our own wretchednesse, there may be as much life and obedience All over, as when this or that particular duty was performed with more vigor; for that which was wanting in our strength may be made up in our humilitie; and this is a sure rule, God is more praised and delighted in those graces unto which humilitie doth more essentially belong, as faith and spirituall sence of our own disabilities, and the like, then in any others. And thus as a small heap of gold may be equall in value to a greater of silver; so though in other regards we should be many times weake, yet if the sence of that make us more humble, and the lesse hold-fast wee have of any thing in our selves, make us to take the faster hold of the hope that is set before us, we may be equally acceptable in the sight of God, who doth not judge of us according to our sence of our selves, but bath respect to the lowlinesse of his Servants, and of their Graces.

The second thing I will but name (having largely insisted upon it from another text) and that is, that the estate of sin is an estate of *Enmity* against God and his wayes: this is amongst other characters of wicked men by nature, that they are *inimici*; haters of God, *Rom. 1. 30.* & enemies of the crosse of *Christ*, by minding earthly things, *Phil. 3. 18, 19.* and this by nature is *universal*; the Apostle useth three expressions for the same thing, *when we were sinners, when we were without strength, and when we were enemies, Rom. 5. 6, 8, 10.* to note that *Impotency* and *Enmity* is as wide as *sinne*; and therefore else where he saith, *that we were enemies by wicked works, Coloss. 1. 21.* And our Saviour maketh it all one not to love him, and not

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not to keep his sayings, *Job. 14. 24.* and to refuse subjection unto him, and to be his enemy, *Luke 19. 27.* The very minds of men, and their wisdom, their purest faculties, their noblest operations, that whereina they retain most of the Image of God still, is yet sensual, earthly, fleshly, devilish, enmity against him, *James 3. 15.* *Rom. 8. 7.* In a word, *We are by Nature enemies to the Will of God, by rejecting his Word, Jer. 6. 10, 8, 9, 1, 19, 44, 16. 2 Chron. 36. 16. Zach. 7. 11. Mat. 23. 37. Acts. 13. 45, 46. Enemies to the Spirit of God, by withstanding his Operations, Acts 7. 51. Gal. 5. 17. Acts 6. 9, 10. Enemies to the Notions of God, by disliking and suppressing the thoughts and knowledge of him, Rom. 1. 18, 21, 27. Rom. 3. 11. Enemies to the righteousness of God, by setting up our owne workes and merits, Rom. 9. 32. 1 Cor. 1. 23. Enemies to the wayes of God, by fulfilling our owne lusts and wicked workes, Colos. 1. 21. Job 21. 14, 15. Enemies to the servants of God, in persecutions and cruell mockings, &c. Job. 15. 19. 2 Tim. 3. 3. Esay 8. 18. Zach. 3. 8. Gal. 4. 29. Heb. 11. 36.*

And how should the consideration of this fetch us into the Righteousnesse of Christ, make us fall downe and adore that mercy which spared and pitied us when we were his enemies. Consider but two things; First, what an ungratefull thing; Secondly, what a foolish thing it is to be Gods enemies, as every man is that continues in sinne without returning unto him? First, how ungratefull? He is our Father, (*Adam the Son of God, Luke 3. 38.*) and therefore there is due unto him Honour: He is our Master, and therefore there is due unto him feare and service: He is our Benefactor, *He left not himselfe without a witness: all we are, all we enjoy, is from him: He is the Fountain of our life: It is his mercy that we were not consumed, his compassions faile not: Therefore there is due unto him Love and Reverence.* He is our Purchaser. He bought us out of bondage, when he had sold away

Mal. 1. 6.  
Acts 14. 17.

Psal. 36. 6.  
Acts 17. 25, 28.  
Lam. 3. 21.  
1 Cor. 6. 20.

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away our selves ; therefore there is due unto him *Fealty* and *Honour*, nay, he humbled himselfe in *Christ* to bee our *Brother*, to be our *Husband* ; He took our rags, our sores, our diseases, and paine upon him, and therefore there is due unto him all *Fidelity* and *Obedience*.

O what an aggravation will this be against the finnes of men at the last day ! that they have been committed against the *Mercy* and *Patience*, against the *Bounty* and *Purchase*, nay, against the very *conspanguinity* of *God Himselfe* ! He dyed for us when we were *enemies*, and wee will continue *enemies* against him that dyed for us ! And yet the folly is as great as the impiety. Consider what *God* is ? The Judge of all the World, All eye to see, all Eare to heare ; all Hand to finde out and punish the finnes and provocations that are done unto him ! A *Jealous God*, and jealousy is most impatient of disaffection ! A *consuming fire* ! and who amongst us can dwell with devouring fire ? who amongst us can dwell with everlasting burnings ? Do we provoke the Lord to Jealousie, are we stronger than hee ? Saint Paul hath resolv'd his owne question before, as long as wee are enemies wee are without strength. And now for the Clay to contend with the Potter, for the Potsherd to smite the Rocke, for impotency to stand up against Omnipotency, what a madnesse is it ? Let us learne wisdom from our Saviours Parable, Consider whether wee with our ten thousand are able to gae out against him that meeteth us with twenty thousand ? whether wee with our ten thousand sties and asses are able to meet him with twenty thousand Angels and Judgements ? And when wee are indeed convinc'd, that in his presence no flesh living shall be justified ; that it is a fearful thing to fall into the hands of the living God ; that our hands will not be strong, nor our hearts endure in the day when he will have to doe with us : How can wee chuse but send forth an *Embassage*, especially since he is not a great way off (as it is

Heb. 2. 12.  
Eph. 5. 32.

Gen. 18. 25. 2

Heb. 12. 20.  
Eph. 3. 14.

Luke 14. 31.

in the *Parable* that standeth before the door, and is nigh at hand, and will not tarry: an *embassage of repentance*, to give up our armour, to skippe and judge our selves to meet him in the way of his judgements: to make our selves vile before him, and be humbled under his mighty hand, and lay forth conditions of peace, to meet him as the *Gibranites* did *Jesua*, and resolve rather to bee his servants, than to stand out against him. This is certain; God is coming against his ene with his attendants Angels, and his weapons fire; And if his patience and forbearance make him yet keep a great way off, that hee may give us time to make our peace; O let the long suffering of God draw us to Repentance; *lest we transforme our wrath against our selves!* Consider the great aggravation of that spiritual *Jerabels* sin, *I gave her space to repent of her fornications; and she repented not.* Consider that the long suffering of God is salvation, and therefore let us make this use of it: Labour to be found of him in peace, without spot and blamelesse.

The last thing in this fifth point proposed was, How the spirit by the *Commandement* doth thus convince men to be in the *state of sinne*. To this I answer briefly, First, by quickning and putting an edge upon the *Instruments of all cause*, the sword of the Spirit. For the Word of it selfe is a dead letter, and profiteth nothing, it is the Spirit that puts life and power into it. *I am full of power by the Spirit of the Lord to declare unto Jacob his transgressions*, saith the Prophet, *Mich. 3. 8.* As the Spirit is a Spirit of life, so hath he given to the Word to be a Word of life, quick and powerfull, *Phil. 2. 16. Hab. 4. 12.* Secondly, by writing in the heart, casting the heart into the mould of the Word; and transforming the spirit of man into the Image of the Word; and making it as it were the *Epistle of Christ*; bending and training the heart to stand in awe of Gods Word; for writing his Law, and putting his fear into the heart is the same thing with *Grace* in which respect

Rev. 2. 21.  
1 Pet. 3. 15.

Rom. 8. 2.

2 Cor. 3. 3.  
Jer. 31. 33.

33. 40.

respect (amongst others) men are said to be *Sealed* by the Spirit, because that Spiritual Holiness which is in the Word, is fashioned in the hearts of the Saints, as the Image of the Seal in the Wax. As the light of the Sunne doth by reflection from the Moon enlighten that part of the earth, or from a glasse that part of a roome from which it selfe is absent: So though the Church bee here absent from the Lord, yet his Spirit by the Word doth enlighten and governs it: It is not the Moon alone, nor the glasse alone, nor yet the Sunne without the Moone or the glasse that enlighteneth those places upon which it selfe doth not immediately shine, but that as the principal, by them as the instruments; so the Spirit doth not, and the Word cannot alone by it selfe convince or convert, but the Spirit by the Word as its sword and instrument. So then when the Spirit turns a mans eyes inward to see the truth of the Word written in his owne heart, makes him put his Seal unto it, frameth the Will to search, acknowledge and judge the worst of it selfe, to subscribe unto the righteousness of God in condemning sinne, and him for it, to take the Office of the Word, and passe that sentence upon it selfe which the Word doth, then doth the Word spiritually convince of sin.

Which should teach us what to look for in the Ministry of the Word, namely that which will convince us, that which puts an edge upon the Word, & opens the heart & makes it burn, namely the Spirit of Christ, for by that only we can be brought unto the righteousness of Christ; we are not to despise the ordinances in our esteem, when we find them destitute of such humane contributions and attemptations which we haply expected, as Naaman did the waters of Jordan: for though there be excellent use of Humane learning when it is sanctified for opening the Word, as a bayer colour is a good ground for a better; yet it is the Word alone which the Spirit worketh by, the flesh, and fleshly affections of themselves profit no



more, nor adde no more reall vertue or lustre to the Word, than the weeds in a field doe unto the Come, or than the ground colour doth unto the beauty of that which is put upon it. We should therefore pray for the Spirit to come along with his Word; It is not enough to be at *Bethesda*, this house of mercy and grace; unless the Angell stirre; and the Spirit move upon these waters; It is Hee that must incline and put the heart into the Word, or else it will remaine as impotent as before. But of this point also I have spoken at large upon another Scripture.

Having then thus shewed at large that the Spirit by the Commandement convinceth men to bee in the *state of sin* both *actuell* and *originall*, imputed and inherēt; what kinde of *state* that is, A *state of Impotency* and *Enmity*; How it doth it, by quickning the Word, and opening the heart: Now we are very briefly to open the second point, That the Spirit by the Commandement convinceth a man to be under the *guilt of sin*, or in the *state of death* because of sin. I *dye*, for which we must note, First, that there is a *twofold guilt*; First, *Reatus concupiscentie*, which is the meritoriousness of punishment, or liableness unto punishment, which sinne brings with it: and *Reatus persone*, which is the actuall Obligation, and obnoxiousness of a person unto punishment because of sin. Now in as much as nature is not able to discover without the Spirit the whole malignity and obliquity that is in sin, therefore it cannot sufficiently convince of the Guilt of sin, which is a *Resistancie* therefrom, and is ever proportionable thereunto. In which respect the judgments of God are said to be unsearchable, *Rom. 11.33*: And the wicked know not whither they go, *1 Ioh. 2:11*. cannot have any full and proportionable notions of that wrath to come which their sins carry them unto.

Secondly, wee may note that there is a *Twofold conviction* of this *Guilt of sinne*; A naturall conviction, such

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such as was in *Cain*, *Judas*, *Spiras*, and other despairing men; which ariseth from two grounds: First, the *Present* sense of Gods wrath in the first fruits thereof upon their consciences which must perforce beare witnesse to Gods Justice therein; and this is that which the Apostle calls Torment, 1 *John* 4. 18. which though it may arise from naturall principles (for we know even Heathens have had their *Laniatus* and *Ictus*, as the Historian speaks; their scourges and rendings of Conscience) yet is it much set forward by the Word, because therein is made more apparent to the Soule the Glory and the Power of God; therefore the *Two Prophets* are said to *Torment* the inhabitants of the Earth, and the Law is said to make men guilty, and to kill, to hew, smite, and destroy those whom it deales withall. Secondly, such a faith as the Devils have, begotten by the Word, and assented unto by the secret suggestions of the heart, witnessing to it selfe that it hath deserved more than yet it feels; and this begets a fearfull expectation of being devoured, surpriseth the heart with horrid tremblings and presumptions of the vengeance to come, which the Apostle calls the *Spirit of bondage and feare*. But all this being an *Assent* perforce extorted (for wicked men confesse their sins as the Devils confessed Christ, more out of Torment than out of Love, to God, or humiliation under his mighty hand) amounts to no more than a *Naturall conviction*.

Secondly, there is a *Spiritual* and *Evangelicall Conviction* of the *Guilt of sin* and the damnation due thereunto, arising from the Law written in the heart; and tempered with the apprehension of mercy in the new *Covenant*; which begets such a paine under the Guilt of sin, as a plaister doth to the impostumation which withall it cures; such a Conviction as is a manuduction unto righteousness: And that is, when the Conscience doth not onely perforce feeble it selfe dead, but hath wrought

Rev. 1. 10.  
Rom. 3. 19.  
Deut. 5. 25.  
1 Cor. 3. 7.  
1 Thel. 2. 8.  
Esay 11. 4.  
Hos. 6. 5.  
Esay 33. 14.  
Heb. 2. 15. 10.  
27.  
Gen. 3. 10.  
Rom. 8. 15.  
2 Tim. 1. 7.  
Math. 8. 29.

Lam. 3. 30, 43.  
 Mich. 7. 9.  
 Psalmc 51. 4.  
 Ezra 9. 13, 15.  
 Dan. 9. 7, 8.  
 1 Cor. 11. 32.  
 Amos 4. 12.  
 Eſay 16. 8.

in it by the Spirit the ſame affection towards it ſelf for ſinne, which the word hath, is willing to charge it ſelf, and acquit God; to endite, accuſe, arraign, reſuſe, condemne it ſelfe, meet the Lord in the way of his judgements, and caſt downe it ſelfe under his mighty hand. That man who can in ſecret and truth of heart, willingly, and uncuſſorily thus ſtand on Gods ſide againſt ſinne, and againſt himſelfe for it, giving God the glory of His righteouſneſſe if he ſhould condemne him, and of his unſearchable and rich mercy, that hee doth offer to forgive him, I dare pronounce that man to have the Spirit of *Chriſt*. For no man by nature can willingly and uprightly owne damnation, and charge himſelfe with it as his due portion and moſt juſt inheritance. This can never ariſe but from a deep ſenſe and hate of ſin, from a moſt ardent zeale for the Glory and Righteouſneſſe of God.

Now then ſince the *Conviction* of ſinne, and of the death and guilt thereof are not to drive men to deſpaire or blaſphemie, but that they may beleve and lay hold on the righteouſneſſe of Chriſt; which they are then moſt likely to doe, when ſinne is made exceeding ſinfull, and by conſequence death exceedingly deadly: give me leave to ſet forth in two words what this guilt of ſinne is, that the neceſſity of righteouſneſſe from Chriſt may appear the greater, and his mercy therein be the more glorified.

*Guilt* is the *Damencie* of ſinne, binding and ſubjecting the perſon in whom it is to undergoe all the puniſhments legally due thereunto. This *Damencie* is founded not onely in the Conſtitution, Will, and Power of God over his owne Creatures, of whom he may juſtly require whatſoever obedience he giveth power to perſorme, but in the nature of his owne Holineſſe and juſtice, which in ſinne is violated and turned from: and this guilt is after a ſort Infinite, becauſe it ſpringeth out of the averſion from

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an Infinite good, the violation of an infinite Holinesse and Justice, and the Conversion to the Creatures infinitely, it men could live ever to commit adultery with them. And as the Consequence and reward of obedience was the favour of God, conferring life and blessednesse to the Creature, so the wages of sin, which this guilt assureth a sinner of, is the *wrath of God*, which the Scripture calleth *Death and the Curse*.

This *guilt* being an *Obligation* unto punishment, leadeth us to consider what the nature of that curse and death is unto which it bindeth us over: *Punishment* bearing necessary relation to a *command*, the transgression whereof is therein recompenced, taketh in these considerations. First, on the part of the Commander, a will to which the Actions of the subject must conforme, reveal'd and signified under the nature of a Law. Secondly, a justice which will, and thirdly, a power which can punish the transgressors of that Law. Secondly, on the part of the subject commanded, there is requir'd, first, Reason and free-will originally, without which there can be no sinne; for though man by his brutishnesse and impotency which he doth contract cannot make void the commands of God, but that they now binde men who have put out their light, and lost their liberty; yet originally God made no law to binde under paine of sinne, but that unto the obedience whereof he gave reason and free-will. Secondly, a debt and obligation, either by voluntary subjection, as man to man; or naturall, as the creature to God, or both, sealed and acknowledged in the covenants between God and man, whereby man is bound to fulfill that Law which it was originally enabled to observe. Thirdly, a forfeiture, guilt, and demerit upon the violation of that Law. Thirdly and lastly, *the evil* is *selfe inflicted*, wherein wee consider, first, the *nature* and *quality* of it, which is to have a *destructive power*, to oppress and disquiet the offender, and to violate the integrity of his well

Eph. 2. 3:  
Iohn 3. 36.  
Gal. 3. 13.

being. For as sinne is a violation offered by man to the Law, so punishment is a violation retorted from the Law to man. Secondly, the *Proportion* of it to the offence, the greatnesse whereof is manifested in the Majesty of God offended, and those severall relations of goodnesse, patience, creation, redemption which he hath to man; in the quality of the creature offending, being the chiefe, and Lord of all the rest below him; in the easinesse of the primitive obedience; in the unprofitablenesse of the wayes of sinne, and a world of the like aggravations. Thirdly, *the end of it*, which is not the destruction of the creature, whom as a creature God loveth, but the satisfaction of justice, the declaration of divine displeasure against sinne, and the manifestation of the glory of his power and terror. So then *Punishment* is an evill or pressure of the Creature, proceeding from a Law-giver just and powerful, inflicted on a reasonable Creature for and proportionable unto the breach of such a Law, unto the performance and obedience whereof the Creature was originally enabled, wherein is intended the glory of Gods just displeasure and great power against sinne, which he naturally hateth. Now these punishments are Temporall, Spirituall, and Eternall. *Temporall*, and those first without a man, *The vanity of the Creatures*, which were at first made full of goodnes and beauty, but doe now mourne and groane under the bondage of our sinnes: The wrath of God revealing it self from heaven, and the curse of God over-growing the earth: secondly, within him, All the Harbingers and fore-runners of death, sickness, paine, poverty, reproach, feare, and after all death it self. For though these things may bee where there is no guilt imputed, and so properly no punishment inflicted (*neither the blinde man nor his Parents had sinned, that hee was borne blinde*); as in the same Ship there may be a Malefactor and a Merchant, and to the one the voyage is a traffick, to the other a banishment; yet to the wicked where

Rom. 8.10.  
Gen. 3.17.  
Ier. 13.4.

*Illo die mori ceperunt quo Mor-tis Legem qua in senium veterascerent ceperunt. Aug.*

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where they are not sanctified, they are truly punishments, and fruits of Gods *vindicative justice*, because they have their sting still in them. For the sting of death is sinne.

Secondly, *Spiritual*, and those threefold. First, *Punishment of losse*; separation from the favour and fellowship with God, expulsion from Paradise the seat of Gods presence and love, Aliens, Forreiners, farre from God. Secondly, *Of sense*, the immediate strokes of Gods wrath on the soule, wounds of Conscience, scourges of heart, taste of vengeance, implanting in the soule tremblings, feares, amazements, distracted thoughts, on a cleare view of the demerit of sinne, evidences of immortality, and presumptions of irreconciliation with God. This made *Cain* a rufinate, and *Indas* a Murderer of himselfe, yea some touches of it made *David* cry out that his bones were broken, and marrow dried up, and his flesh scorched like a potsherd; It is able to shake the strongest Cedars, and make the mountaines to tremble like a leafe. The Son of God himselfe did sweat, and shrink, and pray against it, and with strong cries decline it, though the suffering of so much of it, as could consist with the holiness of his person, were the worke of his office and voluntary mercy. Thirdly, *of sinne*, when God in anger doth forsake the soule, and give it over to the frenzie and fury of lust, to the rage and revenge of Satan, letting men alone to joyne themselves unto Idols, and to believe lies. Now as the operation of the Sun is strongest there where it is not at all scene, in the bowels of the earth, or as lightning doth often blast and consume the inward parts, when there is no sensible operation without; so the judgements of God doe often lie heaviest there, where they are least perceiv'd. *Hardnesse of heart*, *a spirit of slumber*, *blindnesse of minde*, *a reprobate sense*, *tradition unto Satan*, *giving over unto vile affections*, recompencing the errors of men with following sinnes, are most

Eph 2.17,19.  
4.18.

Deut.18 65.

Rom.1.24,26.  
Hos.4.13.  
Mat.13.13,14.  
2 Th.2.11.

*Peccatum quod inultum videtur habet poenam pedissequam, ut nemo de admissio nisi amaritudine delectat, aut cecitate non delectat.* Aug.



most fearfull and desperate judgements.

But doe we then make God the Author of sin? *God forbid.* In sinne we may consider the execution and committing of it as it is sinne, and this is only from man, for every man is drawne away and enticed by his *owne Lust*; and the *Ordination* of it as it is a *Punishment*; and this may be from God, whose hand in the just punishment of sin by sin in obdinate, contemptuous, impenitent sinners, may thus farre be observed.

First, *Deferendo*, by forsaking them, that is, taking away his *abused gifts*, subtracting his despised *Graces*; calling in and making to retire his quenched and grieved spirit, removing his candlestick, and silencing his Prophets, and giving a bill of divorce that either they may not see, nor heare at all, or hearing they may not understand, and seeing they may not perceive, because they did not see nor heare when they might.

Secondly, *Permittendo*, when he hath taken away his owne grace which was abused unto wantonnesse, he suffers wicked men to walke in their owne wayes, and because they like not to retaine him in their knowledge, nor live by his prescript, therefore he leaves them to themselves and their owne will.

Thirdly, *Adedia disponendo*, ordering objects, and proposing meanes, not onely to try but to punish the wickednesse of men, and to bring about whatever other fixed purposes of his hee hath resolved for the declaration of his wonderfull wisdom to execute, and as it were to fetch out of the sins of men; as the conspiracy of *Palao*, *Harod*, and the *Jewes*, which their former wickednesse had justly deserved to have them given over unto, was by God order'd to accomplish his determined and unchangeable counsell touching the death of Christ. Excellent is the speech of holy *Austin* to this purpose, *The Lord inclineth the hearts of men whither soever pleaseth himselfe, whether unto Good out of his mercy, or unto evill out*

Job. 12. 20.  
Esay 29. 13, 14  
Rev. 2. 5.  
Ezek. 3. 26.  
Amos 5. 13.  
Mat. 13. 12, 13.  
Rom. 11. 8.

Acts 14. 16.  
Acts 17. 30.  
Rom. 1. 28.

Acts 4. 27. 28.  
Gen. 50. 20.  
Deut. 2. 30.  
1 Sam. 2. 15.  
1 Kings 12. 25.  
Esay 29. 14.

*Deus inclinat  
voluntates quo-  
cumque voluerit,  
sive ad bonapro*

of

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of their merit, sometimes by his manifest, sometimes secret, but alwaies by his righteous judgement, and this not by his patience onely, but by his power.

Fourthly, *Peruersas voluntates, non inuitas flertendo, sed spontaneas & suo impetu faciles ulceribus Satanae precipitandas tradendo.* By giving over peruerse, wilfull, rebellious sinners to the rage and will of Satan to hurly and enrage them at his pleasure unto further sinfulness. When *Iudas* had listned to the temptation of Satan to betray Christ, had set himselfe to watch the most private opportunity, had been warned of it by Christ, and that upon a question of the most bold and impudent hypocrite that was ever made, *Master, is it I?* (though it is not an improbable conjecture that *Iudas* at that very time upon the curse that was pronounced might secretly and for that time seriously resolve to give over his plot, and upon that resolution to aske the question) then at last, Christ by a sop did give Satan as it were a further seisin of him, and the purpose of Christ was that that which he was to doe, hee might doe quickly. Hee was now wholly given up to the will of Satan, whose temptation haply before, though very welcome in regard of the purchase and project of gain which was in it, had not folly silenc'd nor broken through all those reluctancies of Conscience, which were very likely to arise upon the first presentment of so hideous a suggestion; but now I say whether out of a sinister Construction of our Saviours words, *Thou shoudst doe quickly*, as if they had been, not as indeed they were, a giving him over to the greedinesse of his owne lust, and to the rage of Satan, but rather an allowance of his intention, as knowing that hee was able to deliver himselfe out of their hands unto whom he should be betray'd, and so his Treason should onely make way to Christs miracle and not to his crosse; or whether it were out of a secret presumption, that, notwithstanding Christ had made him know how his

con-

*miser cordia, si-  
ue ad mala pro  
meritis, iudicio  
utique suo, ali-  
quando aperto,  
aliquando oc-  
culto, semper  
iusto, Cont. Iul.  
lib. 5. cap. 3.  
Non per patien-  
tiam tantum,  
sed per potenti-  
am.*

*Iohn 13. 2.*

*Luke 22. 6.*

*Math. 26. 25.*

*Ioh. 13. 27. 28.*

conspiracy was not hid from him, yet since he was of all the company singled out whom Christ would Carve unto; therefore his conspiracy was not so vile, but that Christ would *redire in gratiam*, countenance and respect him after all that, and that as by the plot he had not so lost him, but that hee had gain'd him againe, so also hee might doe after the execution too. Now I say after that soppe, and those words, without further respect to the struglings and staggerings of his Conscience, hee goes resolutely about that damned businesse. for he was now delivered unto the will of Satan. The like liberty and commission was that which God gave to the evill spirit against *Ahab* and his Prophets, that hee should goe forth with lying perswasions, and should bee beleevd, and prevail, according to that of the Apostle, *that God giveth over those that beleeve not the truth, but have pleasure in unrighteousnesse, to strong delusions that they may beleeve a lye, and that the God of this world doth blind the eyes of those which beleeve not.*

Lastly, the Punishment of sinne is *Eternall*, That wrath which in the day of the Revelation of Gods righteous Judgement shall bee powred forth upon ungodly men. The Saints are redeemed already in this life, and are said to have *Eternall Life*; but yet that great day is by an excellency called the day of *Redemption*, because then that life which is here hid, shall be then fully discovered. So on the other side, though the wrath of God be revealed from heaven already against all unrighteousnesse, and *Abideth* upon those that beleeve not, yet after an especiall manner is the last day called *a day of wrath*, because then the heaps, treasures, stormes and tempests, blacknesse and darknesse of Gods displeasure shall in full force seize upon ungodly men.

And this wrath of God is of all other most unsupportable. First, In regard of the *Author*; It comes from God; Now we know a little stone if it fall from a high place,

or

1 King. 22. 22.

2 Thes. 2. 11, 12

2 Cor. 4. 4.

1 Cor. 1. 30.

1 Pet. 1. 18.

Esay 35. 10.

John 3. 36.

1 Cor. 1. 18.

Eph. 4. 30.

Rom. 8. 23.

Col. 3. 3. 4.

1 Joh. 3. 2.

Rom. 1. 18.

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or a smal dart shot out of a strong bow, wil do more hurt than a farre greater that is but gently laid on: How godfull then must the case of those be who shall have mountains and mistones throwne with Gods owne arme from Heaven upon them: For though God in this life suffer himselfe to bee wrestled with, and even pressed downe, yet at last he shall come to shew forth the glory of his Power in the just condemnation of wicked men.

Secondly, in its *owne nature*, because it is most heavy, and invincible. All conquest over an evill must proceed either from *Power*, which is able to expell it; or from *Faith* and *Hope*, that a man shall be delivered from it by those that have more power than himselfe: what ever evill it is which doth either keep downe Nature that it cannot rise, or hedge it in that it cannot escape, is very intolerable. Now Gods wrath hath both these in it. First, it is so great that it exceeds all the power of the Creature to overcome it, heavier than mountains, hotter than fire, no chaffe nor stubble shall stand before it: and it shall be all within a man, folded up in his very substance, like the worme in the wood on which it feeds: And secondly, as it is heavy and so excludes the strength of nature to overcome it, so is it infinite too, and thus it excludes the hope of nature to escape it. The ground of which infinitenesse in punishment is the infinite disproportion between the Justice of God (which will punish) and the nature of man which must suffer: Gods Justice being Infinite, the violation thereof in sinne must needs contract an Infinite demerit, and debt (because in sinning we rob God of his Glory, which wee must repay him againe.) Now the satisfaction of an Infinite debt must needs be Infinite, either in degrees (which is impossible) For, first nothing can bee Infinite in Being: though it may in duration; but onely God. And secondly, if it could, yet a finite vessell were not able to hold an infinite wrath) or else in some other infinitenesse, which is either

infinite-

1. 130

\* Ad secundum  
dicitur quod si  
malus perpetuo  
vixisset, perpetuo  
peccasset, & ideo perpetuo  
punitur, quia  
perpetuo peccavit  
voluntate. Contra, aliquis  
peccat cum proposito  
penitendi, ergo nec explicito,  
nec implicito  
in voto perpetuo  
peccat. Et  
postea, Eternitas  
non est per  
se de ratione pe-  
nae, sed accidit  
propter eternita-  
tem personae puni-  
tae & culpa  
remanentis.  
Scot. in quart.  
sentent. distinct.  
46. qu. 4.  
D. Field of the  
Church. lib. 5.  
cap. 17.  
Parker de Des-  
cent. l. 4. sect.  
91.

infinite of *work* in the person satisfying, or for de-  
fect of that infinite *eff* of *me*, to suffer that which can-  
not bee suffered in an infinite measure. And this is the  
reason why Christ did not suffer infinitely in *time*, be-  
cause there was in him a most excellent infiniteness of  
person, which raised a finite suffering into the value of an  
infinite satisfaction (though *to* *sin* and from him some  
learned men have rendered another reason hereof, because  
he suffered only for those who were to break off their  
sin by Repentance. *his* *revelation* *IIA* *glorification*

Now then to conclude all: In as much as *sin* is by  
the Law: whole exceeding sinfull, and death exceeding  
deadly; not to legally but Evangelicall purposes; not to  
drive men to blaspheemy or Despaire, but to believe; not  
to frighten them from God; but to drive them unto him  
in his Son; if for the Law comes not but in the hand  
of a Mediator. And in as much as this is accepted  
time, and the day of salvation, that now he commandeth  
All Men every where to repent, because he hath appoin-  
ted a Day in the which he will judge the World in right-  
eousnesse; whom he doth now invite; and beseech in  
mercy; We should therefore be wise for ourselves, and  
being thus perswaded and cast in the Court of Law, flee to  
that Heavenly Chancery, that Office of Mercy and Mitiga-  
tion, which is set up in the Gospell, and that while  
it is yet called to Day; before the Percussie bee shut  
downe, before the black flagge be hung out, before the  
Talent of Lead scale up the measure of our wickednesse,  
and the Irreversible decree of wrath be gone forth; for  
we must know that God will not alwaies bee despised,  
nor suffer his Gospell to waite even upon obdurate sin-  
ners, but his Son to stand ever at our doors, as if he stood  
in need of our assistance. But when there is no remedy,  
but that we judge our selves unworthy of Externall Life,  
and stand in contumacie and rebellion against his Court of  
Mercy; hee will dismiss us to the Law againe. O consi-  
der,

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der, what wilt thou doe if thou shouldest be dragg'd naked to the Tribunal of Christ, and not be able with all thy cries to shrive to much mercy from any Monarch, as to live for ever under the weight and pressure of it? When thou shalt peep out of thy Grave, and see Heaven and Earth on fire about thine eares, and Christ coming in the flames of that fire to revenge on thee the quarrell of his Covenant! Whither then wilt thou fly from the presence of him that sitteth on the Throne? Let us therefore learn to iudge our selves that wee may not be condemned of the Lord, so fit to his Sanctuary before wee be heald to his Tribunall; He requires no great thing of us, but only to relinquish our selves, and in Humility and sincerity to accept of him and receive that redemption by believing in him, which he hath wrought by suffering for us; this if in truth and spirit we doe, all the rest will undoubtedly follow, namely the life of our Faith here, in an universall obedience, and the end of our Faith hereafter, even the salvation of our Soules.

For the Justice of the Law and  
the Justice of the Gospel, I will be  
ready to stand (and in the  
presence of the Lord) to show  
the difference between them.



of him; from which the whole  
piece doth consist.  
Having in the former Chapter set forth the Doctrine  
of Justification, with those many comfortable hints and  
lights that flow from it, he hath now turned over to another  
head of Christian Doctrine, namely sanctification, and  
conformity to the holiness of Christ, the ground where-  
of is to be our glory and triumph in his death  
and resurrection; for Christ carried our sinnes upon the  
tree with him, and therefore we ought with him to die  
unto sin, and to live unto God. This is the whole  
argument.



# THE Reigne of Sinne.

R O M. 6. 12.

*Let not sinne therefore Reigne in your mortall bodie;  
that you should obey it in the lusts thereof;*



After the Doctrine of the state and guilt of sinne, It will bee needfull for the further Conviction thereof ( that sin may appeare exceeding sinfull ) to shew in the next place the *Power* and the *Reigne* of sinne; from which the Apostle in this place dehorth us.

Having in the former Chapter set forth the Doctrine of Justification, with those many comfortable fruits and effects that flow from it, he here passeth over to another head of Christian Doctrine, namely Sanctification, and Conformity to the holinesse of Christ, the ground whereof he maketh to be our Fellowship with him in his death and Resurrection: for Christ carried our sinnes upon the Tree with him, and therefore we ought with him to die daily unto sinne, and to live unto God. This is the whole argu-

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argument of the precedent parts of the Chapter, and frequently elsewhere used by the Apostle, and others, 2 Cor. 5. 14, 15. Gal. 2. 20. 3. 27. 5. 24. Ephes. 2. 6. Phil. 3. 10. Col. 2. 12, 13, 26. 3. 1, 4. Heb. 9. 14. 1 Pet. 4. 1, 2. Now the words of the Text are as I conceive a *Prolepsis*, or answer to a tacite objection which might be made.

A weak Christian might thus alledge, if our fellowship in the death of Christ do bring along with it a death of sin in us, then surely I have little to do with his death; For alas sin is still alive in me, and dayly bringeth forth the works of life. To this the Apostle answers, Though sinne dwell in you, yet let it not *reigne* in you, nor have its wonted hold and power over you. (a) Impossible it is while you carry about these tabernacles of flesh, these *mortall bodies*, that sinne should not lodge within you, yet your care must be to give the kingdome unto Christ, to let him have the honour in you which his father hath given him in the Church, to rule in the midst of his enemies, those fleshly lusts which fight against him. By (b) *Mortall bodie*, we here understand the *whole man* in this present estate, wherein he is obnoxious to death, which is an usuall figure to take the part for the whole, especially since the body is a weapon and instrument to reduce into act, and to execute the will of sin.

Before I speak of the power of sin, here are *Two points* offer themselves from the connexion of the words to those preceeding, which I will but only name.

First, *Sin will abide for the time of this mortall life in the most regenerate*, who can say, I have made my heart cleane, I am free from my sinne? David had his *secret sins*, which made him pray; and Paul his *shorne in his flesh*, which made him cry out against it. To the reasons of this point before produced wee may adde, that God suffers our sinnes to dwell in us, first to magnifie the *glory of his mercy*, that notwithstanding he be provoked every day, yet he doth still spare us. It is said in one place,

a Aliud est non habere peccatū, aliud non obedire desiderio ejus  
Aliud est, implere quod præceptum est, non concupisces, aliud est per quandam abstinentie conatum saltem id agere, quod item scriptum est, post concupiscentias tuas non eas, &c.

Aug. de natura & gra. cap. 62. Non sit manet peccatum ut ojus non sit facta remissio, sed manet in vetustate carnis tanquam superatum & percipit, si non illicitis consensionibus, quodammodo reviviscat. Id. de pec. mer. & Remiss. l. 2. c. 28  
b Mortale corpus dicens totū hominem significat. Ambros. in loc.

T

that

Gen. 6. 5, 6.

Gen. 8. 21.

a Carthusian.  
Corm. à lapide.  
Pigbius.  
Greg. de. va. To.  
2. Disp. 6. qu. 12.  
punct. 1. sect. 6.  
b Tarnou. Exer.  
biblic.  
Iof. 17. 18.

that when God saw that every Imagination of the thoughts of mans heart was continually evill, he said, *I will destroy man whom I have created, from off the face of the earth; yet afterwards God said, I will not againe curse the ground any more for mans sake, for the imagination of mans heart is evill from his youth.* The places seem at first view to be contradictory to one another. But wee are thus to reconcile them, after there had been a propitiatory offering made by Noah unto God upon an Altar which was the type of Christ, it is said that God smelt a sweet savour, & resolved, I will no more curse the earth, not because, but *although the imagination of mans heart be evill from his youth*; that is, though men are so wicked that if I would *jure meo nisi*, take advantage to powre out again my displeasure upon them, I might do it every day, yet I will spare them notwithstanding their lusts continue in them. For we are not to understand the place as if it tended to the extenuation of originall sin (as (a) some do) I will take pittie upon them, Because of their naturall infirmities; but onely as tending to the magnifying of Gods mercy and patience, I will take pittie upon them, (b) *though* I might destroy them. For so the originall word is elsewhere taken. Thou shalt drive out the *Canaanites, though they have iron chariots, &c.*

Secondly, to magnifie the *Glory* of his powerfull patience, that being daily provoked, yet he hath power to be patient still. In ordinary esteeme when an enemy is dayly irritated, and yet comes not to revenge his quarrell, wee account it impotency and unprovision, but in God his patience is his power. When the people of Israel murmured upon the report of giants in the land, and would have made a Captaine to returne into Egypt, and have stoned Jeshmah and Caleb, so that Gods wrath was ready to break out upon them, and to disinherit them, this was the argument that Moses used to mediate for them, *Let the Power of my Lord be great, according as thou hast spoken,*

Num. 14. 17,  
18, 19.

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*The Lord is long-suffering and of great mercy.* Thou hast shewed the Power of thy mercy from Egypt untill now, even so pardon them still. If we could conceive God to have his owne justice joyned with the impotency and impatency of man, wee could not conceive how the world should all this while have subsisted in the midst of such mighty provocations. This is the onely reason why hee doth not execute the fiercenesse of his wrath, and consume men, because he is *God, and not man*, not subject to the same passions, changes, impotencies as men are. If a house be very weake and ruinous, and clogged with a sore weight of heavy materials which presse it downe too, there must be strength in the props that doe hold it up; even so that patience of God which upholds these ruinous tabernacles of ours, that are pressed downe with such a weight of sin, a weight that lies heavy even upon Gods mercy it selfe, must needs have much strength and power in it.

Hol. 11. 9.  
Mal. 3. 6.

Heb. 12. 1.  
Amos. 2. 13.

The second point from the Connexion is, *That our Death with Christ unto sinne is a strong argument against the raigne and power of sin in us.* Else we make the death of Christ in vain for in his death he came with water and blood, not onely with blood to justify our persons, but with water to wash away our sins.

1 John 5. 6.

The reasons hereof are, first, *Deadnesse argues disability* to any such workes as did pertaine to that life unto which a man is dead. Such then as is the measure of our death to sinne, such is our disability to fulfill the lusts of it. Now though sin be not quite expired, yet it is with Christ nailed upon a crosse, *They that are Christs have crucified the flesh with the affections and lusts*: so that in a regenerate man it is no more able to do all its own will, than a crucified man is to walke up and downe, and to do those busineses which he was wont to delight in. *He that is borne of God sinneth not, neither can sin, because he is borne of God, and his seed abideth in him.*

Gal. 5. 24.

1 John 3. 9.

Secondly, *Deadnesse argues disaffection*. A condemned man cares not for the things of this World, because he is in Law dead, and so reserved to an execution, and utterly divested of any right in the things he was wont to delight in: the sight or remembrance of them doth but afflict him the more. A divorced man cares not for the things of his wife, because in Law she is dead unto him, and he unto her. So should it be with us and sin, because we are dead with Christ, therefore we should shew it no affection.

Thirdly, *Deadnesse argues liberty, unsubjectiō, justification*; He that is *dead* is freed from sin, as the woman is from the husband after death. And therefore being freed thus from sin we should not bring our selves into bondage againe, but stand fast in the liberty wherewith Christ hath set us free, and sin should appeare in our eyes, as it is in it selfe a *dead thing*, full of noisomenesse, horror, and hideous qualities.

We therefore should labour to shew forth the power of the death of Christ in our dying to sinne; for this is certaine, we have no benefit by his sufferings, except we have fellowship in them, & we have no more fellowship in them, than wee can give prooffe of by our dying dayly to sinne; *For his blood cleanseth from all sinne*. Let us not by reigning sin Crucifie Christ againe, for he dyeth no more: *In that he dyed, he dyed once unto sinne*; *Death hath no more power over him*, to shew that sinne must have no more power over us, but that being once dead to sinne, we should thenceforth live unto him that dyed for us. There is a speech in *Tertullian*, which though proceeding from *Novatianisme* in him, doth yet in a moderated and qualified sense carry the strength of the Apostles argument in it, *Si possit fornicatio & machia denno admitti, poterit & Christus denno mori*, If fornication and adultery may bee againe committed by a man dead to sin in that raging and complete manner as before, if

reign-

Rom. 6.7.  
7.14

Gal. 5.1.

Eph. 2.1.  
Heb. 9.14.

Phil. 3.10.

1 John 1.7.

Heb. 6.6.

Rom. 6.9, 10.  
Rom. 7.4.  
2 Cor. 5.15.

Tertul. de pudicitia. cap. 17.

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raigning sin after it hath been ejected out of the Throne, and nailed to a Crosse, can returne to its totall and absolute sovereignty as before, Christ may dye againe, for the sins of a justified and regenerate man are Crucified upon his Crosse, and in his body.

Now I proceed to the maine thing in the Text, namely the *Regall power of sinne*, It is an observation of *Chrysostome* and *Theodoret* on the Text; which though by some rejected as too nice, I shall yet make bold to commend for very pertinent and rationall. The Apostle did not say (say they) *Let not sinne Tyrannize*, for that is sins owne worke, and not *ours*, as the Apostle saith, *Now then is it no more I that do it, but sinne that dwelleth in me*, all the service which is done to a tyrant is out of violence, and not out of obedience: But he saies, *Let it not raigne in you*, for to the raig of a King the obedience of the Subjects doth as it were *Actively* concurre (whereas the Subjects are rather Patients than Agents in a Tyranny.) So then in a *Raigning King* there is a more Sovereigne power than in a *Tyrant*; for a Tyrant hath onely a *Coactive power over the persons*, but a King hath a *sweet power over the wills and affections of his Subjects*, they freely and heartily love his person, and rejoyce in his service; which rule, though it be not perpetuall, in the Letter, and in Civill Governments; (for the unwillingness of a people to serve a Prince may not only arise from his tyranny, but even when hee is just and moderate, from their own rebellion) yet it is most generall and certaine in the state of sinne which is never a King over rebellious Subjects, who of themselves reject its yoke and government.

For the better discovery then of the *power of sinne* we must note first, that there are but *three waies* after which sinne may bee in a man. First, as an *usurping Tyrant*, and seditious commotioner, either by surprizall invading, or by violence holding under, or by projects circumven-

*Non dicit ne Tyrannidem exer-  
ceat, sed ne reg-  
net. Illud enim  
est illius propri-  
um, hoc vero no-  
stra mentis.*  
*Theodoret.*

*Rom. 7. 20.*  
*Εἰ μὴ ὁ σαρκεὺς ὁ  
ἐν βίᾳ καὶ αἰσθησι-  
μοῖς καὶ νόμῳ τοῦ  
συνεστώτος ἐστὶν  
ἐν τῇ καρδίᾳ τοῦ  
ἀνθρώπου ὁ  
ἐν τῇ καρδίᾳ τοῦ  
ἀνθρώπου ὁ  
ἐν τῇ καρδίᾳ τοῦ  
ἀνθρώπου ὁ*



Rom. 7. 14, 15.  
1 King. 21. 20.

*Adam vendidit  
se primo, ac per  
hoc omne semen  
subiectum est  
peccato. Ambro.  
in Rom. 7  
Rom. 8. 20.  
Venditatus in  
prima transgres-  
sione. Aug. con. 2.  
ep. Pel. 1. 1, 6. 10.  
Ios. 9. 23.  
Ios. 17. 13.  
Luk. 11. 22.  
Rom. 6. 6.  
Col. 3. 5.*

Mat. 16. 18.

ting a man against his will, taking advantage of some present distemper of mind, or difficulty of estate; as in *David* of idleness, in *Peter* of feare and danger, or the like. And thus sinne doth often inroach upon the Saints of God, and play the Tyrant, use them like *Captives* that are sold under the power of sinne. It was thus a Tyrant in *Saint Paul*; wee read of him that hee was sold under sinne, and wee read of *Ahab*, that he was sold to sinne; but with great difference, the one sold himselfe, and so became willingly the servant of sinne, the other was sold by *Adam*, from which bondage he could not utterly extricate himselfe, though hee were in bondage to sinne, as the Creatures are to vanity, not willingly, but by reason of his act that had subjected him long before. Secondly, *As a slave, a Gibeonite, or Tributary Canaanite*, as a spoyle, mortified, crucified, dying, decaying sinne, like the house of *Saul*, growing weaker and weaker; and thus sinne is constantly in all the faithfull; while they are in the field the chaffe is about them. Thirdly, *As a raging and commanding King*, having a throne the heart, servants the members, a counsell, the world, flesh, and Devill, a compleat armory of lusts and temptations, fortifications of ignorance, malice, rebellion, fleshly reasonings, laws and edicts; lastly, a strict iudicature, a wise and powerfull rule over men, which the Scriptures call the gates of Hell. And of the Power of this King we are to speake.

In a King there is a *Twofold Power*. A Power to command, and a Power to make his Commands be obeyed. Sin properly hath no power to command, because the Kingdome of it is no way subordinated to Gods Kingdome over us, but stands up against it. And even in iust and annointed Kings there is no power to command any thing contrary to that Kingdome of Christ to which they are equally with other subjects. But though sinne have not a iust power to command the soule, yet it hath that

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that upon which that power, where it is, is grounded, namely, a kind of Title and right over the soule.

Sin is a spirituall *Death*, and man by his first fall did incur a subjection to every thing which may be called Death, so that then a man did passe into the possession of sin; whence that phrase spoken of before, *Thou hast sold thy selfe to worke evill*. Now *Quod venditur transiit in potestatem ementis*, when a thing is sold it passeth into the possession of that to which it is sold. This is the covenant or bargain between a Sinner and Hell, Man purchaseth the pleasures and wages of sin, and sin takes the possession of man; possession of his nature in Originall sin, and possession of his life in Actuell sin.

The tryall of this title of sinne, that we may discern whether we are under it or no, must be as other Titles are; we must first enquire who they are, unto whose right and possession a man may belong, and then examine the Evidences which either can make for himselfe. To sin we know doth appertaine the primitive right of every naturall and lapsed man (for we are *by nature the children of wrath*.) A purchase then there must come betweene, before a man can passe over into anothers right; this purchase was made by *Christ*, who bought us with his blood: And the treaty in this purchase was not between *Christ* and sin, but between him and his Father, *Thine they were, and thou gavest them me*, for the fall of Man could not nullifie Gods dominion nor right unto him; for when man ceased to be Gods *Servant*, he then began to bee his *Prisoner*; and though sinne and Satan were in regard of man, *Lords*, yet they were in regard of God, but *Jaylors*, to keep or part from his Prisoners at his pleasure. Besides, though *Christ* got man by *purchase*, yet Sin and Sathan lost him by *forfeiture*; for the prince of this world seized upon *Christ*, in whom hee had no right, (for he found nothing of his own in him) did by that meanes forfeit his former right which he had in

Elay 28.15.

1 Cor. 6.20.  
1 Pet. 1.18, 19.

Joh. 17.6.

Joh. 14.30.  
*Arma tenenti  
omnia dat qui  
justa negat. Luc.*

Revel. 2. 17.  
Esay 56. 5.  
Gal. 4. 19.

Eph. 3. 15.

Eph. 1. 14 & 30  
Rom. 8. 16.  
1 Ioh. 3. 24.

1 Ioh. 4. 13.

1 Ioh. 5. 8.

1 Ioh. 3. 8.  
Mal. 3. 2. 3.  
Mal. 4. 2.  
2 Cor. 3. 14.  
Eph. 2. 17.  
1 Pet. 3. 19.  
Tit. 2. 14.  
1 Cor. 1. 30.

1 Ioh. 5. 10.

men of the same nature. Wee see then, all the claime that can bee made is either by *Christ*, or *Sinne*; by that strong man, or him that is stronger; A man must have evidences for *Christ*, or else he belongs unto the power of *Sinne*. The evidences of *Christ* are his *Name*, his *Seale*, and his *Witnesses*. His *Name*, a new *Name*, a *Name* better than of sonnes and daughters, even *Christ* formed in the heart, and his Law engraven in the inner man. As it is fabled of *Ignatius*, that there was found the *Name* of *Jesus* written in his heart; so must every one of Gods House be named by him with this new name, *Of Him* are all the Families in Heaven and in Earth named. The *Seale of Christ in his Spirit*, witnessing unto, and securing our spirits that we belong unto him; For hee that hath not the Spirit of *Christ*, the same is none of his, and by this we know that he dwelleth in us, and we in him, because he hath given us of his Spirit. The *Witnesses of Christ* are three, *The Spirit, the Water, and Blood*. The Testimony of *Adoption*, Sealing the Fatherly care of God to our soules, saying to our soules, that he is our Salvation and Inheritance. The Testimony of *Justification*, our Faith in the blood and price of *Christ*; and the Testimony of *Sanctification* in our being cleansed from dead workes, for he came to destroy the workes of the Devill, hee came with *Refiners fire*, and with *Fallers sope*, and with *healing under his wings*, that is (as I conceive) under the preaching of his Gospell, which, as the beames of the Sunne, make manifest the savour of him in every place, and by which he commeth and goeth abroad to those that are a far off, and to those that are neere. It was the office of *Christ* as well to Purifie as to Redeeme, as well to Sanctifie as to justifie us; so that if a man say he belongs to *Christ*, and yet bringeth not forth fruit unto God, but lives still married to his former lusts, and is not cleansed from his filthinesse, he maketh God a lyar, because he beleeveth not the Record which he gives of his Sonne; (for Hee will

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will not have either a barren or an adulterous spouse ) yea he putteth Christ to shame, as if hee had undertaken more than hee were able to performe: Besides, *Christ* being a *Light*, a *Starre*, a *Sunne*, never comes to the heart without *selfe-manifestation*, such evidence as cannot be gaine-said; unto him belongs this royall prerogative, to be himselfe the witnesse to his owne Grace. And when the Papiists demand of us how wee can bee sure that this Testimony of Christs Grace and Spirit is not a false witnesse and delusion of Sathan; wee demand of them againe, if the flesh can have this advantage to make such Objections against the unvaluable Comforts of Christs Grace, and the heart have nothing to reply; If Christ witnesse, and no man can understand it, If the Spirit of Christ be a Comforter, and the Devill can comfort every jot as well, and counterfeit his comforts to the quicke, and to cozen and delude a man; what is any man the better for any such assertions of Scripture, where the spirit is called the Spirit of Comfort, the strengthner of the inner man, and the heart said to bee established by Grace? Certainly the Comforts of the Spirit must fall to the ground, if they bring not along a proper and distinct lustre into the soule with them. And this *Ambrosius Catharinus* himselfe a learned Papist, and as great a Schollar in the *Trent* Conncell as any other, was bold to maintaine against the contrary opinion of *Dominicus Soto* in a publike declaration, unto whom *Bellarmine* dares not adhere, though it bee his custome to boast of their unanimity in point of Doctrine. Besides sinne is of a quarrelling and litigious disposition, it will not easily part from that which was once its owne, but will bee ever raising sutes, disputing, arguing, wrangling with the Conscience for its old right; *Christ came not to send peace, but a sword*; perpetuall and unreconcilable combates and debates with the flesh of man. If a man hold peace with his lusts, and set not his strength and his heart against

Esay 54.1.  
Rom. 7.4.  
Ephes. 5.27.  
Heb. 6.6.  
Luk. 2.32.  
John 1.9.  
Num. 24.17.  
Mal. 4.2.  
*Non sumus certi  
Testimonium il-  
lud non esse à  
Diabolo.*  
Corn. à L. p. in  
Rom. 8.16.

John 14.26.  
Ephes. 3.16.  
Heb. 13.9.

Luk. 11. 21.  
Rom. 7. 23.

Ezek. 36. 26, 27.

Col. 3. 5, 12.  
Rom. 6. 13.  
Psa. 119. 24.  
Eph. 6. 13.  
Rom. 7. 23.  
Jer. 31. 33.  
Ioh. 16. 11.

2 Cor. 5. 17.

Eph. 2. 3, 11.  
1 Pet. 4. 3.  
Ioh. 1. 13.

against them, If they be not in a state of rebellion, they are certainly in the throne. It is impossible for a King to rebell, because he hath none above him; and so as long as lust is a King it is in peace, but when Christ subdues it and takes possession of the heart, it will presently rise and rebell against his Kingdome. Here then is the triall of the Title. If a man cannot shew the evidences of a new purchase, the Spirit, the Bloud, the Water, the Sonneship, the Righteousnesse, the Holinesse, Conversation, and Grace of Christ; If he be not in armes against the remnants of Lust in himselfe, but live in peace and good contentment under the vigour and life of them, that man belongs yet unto the right of sinne. For if a man be *Christ*, there will bee *Nova regalia* extremely opposit to those of sinne. *A new heart for the Throne of the Spirit; New members to bee the servants of Righteousnesse; New Councillours, namely the Laws of God; A new Panoply, the whole armour of God; New lawes, The law of the mind, and of the heart; A new Judicature, even the government of the Spirit: Thoughts, Words, Actions, Conversations, All things new, as the Apostle speaks.*

Now let us in the next place consider *the power whereby sinne makes its commands to be obeyed*, wherein it is more strong and sure than a Tyrant, who ruleth against the will of his Subjects. The particulars of this strength may be thus digested.

First, sin hath much *strength from it selfe*, and that in these regards. First, it is very *wilfull*, it is as it were all will. Therefore it is called in Scripture, *The will of the flesh, and the will of the Gentiles, and the will of men.* And the will is the seat of strength, especially seeing the will of man, and the will of sinne or the flesh are in the Scripture phrase all one. If a man had one will, and sinne another, mans will drew one way, and sinnes another, peradventure his power to resist might be stronger than sinnes power to command: but when the will of sinne

is

is in the will of man as a bias in a bowle, as a flame in smoke, as a weight or spring to an engine, as spirits in the body, to actuate and determine it to its owne way : how can a man resist the will of sin, who hath no other than a sinfull will to resist by ?

Secondly, as sinne is wilfull, so it is very *passionate and lustfull*, which adds wings as it were to the commands of sinne. The Apostle calls them *passions*, and these working passions ; when we were in the flesh, *the motions of sinne did worke in our members*. There is *ambition*, and there are *with ambition, Lusts and passions of Lust*, which the Apostle calls *vile lusts*, and *burning lusts*, and *affections and lusts*, that is, very lustfull lusts. Lust is in the best, but these violent passions and ardenscies of lust are shrewd symptoms of the raigne of sinne. To be fierce, implacable, head-strong, like the horse in the battaile, and that not upon extraordinary distemper or surprisall (as *Jonah* and *Asa* were) but habitually, so as on any occasion to discover it, is by the Apostle put in amongst the Characters of those that deny the Power of Godliness. For sin must not hold its power where Godliness hath any.

Thirdly, it hath *Lanes and Edicts*, full of wisdom and cunning, edg'd and temper'd with many encouragements and provocations to those that obey, which (as I said before) the Scripture calls the Wages of sinne, and pleasures of sin, by which *Balaam* was enticed to curse Gods people. A Law is nothing else but a rule or principle of working which orders and moderates the course of a mans life ; And so sinne hath a way to carry men in, and Principles to governe men by, which Saint Paul calls *Seculum* the course of the world. Such as are Rules of Example, Custome, good intentions, Gods mercy taken by halves ; without respect to any conditions which it brings with it, the common frailty of our nature, that we are all men, and that the best have their infirmities distin-

Rom. 7. 5.

1 Thes. 4. 5.

Rom. 1. 26, 27.

Gal. 5. 24.

1 Ion. 2. 4. 9.

2 Chr. 16. 10.

2 Tim. 3. 3, 4, 5.

Heb. 11. 25.

2 Pet. 2. 15.

Ephes. 2. 2.



distinctions, evasions, justifications, extenuations, partial strictness in some particulars, the *opus operatum*, or meer doing of duties required, and many like, most of which things I have spoken of more at largely heretofore upon another Scripture.

Fourthly, it is full of *flattery* to entice and woe a man, cunning to observe all the best seasons to surprize the soule. And though enticements be base, yet they are very strong, like a gentle showre, or a soft fire they sinke, and get in closter than if they should be more violent. That which is as soft as soyle in the touch, may be as sharp as swords in the operation. And therefore as a man is said in one place to be *enticed by lust*, so elsewhere he is said to be *driven and thrust on* by lust. *Take heed to your selves lest you corrupt your selves, lest thou lift up thine eyes to Heaven, and when thou seest the Sunne, and the Moone, and the Starres, shouldst be driven to worship them and serve them.* The Objects themselves have no co-active or compulsory power in them (for they work but as *Objects*, which is the weakest way of working, that is, for Objects are never totall Agents, but onely partiall, they doe never any more than co-operate with some faculty and power unto which they are surable) yet such is the strength of those lusts which are apt to kindle by those Objects, that a man is said to be *driven to idolatry* by them. All which false Prophets can doe is but morall, and by way of cunning and seducement, yet such is the strength of those lusts which they flatter and worke upon by their impostures, that they are said to *Thrust a man out of the way* which the Lord commanded him to walke in. For as we use to say of the requests of a King, so we may of the flatteries and allurements of sin, That they doe amount unto commands.

In one word, sinne is thoroughly furnish'd with all sorts of *Armour*, both for defence and opposition, all strong holds, all reasonings and imaginations, and thoughts which

Jam. 1. 14.

Deut. 4. 19.

Deut. 13 5.

Luk. 11. 22.  
2 Cor. 10. 4, 5.

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which can be contrived to secure it selfe; and therefore no marvell if it have much strength from it selfe.

Secondly, it hath much strength from *Satan and the world*, which are the counsellors and aides of sin, which bring in constant supplies and provisions unto it. Therefore lusts are said to be of the *World*, and to be *earthly and devilish*, because the world and the devill supply them with constant fuel.

But lastly and principally, lust hath much strength in *and from us*. First, because they are naturall unto us. *A mans sin is himselfe*, it is called by the name of our (a) *Old man*. And therefore to be (b) *caruall*, and to *walk as man*, to live after the *lusts of the flesh*, and after the *lusts of men* are all one. To (c) *live to sin*, in one place is to (d) *live to our selves* in another. To (e) *crucifie fleshly affections* in one place, is (f) *to mortifie our earthly members* in another. To (g) *deny ungodlinesse* and worldly lusts in one place, is to (h) *deny our selves* in another. To (i) *lay aside the sinne* that doth so easily beset us in one place, is to (k) *cast away our right eye, and our right hand* in another, And therefore the waies of sinne are called (l) *our owne waies*, and the lusts of the flesh (m) *our owne lusts*, &c being our owne, we love and cherish them. (n) *No man ever hated his owne flesh, neither can any man by nature hate his owne lusts*, unto which he is as truly said to be (o) *married* as the Church is to Christ, And this serves much to set forth the power of sin. For the love of the subject is the strength of the Sovereign; a King shall then certainly be obeyed, when he commands such things as it were difficult for him to prohibite. Secondly, lust hath from us *weapons* to set forward its strength, the heart a forge to contrive, and members instruments to execute, the heart a wombe to conceive, and the members midwives to bring forth lusts into act. Lastly, sinne must bee very strong in us because we are by nature *full of it*. So the Apostle saies of naturall men, that they were *filled with all unrighteousnesses*.

1 Joh. 1. 16.

a Rom. 6. 6.

Eph. 4. 22.

Col. 3. 9.

b 1 Cor. 3. 3.

Iohn 1. 13.

1 Pet. 4. 2.

c Rom. 6. 2.

d 2 Cor. 5. 15.

e Gal. 5. 24.

f Col. 3. 5.

g Tit. 2. 12.

h Mar. 16. 24.

i Heb. 12. 1.

k Mar. 5. 29. 30.

l Act. 14. 16.

m James 1. 14.

n Eph. 5. 28. 19

o Rom. 7. 4. 9.

on / nesses

Rom. 1. 29.

a Pet. 2. 14.

ousnesse, and full of envy, debate, deceit, &c. and S. Peter that they have Eyes full of Adultery; that cannot cease from sin. Now where there is All of a strong thing that must needs bee exceeding strong. If all the foure winds should meet together in their full strength, what mountaines would they not root up by the foundation? What a mighty rage and strength is there in the sea, only because it is full of waters, and all water belongs unto it? Who is able to look upon the Sunne, or endure the brightnesse of that glorious Creature, only because it is Full of light? the same reason is in beshly lusts, they are very strong in us, because our nature is full of them; and because all their fulnesse is in our nature.

Now this strength which is thus made up of so many ingredients, doth further appeare in the Effects of it, which are these Three, all comprised in the generall word of Obeying it in the Lusts thereof, which denotes a full and uncontroled Power in sin. First, the fomenting, entertaining, cherishing of Lust, shaping of it, delighting in it, consenting to it; when a man doth joine himself to sin, and settle himself upon it, and set his heart to it, & respect it in his heart, and study and consult it, and resolve upon it. Secondly, executing of it, and bringing into act the suggestions of the flesh thus conceived, yielding to the commands, drudging in the service, drawing iniquity with cords and cartropes, resigning both heart and hand to the obedience of sin. Thirdly, Finishing it, going on without wearinesse or murmuring, without repenting or repining in the waies of Lust, running in one constant channell, till like the waters of Jordan the soule drop into the dead lake. All these three Saint James hath put together to shew the gradations, and the danger of beshly Lusts. Every man is tempted, when he is drawn away of his own Lusts and enticed; Lust when it hath conceived bringeth forth sinne, and sinne when it is finished bringeth forth Death. First, there is the suggestion, Lust draweth a-

way

Hos. 9. 17.

Zeph. 1. 12.

Psal. 68. 18.

Hos. 4. 8.

Mic. 2. 7.

Ezek. 33. 31.

Rom. 6. 19, 20.

Esay 5. 18.

way and enticeth. Secondly, the *Conception and formation*, in the delight and consent of the will. Thirdly, the *Execution*, and bringing into act. Fourthly, the *Consummation and accomplishment of Lust*, filling up the measure, going on unweariedly to the last, till there is no hope, and so abusing the patience and long suffering of God unto destruction. Sinne growes till it bee ripe for the slaughter; now if men in the interim cut off their sins, and turne to God before the decree be sealed, before hee stir up all his wrath, and will suffer his Spirit no longer to strive, if they consecrate that little time & strength they have left to Gods Service, then the kingdome of sin is pulled downe in them. To this purpose is the Counsell of *Daniel to Nebuchadnezar*; *That he should break off his finnes by righteousness, and his iniquities by shewing mercy to the poore*, that is, he should relinquish those sins which were most predominant in him; his injustice and oppression, and tyranny against poore men (thus *Paul* preached of righteousness, and temperance, and judgement to come, to *Felix* a corrupt and lascivious Governor) and by that meanes his tranquillity should be lengthened, not by way of *merit* (for a theefe deserves no pardon, because he gives over stealing) but by way of *mercy and favour*.

Dan. 4. 27.

Hitherto I have but shewed that sin is a strong king. But this is not enough to drive men to Christ (which is my principall scope.) It is further required that men be *Convinced of being under this power of sinne*. The first use then which I shall shew you may be made of this Doctrine is for *Conviction and tryall of the raigne of sin in our selves*; for the more distinct expounding whereof I shall propose these three cases to be considered. First, whether sinne may raigne in a regenerate man so, as that this power and kingdome of sinne shall consist with the righteousness of Christ? Secondly, *How wicked men may be Convinced that sinne raignes in them*, and what difference there is betweene the power of sinne in them,

and

and in the regenerate? Thirdly, why every sin doth not reigne in every unregenerate man?

For the first of these, we must remember in the generall, that sinne doth then reigne when a man doth *obey it in the lusts thereof*, when hee doth *yield up himselfe to execute all the commands of sinne*, when hee is held under the power of Sathan, and of darknesse. And for the regenerate, we must likewise note what Saint *Paul*, and Saint *John* have spoken in generall of this point. *Sinne shall not have dominion over you, for you are not under the Law, but under Grace*, saith Saint *Paul*, when a man is delivered from the obligations of the Law, he is then delivered from the strength of sinne: (for the strength of sinne is the Law) *And he that is borne of God sinneth not, neither can sinne*, saith Saint *John*, that is, cannot obey sinne in all the lusts and commands thereof, as a servant to sinne, from which service hee hath ceased by being born of God (for no man can bee Gods sonne, and sinnes servant:) for we are to distinguish between *doing the works of sinne, and obeying sinne in the lusts thereof*. As a man may doe divine workes, and yet not ever in obedience to God, so a man may bee subject as a *Captive* in this or that particular tyranny of sinne, who is not obedient as a *servant* to all the government of sinne, for that takes in the whole will, and an Adequate submission thereof to the peaceable & uncontrouled power of sinne. Let us then enquire how farre the power of sinne may discover it selfe in the most regenerate. First, the best have flesh about them, and that flesh where ever it is worketh, and rebelleth against the Spirit of Christ, *so that they cannot doe the things which they would*. Secondly, this flesh is of it selfe indifferent to great sinnes as well as to small, and therefore by some strong temptation it may prevaile to carry the Saints unto great sins, as it did *David*, *Peter*, and others. Thirdly, this flesh is as much in the will as in any other part of regenerate men,

AA. 26. 8.  
Col. 1. 13.

Rom. 6. 14.

1 Cor. 15. 56.  
1 John 3. 9.

men, and therefore when they commit great sins, they may commit them with consent, delight, and willingnesse of heart. Fourthly, this flesh is in their members as well as in their wills, and therefore they may actuate, and execute those wills of sinne which they have consented unto. Fifthly, wee confesse that by these sins thus committed, the Conscience of a regenerate man is wasted and wounded, and overcome by the power of sinne, and such a particular grievous Guilt contracted, as must first bee washed away by some particular repentance, before that man can be againe qualified to take actuall possession of his inheritance, or to be admitted unto glory. In which case that of the Apostle is most certain, *that the very righteous shall scarcely be saved.* For we are to note that as some things may indispose a man for the present use, or dispossesse him of the *Comforts and Emoluments*, which yet are not valid enough to devest him of the whole *right and state* in a living: so some sinnes may bee of so heavy a nature as may unqualifie a man for an actuall admittance into Heaven, or possession of glory, which yet doe not nullifie his Faith, nor extinguish his Title and interest unto it. Thus we see that sinne may in the most holy have great power; the examples whereof are all written for our learning, to teach us what is indeed within us, how circumspectly wee should walke, how watchfull over our hearts, how steadfast in our Covenant, lest wee fall after the example of those men, and so break our bones as *David* did. For one great sinne presumptuously committed, will bring either such a hardnes of heart, as will make thee live in a wretched security and neglect of thy service, and peace with God; Or such a woefull experience of his wrath and heavy displeasure against sinne, as will even bruisse thy Conscience, and borne up thy bowels, and make thee goe drooping and disconsolate it may be all thy dayes.

1 Pet. 4. 18.

But yet, though sinne may thus farre proceed against



Admodum pie  
& more suo Do-  
ctissime contro-  
versam hanc  
expedivit sua-  
rissime memo-  
riae praesul Ro-  
bertus Abbas  
Episcopus Saris-  
buriensis, Ani-  
mad. in Thom-  
soni diatrib. c.  
21.

a regenerate man, all this doth not amount to a *compleat reign*. Though sinne may have a victory in the faithfull, and that even over their wils, yet it hath not a *kingdome*, which imports a compleat and *universall resignation* of the whole will and man to the obedience of it. It is one thing to have the *whole consent of the will* unto some one sinne stollen away by some particular temptation; and another, to be wholly addicted and devoted to the wayes of sinne, to have the whole heart universally married to Lust, and filled with Satan, whereby it bringeth forth fruit unto death. Into the former of these we grant the faithfull may fall, (and yet even in that case, the seed of God which abideth in them, though it did not operate to prevent sinne, will yet undoubtedly serve to supply repentance in due time; and though Consent went before to conceive sinne, yet it shall not follow after to allow it being committed; but they review their sin with much hatred, and selfe-displacency, with affliction of spirit, humiliation of heart, admiration of Gods patience and forbearance, with renewing their Covenant, with Complaints and heavy bewaylings of their owne forwardnesse, with a filiall mourning for their ingratitude and undutifulnesse unto God.) But that a regenerate man should totally addict himselfe to the wayes of sin, is repugnant to the Scripture, and extremely contrary to that Throne which Christ hath in the heart of such a man.

For the second Case, how unregenerate men may bee convince'd that sinne doth reigne in them, we must observe that *the compleat reigne of sinne*, denotes *two things*. First, that Strength, Power, Sovereignty, and Dominion of sinne, which hath been already opened. Secondly, A peaceable, uncontrolled, willing, universall subjection of all the members unto the obedience of that King.

Now to measure the unregenerate by this Adequate Rule,

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Rule, we must know, that they first are of severall sorts and stampes. Some are apparently and *in conspectu hominum* outrageous sinners, upon whom every man that sees them, and is well acquainted with the trade and course of sinne which they live in, may without breach of Charity passe this sentence, there goes a man who declares himselfe in the eyes of the World to be a servant of sinne; (I speak not this for liberty of censuring, but for evidence and easinesse of discerning onely.) Every man that thinks it basenesse and below the straine of his spirit to tremble at Gods Word, to feare judgements against sinne denounced, who with a presumptuous and high hand rejects the warnings which God sends him, who in his practice and sinfull conformities makes more account of the course of the World, than of the curse of God; of the fashions of men, than of the will of the Spirit, of the estimation of men, than of the opinion of Christ: and such is every one that allowes himselfe in the same excesse of rage and riot, of swearing, swagging and uncleannesse with his devillish associates, in the name and authority of *the Lord Jesus*, I pronounce that man to be a servant of sinne: and if he continue sins servant, he shall undoubtedly have sins wages; The wages of sinne is Death, even the everlasting vengeance and wrath to come; and if he despise that warning, the word which I have spoken shall rise against him at the last day.

Others there are of a more calme, civill, composed course, men much wiser, but not a dram holier than those before. And here mainly sticks the inquirie, and that upon *Three exceptions*, with which they may seeme to evade, and shift off this power of sin.

First, in those men there appeareth not so soveraigne and absolute a dominion of sin as hath been spoken of, in as much as they seem to live in faire externall conformity to the truths which they have learned. To which I

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answer first in generall, that *there may be a reigne of sinne where it is not perceived*, and that *Insensibility* is a maine argument of it. For this is a certaine rule, the more tenderly and seriously any man is affected with sense and sorrow for the power of sinne, the more he is delivered from it. The young man in the Gospell was fully persuaded that hee had kept the whole Law, and little thought that his own possessions were his King, and that he was a vassall to his owne wealth, till Christ convinced him of a mighty reigne of covetousnesse in his heart. A ship may in the midst of a calmy reason of a great mist, and the negligence of the Mariners to sound and discover their distances from land, split it selfe against a Rock, as well as be cast upon it by some irresistable storme: and so that man who never fathoms his heart, nor searcheth how neare he may be to ruine, but goes leisurely and uniformly on in his wonted formall and pharisaicall securities, may, when he thinks nothing of it, as likely perish under the power of sinne, as he in whom the rage thereof is most apparant. As there is a great strength in a River when it runnes smoothest and without noise, which immediately discovers it selfe when any bridge or obstacle is set up against it; so when sin passeth with most stillnesse, and undisturbance through the heart, then is the reigne of it as strong as ever, and upon any spirituall and searching opposition will declare it selfe. The Pharisees were rigid, demure, Saint-like men, while their hypocritic was let alone to runne calmly and without noyse: but when Christ by his spirituall expositions of the Law, his heavenly conversation, his penetrating and convincing Sermons, had stopt the current and disquieted them in their course, we find their malice swel into the very sinne against the Holy Ghost. It is the light of the Sonne which maketh day when it selfe lies shut under a cloud and is not seen; so in every naturall man there is a power and prevalency of sinne, which yet may lye undiscovered.

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vered under some generall moralities. Thus as the Serpent in the fable had a true sting while it lay in the snow, though it shewed not it selfe but at the fire : so there may be a regall power in sin, when upon externall reasons it may for a time dissemble it selfe. *Abab* and *Jeroboams* Wife were as truly Princes in their disguise, as in their robes ; and a Sow as truly a Swine when washed in a spring of water, as when wallowing in a sink of dirt. The heart of man is like a beast, that hath much filth and garbage shut up under a faire skinne, till the Word like a sacrificing sword slit open, and as it were unridge the Conscience to discover it. *All the wayes of man*, saith *Solomon*, *are clean in his owne eyes*, but the Lord weigheth the spirits : He is a discoverer of the secrets, and intrals of every action.

Heb. 4. 13. 13.

Prov. 16. 2.

For the more particular opening of this point, it will be needfull to answer some few questions touching the reign of some particular sinnes which haply are seldome so thought of. And the first is, *Touching small sinnes, whether they may be said to be reigning sinnes?* unto which I answer, That it is not the *greatnesse* but the *power* of sin which makes it a *King*. We know there are *regals* as well as *reges*, Kings of Cities and narrow Territories, as well as Emperors over vast Provinces. Nay many times a siane may be great in *Abstrakte*, as the fact is measured by the Law, and yet in *Concrete*, by Circumstances : it may not be a reigning sinne in the person committing it, and on the contrary, a *small siane in the nature of the fact*, may be a *reigning sinne in the commission* ; as in a Corporation a man not halfe as rich as another may bee the chiefe Magistrate, and another of a farre greater estate may bee an underling in regard of Government. As a small stone throwne with a strong arme will doe more hurt than another farre greater if but gently laid on, or lent forth with a fainter impression : so a small sin, committed with a high hand, with more security, presumption,

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α λωρεται ετι-  
δουσα ε παροξυ-  
νη δαυιδος ετι  
αυτη μιν ημε-  
ραις διαπορευ-  
σασα ες γερουσιας  
Arist. Polit. lib.  
5. cap. 8.

Qui modica  
spem, paula-  
tim decidit.  
Aug. Confess.  
l. 9. c. 8.

α Apud Persas  
persona regis  
sub specie m-je-  
statis occultatur.

Just. l. 1.  
Αυτη μιν γδ οτι  
αυτη εδρυν ε  
δωκεν η βασι-  
λειαν αυτων  
τοτε.

Arist. de mundo.

tion, and customariness, than others, will more waste the conscience than farre greater out of infirmity or sudden surprizall. As wee see drops frequently falling will eat into a stone, and make it hollower than some few farre heavier strokes could have done, or as water pow- red into a Sieve with many small holes, or into a bottom- lesse vessell, is equally cast away; A Ship may as well perish upon sands as Rocks. (a) Dayly small expences upon lesser vanities, may in time eat out a good estate, if there be never any accounts taken, nor proportion ob- serv'd, nor provision made to bring in as well as to ex- pend: so a man, otherwise very specious, may by a course of more civill and moderate sinnes runne into ruine.

The second Question is, *Whether privy and secret sins which never break forth into light may reign.* To which I answer, That of all other sins, those which are secret have the chiefest rule, such as are privy pride, hypocrisie, selfe-justification, rebellion, malicious projects against the Word and Worship of God, &c. The Prophet com- pares wicked mens hearts to an *Oven*; *Hos. 7. 6, 7.* As an Oven is hottest when it is stopp'd that no blast may break forth: so the heart is oftentimes most sinfull, when most reserv'd. (a) It was a great part of the State and pride of the *Persian Kings*, that they were seldome seen by their subjects in publike, and the Kingdome of *China* at this day is very vast & potent, though it communicate but little with other people: so those *lodging thoughts*, as the Prophet calls them, which lie stifled within, may be most powerfull, when they are least discover'd. First, Because they are ever in the throne (for the heart is the throne of sinne) and every thing hatcht most of itself, and is least mixt and alter'd where it first riseth. Secondly, because they are in the heart as a stone in the Center, freest from opposition and disturbance, which breaking forth into act they might be likely to meet withall. And

this





Acts 8, 3.

Eph. 5. 13.  
Esay 42. 25.

Rom. 7. 13.

Rom. 13. 14.  
Iames 4. 3.psalme 71. 4.  
Rom. 7. 23.  
1 Cor. 11. 8.

against the *Spirit of Christ*, and so an unpardonable sin. His persecution then was a sinne of ignorance, and yet we may know what a reigning sinne it was by the description of it, That he made havock of the Church, and haled men and women into prison. And indeed Ignorance doth promote the Kingdome of sinne, as a Thiefe with a vizard or disguise will be more bold in his outrages, than with open face. For sinne cannot be reprov'd, nor repented of, till some way or other it be made known. *All things that are reprov'd are made manifest by the light.*

The fourth Question is, *Whether may all concupiscence may be esteemed a reigning sinne?* To which I answer, That as a childe may be borne a King, and bee crowned in his Cradle: so sinne in the wombe may reigne. And indeed Concupiscence is of all other the reigning sin, and most exceeding sinfull. So that as there is vertyually and radically more water in a fountaine though it seeme very narrow, than in the streams which flow from it, though farre wider, because though the streames should all dry up, yet there is enough in the fountaine to supply all againe: so the sinne of nature hath indeed more fundamentall foulnesse in it, than the actuall sins which arise from it, as being the adulterous wombe which is ever of it selfe prostituted to the injections of any diabolicall or worldly temptations, and greedy to claspe, cherish and organize the seeds of sinne. So that properly the reigne of sin is founded in Lust; for they are our lusts which are to be satisfied in any sinfull obedience; All the subsidies, succours, contributions which are brought in are spent upon Lust; and therefore not to mourne for and bewaile this naturall concupiscence, as *David* and *Paul* did, is a manifest signe of the reigne of lust. For there is no mourning, if sinne, which cannot be avoyded, be not lamented neither, it is undoubtedly obeyed.

The last Question is, *Whether sinnes of omission may be esteemed*

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*affirmed reigning sinnes?* To which I answer, That the wicked in Scripture are Character'd by such kind of sins, *Poure out thy vengeance upon the heathen, that know thee not, and upon the families that call not upon thy Name.* The wicked through the pride of his heart will not seek after God, God is not in all his thoughts. There is no truth, nor mercy, nor knowledge of God in the Land. I was an hungred, and you gave me no meat; thirsty, and you gave me no drink; a stranger, and you took me not in, &c. As in matters of government, a Princes negative voice whereby he hinders the doing of a thing, is oftentimes as great an argument of his Royalty, as his positive commands to have a thing done (nay a Prince hath power to command that to be done, which he hath no power to prohibit; as *Josias commanded the people to serve the Lord:*) So in sin, the power which it hath to dead and take off the heart from Christian duties, from Communion with God, from knowledge of his will, from delight in his word, from mutuall Edification, from a constant and spirituall watch over our thoughts and waies, and the like, is a notorious fruit of the reigns of sin. So then as he said of the *Roman Senate*, that it was an assembly of Kings, so we may say of sinfull lusts in the heart, That they are indeed a Throng and a people of Kings.

The second Exception wherewith the more moderate sort of unregenerate men seem to shift off from themselves the charge of being subject to the reigns of sinne, is, that sinne hath not over them an universall dominion, in as much as they abhorre many sinnes, and doe many things which the rule requires. *All these things will I doe, and will not forsake.* And *Hazael* to the Prophet, *Is thy servant a dog, that should up women and dash infants to peeces?* He seemed at that time to abhorre to detestable facts as the Prophet foretold. *Come, saith Jehu, and see my heels for the Lord of Hosts.* *Abah* humbled himselfe, *Herod* heard *Jehou* glad.

Ier. 10. 25.

Psal. 10. 4.

Hos. 4. 1.

Mar. 15. 41.

Milach. 3. 18.

Eccl. 9. 2.

Mark 10. 10.

2 Kings 10. 16.

1 Kings 11. 17.

Mark 6. 20.

Iohn 5. 37.  
2 Pet. 1. 20.

Gen. 20. 6.  
2 Cor. 12. 7, 10

Mark 10. 21.

*Habent no anul-  
la munera filii  
concubinarum,  
sed non perveni-  
unt ad nuptum.  
promissum:  
Aug. de Civ.  
Dei, lib. 16. cap.  
34.*

gladly, and did many things, the foolish virgins, and apostates abstained from many pollutions of the world; and from such abstinencies and performances as these men seem invincibly to conclude that they are not under an universall reigne of sinne.

For clearing this Exception we must know that there are other causes besides the power and kingdome of the Spirit of Christ, which may work a partiall abstinence in some sins, and conformity in some duties:

First, the *Power of a generall restraining Grace*, which I suppose is meant in Gods with-holding *Abimelech* from touching *Sarah*. As there are generall gifts of the Spirit in regard of illumination, so likewise in order to conversation and practice. It is said that Christ beholding the young man, *Loved him*, and that even when he was under the reigne of Covetousnesse. He had nothing from him selfe worthy of love, therefore something, though more generall, it was which the Spirit had wrought in him. Suppose wee his ingenuity, morality, care of Salvation, or the like. As *Abraham* gave portions to *Ismael*, but the inheritance to *Isaac*: so doth the Lord on the children of the flesh and of the bond woman bestow common gifts, but the Inheritance and Adoption is for the Saints; his choicest Jewels are for the Kings Daughter. There is great difference betwixt *Restraining* and *Renewing Grace*; the one onely charmes and chaines up sinne, the other crucifies and weakens it; whereby the vigor of it is not *with-held* onely, but *abated*: the one turns the motions and streame of the heart to another channell, the other keeps it in bounds onely, though still it runne its naturall course; the one is contrary to the *Reigne*, the other onely to the *Rage* of sinne. And now these graces being so differing, needs must the abstaining from sinnes; or amendment of life according as it riseth from one or other; be likewise exceeding different. First, that which riseth from *Renew-*



b In hoc major  
offensa est, quod  
partem senten-  
tie sacrae pro  
Commodorum  
nostrorum utili-  
tate deligimus,  
partem pro Dei  
injuria prae-  
rimus. Sal. l. 3.

(b) particulars, reserving some exceptions from the generall rule, and framing to it selfe a latitude of holinesse, beyond which in their conceits is nothing of reality, but onely the fictions and chimæraes, the more abstract notions and singularities of a few men whose end is not to serve God, but to be unlike their neighbours. I deny not but that as oftentimes it falleth out in ill affected bodies, that some one part may be more disordered and disabled for service than others, because ill humors being by the rest rejected doe at last settle in that which is naturally weakest: so in Christians likewise, partly by the temper of their persons, partly by the condition of their lives and callings, partly by the pertinacious and more intimate adherence of some close corruption, partly by the company and examples of men amongst whom they live, partly by the different administration of the spirit of grace, who in the same men bloweth how and where he listeth, it may come to passe that this uniformity may be blemished, and some actions be more corrupt, and some sinnes more predominant and untamed in them than others. Yet still I say *Renewing Grace* doth in some measure subdue all, and, at least, frame the heart to a vigilancy over those gaps which lye most naked, and to a tendernesse to bewaile the incursions of sin which are by them occasioned.

Thirdly, that which riseth from *Renewing Grace* is constant, growes more in old age, hath life in more abundance, proceedeth from a heart purged and prepared to bring forth more fruit, whereas the other growes faint, and withers; an hypocrite will not pray alwayes, a torrent will one time or other dry up and putrifie. Water will move upward by Art till it bee gotten level to the Spring where it first did rise, and then it will return to its nature againe: So the corrupt hearts of naturall men, how ever they may fashion them to a shew of holinesse so farre forth as will rise even to those ends and designs

designes for which they assum'd it, yet let them once go past that, and their falling downe will make it appeare, that what ever motions they had screw'd up themselves unto, yet still in their hearts they did bend another way, and did indeed resist the power of that grace, whose countenance they affected. Even as *Scipio* and *Annibal* at *Scyphax* his table did complement, and discourse, and entertaine one another with much semblance of affection, whereas other occasions in the field occurring made it appear that even at that time their hearts were full of revenge and hostility.

Lastly, that which riseth from *Renewing Grace* is with (a) delight, and much complacency, because it is naturall to a right spirit; it desires nothing more than to have the Law of the flesh quite consum'd, whereas the other hath paine and disquietnesse at the bridle which holds it in; and therefore takes all advantages it can to break loose againe. For while naturall men are tampering about spirituall things, they are out of their Element, it is as offensive to them as aire is to a fish, or water to a man. Men may peradventure to coole and cleane themselves, step a while into the water, but no man can make it his habitation; a fish may friske into the aire to refresh himselfe, but he returnes to his owne Element: wicked men may for variety sake, or to pacifie the gumbings of an inquiet Conscience look sometimes into Gods Law; but they can never suffer the word to dwell in them; they are doing a worke against nature, and therefore no marvell if they finde no pleasure in it: nay they (b) do in their hearts wish that there were no

a. *Ido in nam*  
om. *non si sicut*  
*lumen.*  
Arist. *Rhet. l. 1.*  
*De perfecta fi-*  
*dei & obsequia*  
*est obedientiam*  
*disigere & id*  
*quod quis agit*  
*afflictum charita-*  
*tem implere, &*  
*necessitatem a-*  
*gendi amanti*  
*voluntate pra-*  
*cuerere: ita &*  
*magna iniquita-*  
*tes non modo*  
*non agere, sed*  
*odisse, quia in-*  
*ferendum non [le-*  
*gendum nos] ab*  
*his metus &*  
*terror avertit.*  
Hilar. in *Psal.*  
119. mem.

b. *Quis coram Deo innocens invenitur qui vult fieri quod vetatur, si subtrahas quod time-*  
*tur? quantum in ipso est malus non esse iustitiam peccata prohibentem atque punientem.*  
*Qui gehennas metuit, non peccare metuit, sed ardere, ille autem peccare metuit, qui pecca-*  
*tum ipsam sic ut gehennas odit.* Ang. *Epist. 144.* *Malus si fieri posset non esse quod timeat,*  
*ut libere faciat, quod occulte desiderat.* Id. *de nat. & grat. cap. 57.* *non fit in corde quod*  
*fieri videtur in opere, quando molles homo non facere, si posset impune.* Id. *cont. 2.* *Ep.*  
*Pelag. l. 2. c. 9. & lib. 1. c. 9. & lib. 3. cap. 4.*

such



superbia Clem.  
 Alex.  
 d Tania est via  
 voluptatum ut  
 ignorantiam  
 protulit in occa-  
 sione, &c. Tert.  
 De spectac. c. 1.  
 Ad alium nescire  
 quia jam odec-  
 runt. Apol. c. 1.  
 Nolunt imedi-  
 gere sensum Do-  
 mini, &c. De fu-  
 ga in persecut.  
 cap. 6.  
 Belarii apolo-  
 Justin Martyr.  
 Quest. & Resp.  
 qu. 140. *apologia*  
*in exemplum.*  
 Arist. Ethic.  
 d. 2. c. 1. ad  
 modum apol. d. 1.  
 Clem. Alex.  
 Strom. l. 4.  
 e Hof. 7. 16.  
 f Hof. 8. 2, 3.

such law at all to restrain their corrupt desires, that there were no such records extant to be produced against them at the last; and as soon as any occasions call them unto sensuall and sinfull delights, they (c) *steale away* the law from their own Consciences, they suppress and imprison the truth in unrighteousnesse, they shut their eyes by a (d) *voluntary and affected ignorance*, that they may more securely, and without check or perturbation resigne themselves to their own ways.

Secondly, a deep, desperate, hypocritical affectation of the Credit of Christianity, and of the repate and name of Holinesse, like that of *Jehon, Come see my zeale for the Lord of Hosts*. And this is so farre from pulling downe the reigne of sinne, that it mightily strengthens it, and is a sore provocation of Gods jealousie and revenge. The Prophet compares hypocrites to a (e) *deceitfull Bow*, which though it seem to direct the Arrow in an even line upon the marke, yet the unfaithfulness thereof carries it at last into a crooked and contrary way. And a little after, wee finde the similitude verified; (f) *Israel shall cry unto me, my God we know thee*. Here seemes a direct aime at God, a true profession of faith and inrerest in the Covenant; but observe presently the deceitfulness of the Bow, *Israel hath cast off the thing that is good*, though he be well contented to beare my name, yet he cannot endure to beare my yoke, though hee be well pleased with the priviledges of my people, yet he cannot away with the tribute and obedience of my people, and therefore God rejects both him and his halfe services, *The enemy shall pursue him. They have sowed the wind, and they shall reap the whirlwinde*, saith the Lord in the same Prophet. My people are like a husbandman going over plowed lands, and casting abroad his hands as if he were sowing seed, but the truth is, there is nothing in his hand at all but winde, nothing but vaine semblances and pretences, the profession of a  
 feedf-

seedsmā, but the hand of a sluggard; and now marke what an Harveſt this man ſhall have: That which a man ſoweth, that alſo ſhall he reap, he ſoweth the winde, and he ſhall inherit the winde, as Solomon ſpeakes. Yet you may obſerve that there is ſome difference; As in Harveſt ordinarily there is an increaſe, he that ſowes a Pecke, may haply reap a Quarter; ſo the hypocrite here ſowes winde, but he reaps a whirlewinde; hee ſowed vanity, but he ſhall reap fury (for the fury of the Lord is compar'd to a whirlewinde.) God will not be honoured with a lie; *ſhall a man lie for God?* This argument the Apoſtle uſeth to prove the Reſurrection, becauſe *elſe*, ſaith hee, *we are found falſe witneſſes of God*, and God doth not ſtand in need of falſe witneſſes to juſtifie his power or glory. *Why takeſt thou my Word into thy mouth, ſaying thou hateſt to be reformed?* Wee reade, that in one of the States of Greece, if a ſcandalous man had lighted upon any whoſome counſell for the honour and advantage of the Countrey, yet the Common-weal rejected it as from him, & would not be beholden to an infamous and branded perſon: And ſurely Almighty God can as little endure to be honoured by wicked men, or to have his Name and Truth by them uſurped in a falſe profeſſion. When the Devill, who uſeth to bee the Father of lies, would needs confeſſe the Truth of Chriſt, *I know who thou art, even Jeſus the Sonne of the living God*; we finde our Saviour as well rebuking him for his confeſſion, as at other times for his Temptations. Becauſe when the Devill ſpeakes a lye, he ſpeakes *De ſuo*, hee doth that which becomes him; but when hee ſpeakes the Truth and Glorifies God, hee doth that which is improper for his place and ſtation (*for who ſhall praiſe thee in the pit?*) Hee ſpeaks then *De alieno*, of that which is none of his own, and then hee is not a lyer onely by profeſſing that which hee hates, but a theefe too. And ſurely when men take upon them the Name of Chriſt, and a ſhew of Religion,

2 Cor. 15.

Pſal. 50. 16, 17.  
A. Gellius. noſt.  
Attic. l. 18. c. 3.

Pſalme 88. 11.



those extreme discourfes, & many times men would not bee at fuch diftance in tenents, if they did not too much concur in the pride and vaine glory of an opinienative minde. And furely fo is it in matters of religion and pra-ctice, many times courfes extremely oppofite are embraced out of the felf-fame uniforme, frame, and temper of fpirit, a humour pertinacioufly to adhere to the waies which a man hath beene bred in, may upon contrary educations produce contrary effects, and yet the principall reason bee the fame, as it is the fame vigour and vertue of the earth which from different feeds put into it, produceth different fruits. So then a man may abftaine from many evils, and doe many good things meerely out of refpect to their breeding, out of a native ingenuity, and faire opinion of their fathers piety, without any fuch experimentall & convincing evidence of the truth, or Spirituall and Holy love of the goodnesse, by which the true members of Chrift are moved unto the fame obfervances.

Fourthly, the Legall and Afrighted Power which is in the Word, when it is fet on by a skilfull mafter of the assemblies. For though nothing but the Evangelicall vertue of the Word begets true and Spirituall obedience, yet outward conformity may be fafhioned by the terror of it. As nothing but vitall, feminall, and flefhly principles can organize a living and true man: yet the ftrokes and violence of hammers, and other instruments, being moderated by the hand of a cunning worker, can fafhion the fhape of a man in a dead ftone. As *Ahab* was humbled by the Word in fome degree, when yet he was not converted by it.

Fifthly, the power of a naturall blighted Confcience, either awakened by fome heavy affliction, or afrighted with the feare of Judgement; or at beft, affifted with a temper of generoufneffe and ingenuity, a certaine nobleffe of difpofition which can by no means endure

*Ne in iis, in  
quibus obtem-  
perant, obse-  
quantur. Salu.  
lib. 3.*

Rom. 2. 14.

1 Cor. 7. 11.

1 Chr. 22. 13.

to be condemned by its owne witnessse, nor to adventure on courses which doe directly thwart the practicall principles to which they subscribe. For (as I observed before ) many men who will not doe good *Obedientially* with faith in the power, with submission to the Will, with aime at the glory of him that commands it, will yet doe it *Rationally*, out of the conviction and evidence of their owne principles. And this the Apostle calls *a doing by Nature the things contained in the Law*, and *a being a Law to a mans selfe*. Now though this may carry a man farre, yet it cannot pull downe the Kingdome of sinne in him, and for these reasons: First, it doth not subdue *All sin*. *All filthinesse of the flesh and spirit, and so perfect holinesse in the feare of God*. Drive a Swine out of one dirty way, and he will presently into another, because it was not his disposition but his feare which turned him aside. Where there are many of a Royall Race, though hundreds be destroyed, yet if any one that can prove his descent, doe remaine alive, the title and sovereignty runs into him ( as wee see in the slaughter which *Ashaliah* made;) so is sinne, if any one bee left to exercise power over the Conscience without controule, the Kingdome over a mans soule belongs unto that sinne. Secondly, though it were possible (which yet cannot be supposed) for a *Naturall Conscience* to restraine and kill all the children of sinne, yet it cannot rip up nor make barren the *wombs of sinne*; that is, *Lust and Concupiscence in which the reigne of sinne is founded*: Nature cannot discover, much lesse can it bewaile or subdue it. As long as there is a *Devill* to cast in the seeds of temptations, and lusts to cherish, forme, quicken, ripen them, impossible it is but sinne must have an off-spring to reigne over the soule of man. Thirdly, all the Proficiencies of Nature cannot make a mans endeavours good before God, though they may serve to excuse a man to himselfe, yet not *unto God*. *If one beare holy flesh in the skirt of his garment, and with*

*his*

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*his skirt doth touch flesh, shall it be uncleane, saith the Lord in the Prophet? and the Priest answered, No. But if one who is uncleane by a dead body touch any of these, shall it be uncleane? and the Priest answered, It shall be uncleane. So is this people, and so is this Nation before me, saith the Lord, and so are all the workes of their hands before me, they are uncleane.* They thinke because they are the seed of *Abraham*, and dwell in the land of Promise, and have my worship, and oracles, and sacrifices, not in their hearts, but only in their lips and hands, which are but the skirts of the soule, that therefore doubtlesse they are cleane; but whatever they are *before themselves*, in their owne eyes and estimation, yet *before me*, neither the privilege of their persons, *Abrahams* seed, nor the privilege of their nation, the land of Promise, nor the privilege of their meere outward obedience, the workes of their hands, nor the privilege of their ceremonies and worship, that which they offer before me, can doe them any good, but they, and all they doe, is uncleane in my sight. Offerings and sacrifices in themselves were holy things, but yet unto them, saith the Lord, to a revolting and disobedient people, they shall be as *the bread of mourners*, that is uncleane; and the Prophets elsewhere intimate the reason, *I hate, I despise your feast daies, I will not smell in your solemn assemblies, though ye offer me your meate-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Your burnt offerings are not acceptable, nor your sacrifices sweet unto me.* Though the things done be by institution Gods, yet the evill performance of them makes them *Ours*; that is, sinfull and uncleane. Mercy it selfe without Faith, which ought to be the root of all obedience, is a sinfull mercy; mercy in the thing, but sin to the man.

Sixthly, the *sway* and bias of *selfe-love*, and particular ends. When a mans disposition lookes one way, and his ends carry him another, that motion is ever a sinfull mo-

Hag. 2. 11, 14.

Hosea 9. 4.

Amos 5. 3, 22.

Jer. 6. 20.

*Vestra dicit  
que secundum  
libidinem suam,  
non secundum  
religionem Dei  
celebrando, sua  
jam, non Dei  
sacrificant. Tert.  
cont. Marc. 4. 2.  
cap. 22.*



*Vultum est in-*  
*fidelitate mis-*  
*ereri.* Aug.  
Heb 6, 14.  
Jam; 3, 17.  
2 King. 9, 6, 7.

2 Cor. 9, 17.

Phil. 1, 15.

1 Sam. 19, 2.  
20, 37, 42.

Amos 7, 10, 13.

Psa. 78, 34, 37.

tion, because though it be futable in outward conformity to the Rule, yet it is a *Dead motion*, like that of puppets, or inanimate bodies, which have no principle of motion in themselves, but are carried about by the spring or weight which hangs unto them (for a mans ends are but his weights.) and to the Obedience which comes from them, is but a *Dead Obedience*, which the Apostle makes the attribute of sinfull workes; and Saint James, of a diabolical faith. The act of *Jehu*, in rooting out the house of *Ahab*, and the Priests of *Baal*, was a right zealous action in it selfe, and by God commanded, but it was a meere murder as it was by *Jehu* executed, because he intended not the extirpation of Idolatry, but onely the erecting and establishing of his owne throne. To preach the Word, is in it selfe a most excellent work, yet to some there is a Reward for it, to others only a *Dispensation*; as the Apostle distinguisheth & he gives us as there, so elsewhere, the reasons of it, drawne from the severall ends of men, some preach Christ out of envy, and others out of good will. To give good counsell for the prevention of approaching danger is a worke of a noble and charitable disposition, as we see in *Jonathan* towards *David*; but in *Amaziah*, the Priest of *Bethel*, who dissuaded *Amos* from preaching at the Court, because of the Kings displeasure, and the evil consequences which might thereupon ensue (of all which himselfe was the principall, if not sole author) this was but a poore counsell, for it was not out of love to the Prophet, but onely to bee ridde of his Preaching. To seeke God; to returne, to enquire early after him, to remember him as a Rocke and Redeemer, are in themselves choice and excellent services; but not to do all this out of a straight and stedfast heart, but out of feare onely of Gods sword, not to doe it because God commands them, but because he slaies them; this end makes all but *lying and flattery*, like the promises of a boy under the rod. To feare God is the conclusion of the

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the matter, and the whole duty of man ; but not to *fear* the Lord and his goodness, but to *fear* the Lord and his *Liens*, ( as the Samaritans did ) this is indeed *not* to *fear* the Lord at all.

Lastly, the very Antipathy of sinnes must necessarily keepe a man from many. For there are some sinnes to dissident and various, that they cannot consist together in the practice of them. Though the same Root of originall corruption will serve for both, yet the exercises of them are incompatible : As the same root will convey sap to severall boughs, which shall beare fruits so different, as could not grow out of the same branch. The Apostle gives a distinction of spirituall and fleshly filthinesse, between many of which there is as great an opposition as between flesh and spirit. Ambition, pride, hypocrisie, formality, are spirituall sinnes ; drunkennesse, uncleannesse, publike, sordid, notorious intemperance, are fleshly sinnes ; and these two sorts cannot ordinarily stand together, for the later will speedily blast the projects, disappoint the expectations, wash off the dawbe and varnish which a man with much cunning and paines had put on. *Pilate* and *Herod* did hate one another, and this one would have thought should have advantaged Christ against the particular malice of either of them against him ( as in a case something parallell it did *St Paul* when the Pharisees and Sadduces were divided ) but their malice against Christ being not so well able to wreake it selfe on him during their owne distances, was a meanes to procure a reconciliation more mischievous than their malice. *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, but both against *Juda*; one sin was put out to make the more roome for another. Many men have some master sinne, which checks and abates the rest. (4) The ancient Romans were restrained from intemperance, injustice, violence, by an extreme affectation of glory, and an universall Sovereignty. As

Eccles. 12. 13,  
Hos. 3. 5.  
Psal. 130. 4.  
2 Kin. 17. 33, 34.

*Scilicet diffi-*  
*dent. Senec.*

2 Cor. 7. 1.

*Cum faciunt*  
*hec homines si-*  
*ne fide, non*  
*peccata ceter-*  
*centur, sed alius*  
*peccatus alia*  
*peccata vin-*  
*cuntur. Aug. de*  
*Nupt. & Conc.*  
*lib. 1. cap. 3.*  
*Acts 23. 6, 7.*

*Acts 4. 27.*  
*Luk. 23. 12.*

*Elsay 9. 21.*

*a Ceteris cupi-*  
*ditates huius*  
*unius ingenti*  
*cupiditate pres-*  
*ferunt. Aug. de*  
*Civit. 1. 5. c. 12.*  
*vid. plu.*

b calores calori-  
bus auerando  
deprimimus, &  
sanguinis flux-  
um diffusâ in-  
super venellâ  
reducamus. Ter.  
& Aug. de nat.  
& grat. cap. 28.  
Mat. 27. 46.  
John 7. 3.

Quirites.

Rom. 2. 15.

Jer. 8. 6.  
Gal. 5. 17.

(b) many times men cure heats with heats, and one flux of blood with another; so some sins though not cured, are yet forborne upon the predominancy of others. The Pharises hated Christ, and feared the people, and many times this feare restrained the manifestation and execution of the other.

The *third and last exception* is this: Unregenerate men of a more calme and civill temper, may conceive themselves delivered from the *reigne* of sin, because they have many conflicts with it, and reluctancies against it, and so afford not such a plenary and resolved obedience to it as so absolute a power requireth. To this I answer, That this is no more sufficient to conclude an overthrow of the reigne of sin, than the sudden mutiny of *Cæsars* souldiers, which he easily quelled with one brave word, could conclude the nullifying of his government. For when we mention *uncontrollednesse* as an argument of sins *reigne*, we meane not that a bare naturall conviction (which the Apostle calls an *Accusation*) which imports a former yeelding to the lust, and no more; but that a spirituall expostulation with a mans own heart, joyned with true repentance, and a sound and serious lusting against the desires and commands of the flesh, are the things which subdue the reigne of sin. The whole state then of this point touching the *royalty of sin*, will be fully opened, when we shall have distinctly unfolded the *differences between the two conflicts with sin*; the conflict of a *naturall accusing conscience*; and the conflict of a *spirituall mourning, and repenting conscience*.

First, they differ in the *principles* whence they proceed. The one proceeds from a spirit of feare and bondage, the other from a spirit of love and delight. An unregenerate man considers the state of sin as a *Kingdome*, and so he *loves* the services of it; and yet hee considers it as *Regnum sub graviore regno*, as a Kingdome subject to the scrutinies and enquiries of a higher Kingdome, and

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so he *fears* it, because the Guilt thereof, and day of accounts affrights him, so that this *Naturall conflict* riseth out of the Compulsion of his Judgement, not out of the propension of his will; not from a desire to be Holy, but onely to be safe and quiet; he abhorreth the thoughts of God and his Justice; whereas the faithfull hate sinne with relation to the purity and righteousness of God, desire to walke in all well-pleasing towards him, hunger after his grace, are affected with indignation, selfe-discipency, and revenge against themselves for sin, mourn under their corruptions, bewaile the frowardnesse of their slippery and revolting hearts, set a watch and spirituall judicature over them, cry out for strength to resist their lusts, and praise God for any grace, power, discipline, severity which he shews against them. In one word, a *naturall conscience* doth only shew the *danger of sinne*, and so makes a man *fear* it; but a *Spirituall conscience* shewes the *Pollution of sinne*, the extreme contrariety which it beares to the love of our heart, the rule of our life, the Law of God, and so makes a man *hate* it, as a thing contrary not only to his *happinesse*, but to his *nature*, of which hee hath newly been made partaker. A Dog will be brought by Discipline to forbear those things which his nature most delights in, not because his ravine is changed into a better temper, but the following paines makes him abstaine from the present bait: so the conflict of the faithfull is with the unholinesse of sinne, but the conflict of other men is only with the Guilt and other sensuall incommodities of sinne. And though that may make a man forbear and returne, yet not unto the Lord: *They have not cried unto me*, saith the Lord, *with their hearts, when they howled upon their beds*. Their prayers were not cries, but howlings, brutish and meere sensuall complaints, because they proceeded not from their hearts, from any inward and sincere affection, but onely from feare of that hand which was able to

1 Pet. 1. 4.

Hos. 7. 14.

2 Sam. 13. 12.

cast them upon their beds. As a sick man eats meat, not for love of it, which he takes with much reluctancy and dis-relish, but for feare of death which makes him force himselfe (as *Saul* said to *Samuel*) against his will, whereas a healthy man eats the same meat with hunger and delight; so a naturall Conscience constraines a man to do some things which his heart never goes along with, onely to avoid the paine which the contrary guilt inters. In a Tempest the Mariners will cast out all their wares, not out of any hatred to the things, (for they throw over their very hearts into the Sea with them) but because the safety of their lives, and preservation of their goods will not stand together; *non sub in: vitu mali, sed minoris boni*, not under the apprehension of any evill in the things, but onely as a lesser good which will not consist with the greater; and therefore they never throw them over but in a Tempest: whereas at all other times they labour at the Pumpe to exonerate the Ship of the water which settles at the bottome, not onely for the danger, but stinck and noysomenesse of it too. Thus a *Naturall Conscience* throwes away sinne as wares, and therefore never forbears it but in a Tempest of wrath and sence of the curse, and quickly returnes to it againe; but a spirituall conscience throwes out sinne as corrupt and stinking water, and therefore is uniformly dis-affected to it, and alwaies laboureth to be delivered from it. A scillion or colliar will not dare to handle a coale when it is full of fire, which yet at other times is their common use; whereas a man of a more cleanly education, as he will not then, because of the fire, so not at any time, because of the foulnesse: so here a *Naturall Conscience* forbears *sinne* *sometimes*, when the guilt and curse of it doth more appeare, which yet at other times it makes no scruple of; but a *Spirituall conscience* abstaines *alwaies*, because of the basenesse and pollution of it. The one feares *sinne*, because it hath fire in it to burne; the other hates

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*sin, because it hath filth in it to pollute the soule.*

Secondly, these conflicts differ in their *seats and stations*. The naturall conflict is in severall faculties, as between the understanding and the will, or the will and the affections, and so doth not argue any universall renovation, but rather a rupture and schisme, a confusion and disorder in the soule: But a spirituall conflict is in the same faculty, will against will, affection against affection, heart against heart, because sinne dwells still in our mortall body: Neither doe the spirit and the flesh enter into covenant to share and divide the man, and so to reside asunder in severall faculties, and not molest one anothers government; there can be no agreement between the strong man and him that is stronger; Christ will hold no treaty with *Belial*; he is able to save to the uttermost, and therefore is never put to make compositions with his enemy; hee will not disprage the power of his own Grace so much as to entertaine a parley with the flesh. So then they fight not from severall sorts onely, but are ever struggling, like *Esaue* and *Jacob*, in the same wombe. They are contrary to one another, saith the Apostle, and contraries meet in the same subject before they exercise hostility against one another. Flesh and spirit are in a man as light and darknesse in the dawning of the day, as heat and cold in warme water, not severed in distinct parts, but universally interweaved and coexistent in all. There is the same proportion in the naturall and spirituall conflict with sinne, as in the change of motion in a Bowle. A Bowle may bee two waies altered from that motion which the impressed violence from the arme did direct it to; sometimes by an externall cause, a banke meeting and turning the course; ever by an internall, the sway and corrective of the Bias, which accompanies and slackens the impressed violence throughout all the motions. So is it in the turning of a man from sinne; A naturall man goes on with a full consent of heart, no bias

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in the will or affections to moderate or abate the violence; only sometimes by chance he meets with a convicted judgement, or with a naturall conscience, which like a banke turnes the motion, or disappoints the heart in the whole pleasure of that sinne; but in another, where haply he meets with no such obstacle, he runs his full and direct course. But now a spirituall man hath a Bias and Corrective of Grace in the same faculty where sinne is, which doth much remit the violence, and at length turne the course of it. And this holds in every sin because the corrective is not casuall, or with respect only to this or that particular, but is firmly fixed in the parts themselves on which the impressions of sin are made.

Thirdly, they differ in the manner or qualities of the conflict, for first, a naturall conflict, hath ever Treachery mixed with it, but a Spirituall conflict is faithfull and sound throughout; and that appears thus: A spirituall heart doth ever ground its fight out of the Word, labours much to acquaint it selfe with that, because there it shall have a more distinct view of the enemy, of his armies, holds, supplies, traines, weapons, stratagems. For a spirituall heart sets it selfe seriously to fight against every method, deceit, armour of lust, as well against the pleasures, as the guilt of sin. But a naturall heart hath a secret treachery and intelligence with the enemy, and therefore hates the light, and is willingly ignorant of the forces of sinne, that it may have that to alledge for not making opposition. There is in every naturall man in sinning, a disposition very sutable to that of *Vitellius*, who used no other defences against the ruine which approached him, but onely to keep out the memory and report of it with fortifications of mirth and sottishnesse, that so he might be delivered from the paines of preserving himselfe. Thus the naturall conscience finding the warre against sin to bee irkesome, that it may bee delivered from so troublesome a businesse, labours rather to stifle

*Præterita, Instantia, futura  
pari oblivione  
dimiserat.  
Mirum apud  
ipsum de bello  
gentium, prohibi-  
tū per civita-  
tem sermones  
— nec quid-  
quam nisi ju-  
cundum & la-  
surum accepit.  
vid. Tacit. Hi-  
stor. lib. 3.*

liffe the notions; to suppress and hold under the truth in unrighteousnesse, to strive, resist, dispute with the spirit, to be gladly gulled and darkened with the deceits of sinne, than to live all its time in unpreventable and unfinisshable contentions: Secondly, a naturall conflict is eiver particular, and a spirituall universall against all sinne, because it proceedeth from hatred, which is ever *in* us, as the Philosopher speakes, against the whole kinde of a thing. A naturall man may be angry with sinne, as a man with his Wife or Friend, for some present vexation and disquietnesse which it brings, and yet *not hate it*, for that reacheth to the very *not being* of a thing. And for a naturall man to have his lusts so overcome as not at all to be, would doubtlesse be unto him as painfull, as mutilation or dismembring to the naturall body; and therefore if it were put to his choice in such termes as might distinctly set forth the painfulnesse and contrariety of it to his present nature, he would undoubtedly refuse it, because hee would bee destitute of a principle to live and move by: and every thing naturally desires rather to move by a principle of its own, than by violent and foreign impressions, such as are those by which naturall men are moved to the waies of God. And therefore the naturall conscience doth ever beare with some sinnes, if they be small, unknown, secret, or the like, and hearkens not after them. But the spirit holds peace with no sinnes, fights against the least, the remotest, those which are out of sight. *Paul* against the sproutings and rebellions of naturall Concupiscence, *David* against his secret sinnes, as *Israel* against *Jerobo*, and *Ai*, and those other Cities of *Canaan*; it suffers no *Accursed thing* to be reserved, it slaies as well women and children, as men of warre, lest that which remaines should be a snare to deceive, and an engine to induce more. The naturall conscience shoots only by *aim*; and levell against some sinnes, and spares the rest, as *Saul* in the slaughter of the *Amalekites*.

*Arif. Rhetoric.*  
*lib. 2. cap. 4.*

Rom. 7. 23.  
2 Cor. 12. 8.  
Psal. 19. 12.  
Jos. 6. 19. 21.  
Deur. 7. 2.  
Exod. 14. 12.

1 Sam. 15.

*kindes.* But the spirituall shoots not onely by leuell against particular notorious finnes, but at *randome* too, against the whole army of sin, and by that meanes doth peradventure wound and weaken lusts which it did not distinctly observe in it selfe; by complaining unto God against the body of sin, by watching over the course and frame of the heart, by acquainting it selfe out of the Word with the armour and devices of Satan, &c. The opposition then between the naturall conscience and sin, is like the opposition between fire and hardnesse in some subjects; the conflict between the spirituall conscience and sin, is like the opposition between fire and coldnesse. Put mettall into the fire, and the heat will dissolve and melt it: but put a bricke into the fire, and that will not melt nor soften (because the consistency of it doth not arise *Ex causa frigida*, but *sicca*) but put either one or other into the fire, and the coldnesse of it will be removed: and the reason is, because between fire and hardnesse there is but a particular opposition in some cases; namely, where a thing is hard out of a dominion of cold, as in mettals; not out of a dominion of dry qualities, as in bricke and stones; but between fire and coldnesse there is an universall opposition: So a naturall conscience may peradventure serve to dissolve or weaken, in regard of outward practice, some finnes, but never all; whereas a spirituall reacheth to the remitting and abating every lust, because the one is only a particular, the other an universall opposition. Thirdly, the *naturall conscience* fights against sin with *flashy weapons*, and therefore is more easily overcome by the subtilty of Satan, such as are servile feare, secular ends, carnall disadvantages, generall reason, and the like: but the spirituall conscience ever fights with spirituall weapons out of the Word, Faith, Prayer, Hope, Experience, Watchfulnesse, Love, godly sorrow, Truth of heart, &c.

Fourthly, they differ in their *Effects*: First, a *naturall* conflict

*Vid. A. i. fl. de  
Meteor. l. 4. c. 7*

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*conflict* consists with the practise of many finnes unquestioned, unresisted; but a spirituall changeeth the course and tenour of a mans life; that as by the remainders of the flesh the best may say, *We cannot do the things which we would*: So by the first fruits of the spirit, and the seed of God, it may bee truly said, *They cannot sinne*. For though they doe not attaine a perfection in the manner, yet for the generall current and course of their living it is without eminent, visible, and scandalous blame. Secondly, *the naturall is onely a combate*, there is no victory follows it, sinne is committed with delight and persisted in still; but the spirituall diminisheth the power and strength of sin. Thirdly, *the naturall if it doe overcome*, yet it doth *only repress or repell* sin for the time; like the victory of *Saul* over *Agag*, it is kept alive, and hath no hurt done it, but the spirituall doth mortifie, crucifie, subdue sin. Some plaisters skin, but they doe not cure; give present ease, but no abiding remedy against the root of the disease: so some attempts against sinne may only for the present pacifie, but not truly cleanse the conscience from dead workes. Fourthly, *the naturall makes a man never a whit the stronger against the next assault of Temptation*, whereas the spirituall begets usually more circumspection, prayer, humiliation, growth, acquaintance with the depth and mysteries of sin, skill to manage the spirituall armour, experience of the truth, power, and promises of God, &c.

Lastly, they differ in their end. *The naturall is only to pacifie the clamours of an unquiet conscience*, which ever takes Gods part, and pleads for his service against the sins of men. The spirituall is with an intent to please and obey God, and to magnifie his Grace, which is made perfect in our weaknesse.

Now for a word of the third Case, *Why a very fine dash not raigne in every wicked man?* for answer whereunto we must, first; know that properly it is *originall sinne* which

Gal. 5. 17.

1. Joh. 3. 9. 10.

## The Sinsfulness of Sin.

*which reignes*, and this King is very wise, and therefore sends forth into a man members and life, as into severall Provinces, such Viceroyes, such actuall finnes, as may best keep the person in peace and encouragement, as may least disquiet his estate, and provoke rebellion. Secondly, wee are to distinguish betweene the *Reigne* of sinne, *actuall*, and *virtuall*, or in *preparatione animi*; for if the state of the King requires it, a man will bee apt to obey those commands of lust, which now haply his heart riseth against, as savage and belluine practices, as we see in *Hamel*. Thirdly, though *Originall sin be equall in All*, and to all purposes; yet *Actuall sinne* for the most part followes the temper of a mans mind, body, place, calling, abilities, estate, conversings, relations, and a world of the like variable particulars. Now as a river would of it selfe, *ceteris paribus*, go the neere way unto the sea, but yet according to the qualities and exigencies of the earth through which it passeth, or by the arts of men, it is crooked and wryed into many turnings: So *Originall sinne* would of it selfe carry a man the neere way to hell, through the midst of the most devillish and hideous abominations; but yet meeting with severall tempers and conditions in men, it rather chooseth in many men the safest than the speediest way, carries them in a compasse, by a gentler, and a blinder path, than through such notorious and horrid courses, as wherein having held Rill in their view, they might haply bee brought sometime or other to start back and bethink themselves. But lastly, and principally, the different administration of Gods generall restraining Grace (which upon unsearchable and most wise and just reasons, he is pleased in severall measures to distribute unto severall men) may be conceived a full reason, why some men are not given over to the rage and frenzy of many lusts, who yet live in a voluntary and plenary obedience unto many others.

To conclude, By all this which hath been spoken we should

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should bee exhorted to go over unto Christ, that we may be translated from the power of Satan; for he onely is able to strike through these our Kings in the day of his wrath. Consider the issue of the reigne of sin (wherein it differs from a true King, and sympathizeth with Tyrants, for it intendeth mischief and misery to those that obey it.) First, sinne reignes *unto Death*, that which is here called *the Reigne of sin*, is before called *the Reigne of Death*, and the reigne of sinne *unto Death*, Rom. 5. 17. 21. Rom. 6. 16. Secondly, sinne reigneth unto feare and bondage, by reason of the death which it brings, Heb. 2. 15. Thirdly, Sin reigneth *unto shame*, even in those who escape both the death and bondage of it. Fourthly, It reigneth *without any fruit*, hope, or benefit; *what fruit had you then in those things whereof ye are now ashamed?* Rom. 6. 21. Lastly, the reigne of sin is but momentary, at the length both it self and all its subjects shall be subdued. *The world passeth away, and the lusts thereof, but he that doth the Will of God abideth for ever*, 1 Joh. 2. 17. Of Christs Kingdome there is no end. We shall reap if we faint not. Our Combate is short, our Victory is sure, our Crowne is safe, our Triumph is eternal; his *Grace* is All-sufficient here to help us, and his *Glory* is All-sufficient hereafter to reward us.

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THE  
POLLUTION  
OF  
SINNE, AND  
VSE OF THE  
PROMISES.

2 COR. 7. 1.

*Moving therefore these Promises (dearly beloved,) Let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God.*



Having set forth the State, Guilt, and Power of Sinne, I shall now in the last place for the further opening of the exceeding sinfulness thereof, discover the Pollution and filthinesse which therefrom both the flesh and spirit, the Body and Soule do contract.

The Apostle in the former Chapter had exhorted the Corinthians to abstaine from all Communion with Idolaters, and from all fellowship in their evill courses. Several arguments he useth to enforce his exhortation. First, from

*argument to enforce this exhortation*

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from the *Inequality* of Christians and unbelievers, *Be not ye unequally yoked with unbelievers, ver. 14.* It hath a relation to the Law of *Moses*, which prohibited to plow with an Oxe and an Ass, or to put into one yoke things disproportionable. Secondly, from their *contrarietie*, and by consequence *uncommunicableness* to each other; there is as everlasting and unreconciliable an hatred between *Christ* and *Belial*, *righteousness* and *unrighteousness*, as between *light* and *darkness*, *ver. 14, 15.* Thirdly, from those precious and excellent *Promises* which are made to Christians, they are the *Temples of God*, his people, and peculiar inheritance, he is their Father, and they his *sonnes* and *daughters*, *ver. 16, 17, 18.* And there are many reasons in this one argument drawn from the Promises to inferre the Apostles conclusion. First, by that unction and consecration whereby they are made *Temples unto God*, they are separated from *profane uses*, designed to Divine and more noble employments, sealed and set apart for *God himselfe*, and therefore they must not be profaned by the unclean touch of *evill society*. Secondly, by being *Gods Temples*, they are lifted to a new station, the eyes of men and Angels are upon them; they offend the weak, they blemish and deface their Christian reputation, they justify, comfort, encourage, settle the wicked in their *infall courses*; by a deep policy of the deceitfull heart of man, apt to build ungrounded presumptions of safety to it selfe, by the fellowship of such whom it conceives to be in a good condition. Thirdly, they involve themselves in the common calamities with those with whom they communicate. If *Israel* had not separated themselves from *Egypt* by the blood of the *Paschall Lambe*, but had communicated with them in their *Idolatry*, they should have felt the sword of the destroying Angell in their houses, as well as the *Egyptians*. It upon hostility between Nations, warning be given by an adversary to all strangers to void

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*Therapoly*  
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"Contrariety

"Promises

Argument  
drawn from  
the Promises

Discamus ex  
hac parte san-  
ctam superbia  
sciamus nos esse  
illius meliores,  
Hierom. Ep.  
Psal. 4.3.

i By unction  
consecration

ii by being set  
Temples

iii by the common  
calamities which  
they endure

Greg. Tholof.  
de Repub. lib. 11.

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the place which he commeth against, and they take not the summons; though of themselves they be no way engaged upon the quarrell, yet being promiscuously mingled with the conquer'd people, they also shall share in the common calamitie, and become captives with the rest: to good men by communion with the wicked, are involved in the generall miseries of those with whom they communicate. Fourthly, they betray the safety and tranquillity of the Church and state wherein they live; for they under Christ are the foundations of the Common-wealth, their prayers establish the Princes Throne, their cryes hold God fast and will not let him alone, to destroy a people. If the Salt be insatuated, every thing must be unfavoury; if the foundations faile, what can the people doe?

Now lastly, in the words of the Text the Apostle shews the aptnesse of the promises to cleanse and purifie, and that therefore they to whom they are made doe misemploy and neglect them, if they purifie not themselves from all that filthinesse of flesh and spirit which by communion with the wicked they were apt easily to contract.

I shall not trouble you with any division of the words, but observe out of them the point I have propos'd; *Tou- ching the pollution and filthinesse of sin*, and inferre other things in the Text by way of *exordium* and application unto that.

The wise man saith; *That God made all things beautifull in their time*, and then much more man, whom hee created after his own *Image in righteousness and holinesse*, with an universall harmony and rectitude in soule and body. He never said of any of the Creatures, *Let us make it after our owne Image* as hee did of man, and yet the Creatures have no more beautie in them, than they have footstepps of the power, wildome, and goodness of him that made them. How much more beautifull

tifull then was the soule of man, for whose service this whole glorious frame was erected, and who was filled with the knowledge and love of all Gods revealed will? Now sinne brought confusion, disorder, vanity, both upon the whole Creation, and upon the Image of God in Men and Angels. What thing more glorious than an Angell? what more hideous than a Divell? and it was nothing but sinne which made an Angell a Devill. What thing more beautifull and benigne than Heaven? What more horrid and mercilesse than Hell, and yet it was sin which drew a \* *Hell out of Heaven*, even fire and brimstone upon Gods enemies. What more excellent and besitting the hands of such a workman then an universall fulnesse and goodnesse in the whole frame of nature? What more base and unserviceable than emptinesse and disorder? And it is sinne which hath put chinkes into all the Creatures to let out their vertue, and hath brought vanitie and vexation of spirit upon all things under the Sun. In one word, what more honourable than to obtaine the end for which a thing is made? What more abhorrid than to subsist in a condition infinitely more wofull than not to be? and it is sin onely which shall one time or other make all impenitent sinners with rather to bee hurried into that fearfull gulfe of annihilation, and to be swallowed up in everlasting forgetfulnesse, than live with those markes of vengeance, under those mountainous and unsupportable pressres, which their sinnes will bring upon them.

When we looke into the Scriptures to finde out there the resemblances of sinne, wee finde it compar'd to the most loathsome of things. To the *bloud* and pollution of a new borne Child, before it bee cut, washed, salted or swaddled, *Ezek. 16. 6.* To the *rottenesse* of a man in his Grave, *The whole world lieth in mischiefe and sinne, 1 Ioh. 5. 19.* even as a dead man in the slime, and rottennesse of his Grave. To that *noisome steame* and poisonous exhalation

\* *Gehenna de celo.* Salvan.  
i. visum illud est  
ut dicitur de  
Hierusalem et  
omni eius  
populo  
Christ. in Rom.  
1. *Hom. 4.*

*Sin. resembleth  
ancient  
2400d sil*

## The Sinsfulness of Sin.

Phil. 3. 8.  
Rom. 3. 14.  
Jam. 3. 8.  
1 Cor. 15. 65.  
Jam. 1. 21.  
2 Pet. 2. 20.

lation which breathes from the mouth of an open sepulcher, *their throat is an open sepulcher*, Rom. 3. 13. that is, out of their throat proceedeth nothing but stinking and rotten communication, as the Apostle calls it, Eph. 4. 29. To the nature of *Vipers, Swine, and Dogs*, Luke 3. 7. 2 Pet. 2. 20. To the *dung or garbage, the poison, sting, excrements, vomit* of these filthy creatures; to a *root of bitterness* which defileth many, Heb. 12. 15. to *thornes and briars*, which bring forth no other fruits but curses, Heb. 6. 8. To the excrements of metalls, *droffe*, and *reprobate silver*, Jer. 6. 28. Ezek. 22. 18. To the excrements of a boyling pot, *a great scumme*, Ezek. 24. 11, 12. To the worst of all *diseases, sores*, Eisa. 1. 6. *Rottenesse*, 2 Tim. 3. 8. *Gangrenes or leprosy*, 2 Tim. 2. 17. *Plague and pestilence*, 1 King. 8. 38. *The monstrousnesse of a removed woman*, Ezek. 36. 17. *To a vessell in which there is no pleasure*, which is but the modest expression of that draught into which nature emptieth it selfe, Hof. 9. 8. And which is the summe of all uncleannesse, sinne in the heart is compared to the *fire of hell*, Jam. 3. 6. So that the pure eyes of God doe loath to see, and his nostrils to smell it, Zach. 11. 8. Amos 5. 21. It makes all those that have eyes open, and judgements rectified to abhorre it in others. *The wicked is an abomination to the righteous*, Prov. 29. 27. When desperate wretches poure out their oathes and execrations against Heaven, scorne and persecute the Word of Grace, count it balennesse and cowardise not to dare to be desperately wicked, then every true heart moornes for their pride, compassionates their misery, defies their solicitations, declines their companies and courtes, even as most infectious, serpentine, and heliuh exhalations which poison the aire, and putrifie the earth upon which they tread. And when God gives a man eyes to looke inward, unridgeth the Conscience, unbowellett the heart, stirreth up by his Word the sinke which is in every mans bosome, makes him smell the carrion

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carriage of his owne dead workes, the uncleanness of his evill Conscience, the filthiness of his Nature, every man is then constrained to abhorre himselfe, to be loathsome in his own sight, and to stop his Nose at the poyson of his own fores, *Ezek. 36. 31.*

For the more particular discovery of this truth, let us first looke upon the *best workes of the best men.* Though we say not that they are sins, and *in natura rei* culpable, as our adversaries charge us; yet so much evill doth adhere unto them by the mixture of our corruptions, by passing through our hands, as when sweet Water passeth through a sinke, as that God might justly turne away his eyes from his owne Graces in us, not *as his Graces*, but *as in us.* It is true, the spirituall offerings and sacrifices of the Saints, *as they come from Gods Grace, are cleane and pure, a sweet savour, acceptable, well pleasing and delightfull unto God.* But yet *as they come from us they have iniquity in them*, as not being done with that through and most exact conformity to Gods Will, as His Justice requires, and therefore if he should enter into judgment, and marke what is done amisse, he might reject our Prayers, and throw backe the dung of our sacrifices into our faces, for abusing and defiling his Grace; *For cursed is everyone that continueth not in everything written in the Law to do it.* Cleane then and acceptable they are, First, *comparatively* in regard of wicked mens offerings, which are altogether uncleane. Secondly, by *favour and acceptance*, because *God spareth us as a father his sonne* that desires to please him. Thirdly, (which is the ground of all) *by participation with Christ*, being perfum'd with his incense, being strained through his blood, being sanctified upon his Altar; *When he visiteth as a refiner and purifier of Gold, so purifieth the sonnes of Levi, and purge them as gold and silver, then shall they offer unto the Lord an offering in righteousness, then shall the offerings of Judah and Jerusalem be pleasant unto the*

*come with the  
best to the  
best workes  
best men*

Mal. 1. 10.  
Phil. 4. 18.  
Heb. 13. 16.  
Prov. 15. 8.

Eph. 1. 6.

Mal. 3. 3. 4.



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the place which he commeth against, and they take not the summons; though of themselves they be no way engaged upon the quarrell, yet being promiseously mingled with the conquer'd people, they also shall share in the common calamitie, and become captives with the rest: so good men by communion with the wicked, are involved in the generall miseries of those with whom they communicate. Fourthly, they betray the safety and tranquillity of the Church and state wherein they live; for they under Christ are the foundations of the Common-wealth, their prayers establish the Princes Throne, their cries hold God fast and will not let him alone, to destroy a people. If the Salt be insatuated, every thing must be unfavoury; if the foundations faile, what can the people doe?

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The wise man saith, *That God made all things beaustifull in their time*, and then much more man, whom hee created after his *own Image in righteousness and holiness*, with an universall harmony and rectitude in soule and body. He never said of any of the Creatures, *Let us make it after our own Image* as hee did of man, and yet the Creatures have no more beaustie in them, than they have footstepps of the power, wildome, and goodness of him that made them. How much more beaustifull

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tiſfull then was the ſoule of man, for whoſe ſervice this whole glorious frame was erected, and who was filled with the knowledge and love of all Gods revealed will? Now ſinne brought confuſion, diſorder, vanity, both upon the whole Creation, and upon the Image of God in Men and Angels. What thing more glorious than an Angell? what more hideous than a Divell? and it was nothing but ſinne which made an Angell a Devill. What thing more beautifull and benigne than Heaven? What more horrid and mercileſſe than Hell, and yet it was ſin which drew a \* *Hell out of Heaven*, even fire and brimſtone upon Gods enemies. What more excellent and beſitting the hands of ſuch a workman then an univerſall fulneſſe and goodneſſe in the whole frame of nature? What more baſe and unſerviceable than emptineſſe and diſorder? And it is ſinne which hath put chinkes into all the Creatures to let out their vertue, and hath brought vanity and vexation of ſpirit upon all things under the Sun. In one word, what more honourable than to obtaine the end for which a thing is made? What more abhorrid than to ſubſiſt in a condition infinitely more wofull than not to be? and it is ſin onely which ſhall one time or other make all impenitent ſinners with rather to bee hurried into that fearfull gulfe of annihilation, and to be ſwallowed up in everlaſting forgetfulneſſe, than live with thoſe markes of vengeance, under thoſe mountainous and unſupportable preſſures, which their ſinnes will bring upon them.

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\* *Gehenna de calo. Salvan.*  
*et deſcriptione de*  
*ſecondum 11. ap.*  
*capit. 11. 12. 13.*  
*Paulus.*  
*Chryſ. in Rom.*  
*1. Rom. 4.*

*Sin. reſemb*  
*ances of*  
*2400 ſil*

## The Sinsfulness of Sin.

Phil. 3. 8.  
 Rom. 3. 14.  
 Jam. 3. 8.  
 1 Cor. 15. 65.  
 Jam. 1. 21.  
 2 Pet. 2. 30.

lation which breathes from the mouth of an open sepulcher, *their throat is an open sepulcher*, Rom. 3. 13. that is, out of their throat proceedeth nothing but stinking and rotten communication, as the Apostle calls it, Eph. 4. 29. To the nature of *Vipers, Swine, and Dogs*, Luke 3. 7. 2 Pet. 2. 20. To the *dung* or garbage, the *poison, stink, excrements, vomis* of these filthy creatures; to a *root of bitterness* which defileth many, Heb. 12. 15. to *thornes and bryars*, which bring forth no other fruits but cukes, Heb. 6. 8. To the excrements of mettals, *droffe*, and *reprobate silver*, Jer. 6. 28. Ezek. 22. 18. To the excrements of a boyling pot, a *great scumme*, Ezek. 24. 11, 12. To the worst of all *diseases, sores*, Esa. 1. 6. *Rottenesse*, 2 Tim. 3. 8. *Gangrenes or leprosies*, 2 Tim. 2. 17. *Plague and pestilence*, 1 King. 8. 38. *The menstruousnesse of a removed woman*, Ezek. 36. 17. To a *vessell in which there is no pleasure*, which is but the modest expression of that draught into which nature emptieth it selfe, Hos. 9. 8. And which is the summe of all uncleannesse, sinne in the heart is compared to the *fire of hell*, Jam. 3. 6. So that the pure eyes of God doe loath to see, and his nostrils to smell it, Zach. 11. 8. Amos 5. 21. It makes all those that have eyes open, and judgements rectified to abhorre it in others. *The wicked is an abomination to the righteous*, Prov. 29. 27. When desperate wretches poure out their oathes and execrations against Heaven, scorne and persecute the Word of Grace, count it balenesse and cowardise not to dare to be desperately wicked, then every true heart mournes for their pride, compassionates their misery, desires their sollicitations, declines their companies and courses, even as most infectious, serpentine, and hellish exhalations which poison the aire, and putrifie the earth upon which they tread. And when God gives a man eyes to looke inward, unridgeth the Conscience, unbowelleth the heart, stirreth up by his Word the sinke which is in every mans bosome, makes him smell the carrion

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carrion of his owne dead workes, the uncleannesse of his evill Conscience, the filthinesse of his Nature, every man is then constrained to abhorre himselfe, to be loathsome in his own sight, and to stop his Nose at the poyson of his own sores, *Ezek. 36. 31.*

For the more particular discovery of this truth, let us first looke upon the *best workes of the best men.* Though we say not that they are sins, and in *natura rei* culpable, as our adversaries charge us; yet so much evill doth adhere unto them by the mixture of our corruptions, by passing through our hands, as when sweet Water passeth through a sinke, as that God might justly turne away his eyes from his owne Graces in us, not *as his Graces*, but *as in us.* It is true, the spirituall offerings and sacrifices of the Saints, *as they come from Gods Grace, are cleane and pure, a sweet savour, acceptable, well pleasing and delightfull unto God.* But yet *as they come from us they have iniquity in them,* as not being done with that through and most exact conformity to Gods Will, as His Justice requires, and therefore if he should enter into judgment, and marke what is done amisse, he might reject our Prayers, and throw backe the dung of our sacrifices into our faces, for abusing and defiling his Grace; *For cursed is every one that continueth not in every thing written in the Law to do it.* Cleane then and acceptable they are, First, *comparatively* in regard of wicked mens offerings, which are altogether uncleane. Secondly, by *favour and acceptance*, because God spareth us as a father his sonne that desires to please him. Thirdly, (which is the ground of all) *by participation with Christ,* being perfum'd with his incense, being strained through his blood, being sanctified upon his Altar; *When he (shall sit as a refiner and purifier of Gold, to purifie the sonnes of Levi, and purge them as gold and silver, then shall they offer unto the Lord an offering in righteousness, then shall the offerings of Judah and Jerusalem be pleasant unto the Lord.*

*even with the best workes of the best men*

*Mal. 1. 10.  
Phil. 4. 18.  
Heb. 13. 16.  
Prov. 15. 8.*

*Eph. 1. 6.*

*Mal. 3. 3, 4.*

Iſa. 64. 6.

*Lord.* But in it ſelfe our beſt righteouſneſſe is as a *menſtruous ragge*. If God ſhould lay righteouſneſſe to the line and judgement to the plummet, ſhould take ſuch exceptions as he juſtly might at the moſt holy action that any Saint can offer to him; If he ſhould ſhew the conſcience how ſhort it falls of that totall perfection which his pure eye requires, how many looſe thoughts, how much deadneſſe, wearineſſe, irreverence, diffidence, viſiateth our pureſt prayers; how many by-ends, corrupt reſpects, ignorances, overſights, forgetfulneſſe, worldly intermixtures, deſace and blemiſh our brighteſt actions; how much unbelieve conſiſts with the ſtrongest faith; how many thornes, ſtones, birds, doe haunt and cover the beſt ground, the moſt honeſt and good heart to ſtiſle and ſteale away the word from it; how many weeds doe mingle with the pureſt corne; how much ignorance in the ſublimeſt judgements; how much vanity in the ſevereſt and exacteſt minds; how much looſeneſſe and digreſſions in the moſt ſad and compoſed thoughts; how many impertinencies and irregularities in the moſt bridled and reſtrained tongue; how much miſpence of the ſeaſons and opportunities of Grace in the moſt thrifty redemption of our time; how much want of Compaſſion and melting affections in our greateſt almes; of love to the truth, and right acceptation of the beautifull tydings of peace in our largeſt contributions; how much ſelf-allowance and diſpenſation to iterate, and reiterate our ſmaller errors; if in theſe and a world of the like advantages God ſhould be exact to marke what is done amiſſe, who were able to ſtand in his preſence, or abide his coming? Say the *Papiſts* what they will of merit of *condignitie*, commeaſurate to eternall life, and proportionable to the juſteſt and ſevereſt ſcrutinie of the moſt pure and jealous God; yet let the Conſcience of the Holieſt of them all be ſummon'd to ſingle out the moſt pure and meritorious worke which he ever did, and with that to  
joyne

joyne issue with Gods justice to perish or be saved according as that most perfect of all his works shall appeare righteous or impure; and I dare presume none of them would let their salvation run a hazzard upon that tryall. So then there is pollution by way of adberency and contact in the best works of the best men.

How much more then in the best works of unregenerate men? Their sacrifices uncleane and abominable before God, being offered upon the Altar of a defiled conscience, *Prov. 15.8. Tit. 1.15. Their prayers and solemn meetings hatefull, loathsome, impious, Esay 1. 13, 14, 15.* For either they are but the howlings of afflicted men, that cry out for paine, but not out of love, *Hos. 7.14.* or the babbling of carelesse and secure men, that cry Lord, Lord, and mumble a few words without further notice, like *Balaams Asses, Mat. 7.21.* or the wishings and wondlings of inordinat men, that pray for their lusts and not for their soules, *Jam. 4.3.* Or lastly, the bold and unwarranted intrusions of presumptuous men, who without respect to the Word, Promises, or Conditions of God, would have mercy from him without grace, and forgiveness of sinne without forsaking of sinne. Their mercies are cruell mercies, their profession of Religion but a forme of godlinesse, *2 Tim. 3.5.* All as I said before but the embalming of a carkasse, which abates nothing of the hideousnesse of it in the sight of God.

And now if the best works of wicked men are so uncleane and full of filthinesse in Gods eyes, where then shall appeare their confessed finnes? If their prayers and deuotions stinke, how much more their oathes and exortations? If their sacrifices, and that which they offer to God is uncleane, how uncleane is their sacriledge and that which they steale from him? If their mercies be cruell, how cruell their malice, murders, bribeties, oppressions? If there be so much filthinesse in their profession, how much more in their persecution, in their reviling and scorning



of the waies of God? If their fastings and maceration be sinfull and *not unto the Lord, Zach. 7. 5.* What is their drunkennesse, their spuing and staggering, their clamors, and uncleannesse, all their cursed complements and ceremonies of damnation?

O consider this all yee that have hitherto forgotten God! Remember that *His eyes are purer than alwaies to behold iniquity*; Remember that *his spirit will not alwaies strive with flesh*; Admire his bottomlesse patience, which hath thus long suffered thee an unclean vessel to pollute thy self and others, and forborne thee with more patience than thou couldst have done a Toade, or Serpent, than which not withstanding in his sight thou art far more unclean. And remember that his Patience is Salvation, and should lead thee to repentance! Consider that the *Law of the Lord is pure*, & his *sears cleane*, & his *holinesse beautiful*, the garments with which hee clothed his Priests, garments of comelinesse and praise, made for glory and beauty; he comes with fire and sepe, with water and blood to heale our sores, to purge our uncleannesse. But now if there be *lownesse in our filthinesse*, obstinacy in our evill waies; if it suffice us not to have thus long wrought the will of the Gentiles; let us with fear consider those wofull denunciations: *Let him that is filthy be filthy still: Ephraim is joyned to Idols let him alone: Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy sinnes any more, till I have caused my fury to rest upon thee.*

We have considered the *Quod sit*, that sinne is full of filthinesse and pollution, I will but name the *Quid sit*, *What this filthinesse is*. It hath Two things belonging to the nature of it, First, *A privation of the nitor, or beauty which the Image of God brought into the soule with it*. A deformity to the holinesse and brightnesse of the Law. The Law was both *Holy and Good*, not onely the Rule, but the *beauty* of our life and nature, So that as evill is  
a de-

Rev. 22. 11.

1. Mos. 4. 13.

Ezek. 24. 13.

Sin  
and fil

Aquin. 1. 24. qu.  
16. artic. 1.

a declination and swarving from the law as a *Rule*, so it is *sinne*, and as it is a swarving from the law as our *beauty*, so it is the *staine* and *pollution* of the *Soule*. Secondly, it notes a *positive foulnessse*, an habituall (both naturall and contracted) defilednesse of mind and conscience, an introducing of the *image of Satan*, hideous marks of hellishnesse and deformity in the soule, body and conversation. Every desire, motion, and figment of the heart being nothing but the exhalations of an open sepulcher, the dampe and steame of a rotten soule.

Now in the last place let us see the *Qualities* whose *Evill properties* which accompany this pollution, *Foule* *wofull qualities* belong unto it. First, it is a *deepe pollution* of a *Crimson dye*, of a *Scarlet tincture* that will not weare out, *Esay* 1. 18. *Like the spots of a Leopard, or the blacknesse of an Ethiopian*, which is not by way of accidentall or externall adherency, not innate and contemper'd, belonging to the constitution, *Jer.* 13. 23. It is *engraven* upon the heart, *written with an iron pen*, and *the claw of a Diamond*, and so fashion'd even in the very substance of the soule, *Jer.* 17. 1. It is an *iniquity marked*, which cannot bee washed away with niter and much sope, no more than marks imprinted and incorporated in the substance of a vessell, *Jer.* 2. 22. The whole inundation and deluge of *Noah* could not wash it off from the earth, but it return'd againe. A shower of fire and brimstone from Heaven hath not so cleansed it out of the Country of *Sodom*, but that the venome and plague of it doth still there appeare in a poysonous and stinking lake. The Plague which came amongst the Israelites for the abominations of *Baal Peor* had not cleansed the filthinesse all away, but many yeares after the staine remained, *Jos.* 22. 17. Nay the very flames of Hell shall not in all eternity bee able to eate out the Prints, or to fetch away the staines of the smallest finnes from the nature of man. Nay, which is yet stronger than all this, though

Sin  
quale sin

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though *Grace* be of it selfe apt to wipe out, and conquer sinne, yet that measure and portion of *Grace* which here the best receive, though it may shorten, weaken, abate, yet it doth not utterly root it out. *Who can say I have made my heart cleane, I am free from my finnes?* The best of us have yet our sores running upon us, and stand in need of a garment to cover our pollutions.

Secondly. It is an *universall pollution*. I said unto thee when thou wast *in thy blood, leue*. We are by nature all overdrown'd and plung'd in the filthinesse of sinne. The Apostle here calls it *filthinesse of flesh and spirit*, to note the *compassse* of the staine of sinne. For notwithstanding some finnes belong principally to the spirit, as pride, heresie, idolatry, superstition, &c. and others to the flesh, as drunkennesse, gluttony, uncleannesse, &c. yet certaine it is that *every sinne defiles both flesh and spirit*, by the reason of their *mutuall dependance in being and working*, and of the *contagious quality* of sin. Sins of the flesh soake and sinke, and eat into the bottome of the spirit, to drowne that with hardnesse, insensibility, errour, security, inconsideratenesse, contempt of God, &c. and the finnes of the spirit breake out like plague sores into the flesh, pride into the eye, malice into the hand, heresie into the tongue, superstition and idolatry into the knee, &c. the soule and body have so near communion, that one can no more sinne alone without the contagion of the other, than one wheele in an Engine move without the motion of the other.

Thirdly. It is a *spreading pollution*. A leprosie, a gangrene, a plague, that diffuseth poyson and infection upon others. First, it *spreads in a mans selfe*. An evill lust will infect the thoughts, and they the desires, and they the words and actions, and they grow into habits and reflect back againe upon the heart and Conscience to harden and defile them. Secondly, this infection staves not in a mans selfe only, but *runnes forth upon others to leade* and

*Ad eo non sola anima transigit vitam, ut nec cogitatus, licet solus, licet non ad effectum per carnem deducatur, auferamus à collegio carnis -- sine opere, & sine effectu, cogitatus, carnis est. Alius. Tert. de Resurrectione carnis, c. 14*

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and misguide them; we will certainly doe as we have done, *We and our kings, our princes, and our fathers*, in the cities of Judah and in the streets of Jerusalem, *To drive and compell them; why compellest thou the Gentiles to live as doe the Jewes? To comfort and hearken them; Thou hast justified, and art a comfort to thy sisters Sodom and Samaria. To exasperate and enrage them; Thou hast given occasion to the enemies of the Lord to blaspheme. To deceive and seduce them, as the old Prophet of Bethel did the Prophet of the Lord by his lye. To teach and instruct them; the Israelites by their idolatry taught their children to walke after Baalim.* And by how much the more authority over the persons of men, or eminency of place, or reputation of piety any man hath, by so much the more spreading and infectious are his sinnes, being taken with the more trust and assurance. If a Minister be loose and scandalous, a Magistrate carelessse and rusty, a gentleman rude and uncleane, a man that professeth the power of godlinesse, unjust and worldly, strange it is how the lower and more ignorant rank of men, who beleeve that surely such men as these are not by their places so farre from, or by their learning and studies so unacquainted with God as they, will be hereby strengthened in their deadly and formall courses. Thirdly (which is yet worse) *the very godly are apt to be infected by the sinnes of the wicked.* It is not so strange to see a godly man misguided and seduc'd by the errors of others like himselfe, the estimation of whose persons may over-rule the opinion of their actions, and so make a man take them upon trust from them. But that a holy man should catch infection from the example of another who is in the gall of bitterness, is a thing that wonderfully sets forth the corruption of our nature, and the contagion of sin. *The sons of God saw the daughters of men, and were polluted, the people of Israel saw the Midianitish women, and were enflamed.* An Holy mans conversing with loose, carnall,

Ier. 44. 17.

Gal. 2. 14.

Eze. 16. 52, 54.

2 Sam. 12. 14.

1 King. 13. 18.

Ier. 9. 14.

2 Cor. 10. 1.

1 Cor. 15. 1.

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and formall men, diswonts him from the waies of God, brings a deadnesse of spirit, and insensible decay of grace upon him secretly, and therefore the more dangerously conueyes a mediocrity and compliancy of Spirit, with formes onely of godlinesse and pharisaicall outsidcs, begets much dispensation and allowance in many errors, that he may keepe pace, and not seeme too austere, censorious, and ill-conceited of the men whom he walkes with. Therefore *David* would not suffer a wicked man to be in his presence, nor any wicked thing to be before his eyes, lest it should cleave unto him. Take heed, saith the Apostle, lest any root of bitterness springing up trouble you, and thereby many be defiled. Fourthly, it spreads not onely upon men, but defiles and curses the good Creatures of God about us; It puts a leprosie into the stone in the Wall, and the beame in the house, barrennesse into the earth, mourning into the Elements, consumption into the Beasts and Birds, bondage, vanity, griefe, and at last combustion and dissolution upon the whole frame of nature.

Fourthly, it is a mortall and a poisonous pollution; the pollution of deadly sores, and putrefactions. I said unto thee in thy blood, live, yea I said unto thee in thy blood, live. It notes that that estate wherein they were in their sins, was so deadly, that the cure of them was very difficult; it required the repetition of Gods power and mercy. If a child new born should lie exposed in its blood to the injury of a cold ayre, not have the Navell cut, nor the body wrapp'd, or wash'd, or tended at all, how quickly would it bee that from the wombe of the mother it would drop into the Wombe of the Earth? The state of sinne is an estate of nakednesse, blood, impotency, obnoxiousnesse to all the temptations and snares of *Sathan*, to all the darts of death and hell. The ancients compare it to falling into a pit full of dirt and stones, a man is not onely polluted, but hee is bruiuzed and wounded by it. To conclude,

Psal. 101. 3.

Heb. 12. 15.

Zach. 5. 4.

Ier. 12. 4.

Rom. 8. 10, 11.

2 Pet. 3. 10, 11.

Ezek. 16. 6.

clude, there is no deformity nor filthines extant which did not rise from sinne. It is sinne which puts *bondage into the Creature*, which brings discords and deformities upon the face of Nature. It is sin which put *devillishnesse into Angels* of Heaven, and hurried them downe from their first habitation. It is sin which put *a sting into death*, without which though it kil yet it cannot curse. It is sin which puts *fire into Hell*, and supplies unto all eternity the fuel & materials for those unextingulshable flames. It is sin which puts *hell into the Conscience*, and armes a man with terrours and amazements against himselfe. It is sin which puts rottennes and *dishonour into the grave*; he that died without sin rose up without corruption. It is sinne which wrings out those *clamors and groans* of bruit creatures, which wrestle under the curse of *Adams fall*. It is sin which *outrageeth and murthereth* one beast against another, and one man against another, & one nation against another. It is sin which brought *shame and dishonour upon that nakednesse* unto which all the Creatures in Paradise did owe awe and reverence. It is sin which turn'd Sodom into a stinking lake, and Jerusalem the glory of the Earth, into a desolation and haunt for Owles and Bitterns. It is sinne which so often staineth Heaven and Earth with the markes of Gods vengeance, and which will one day roule up in darknesse, and devoure with fire, and reduce to its primitive confusion the whole frame of nature. It is sinne which puts *horrour into the Law*, makes that which was at first a Law of life and liberty, to be a Law of bondage and death, full of weakness, unprofitablenesse, hideousnesse, and curses. It is sinne which puts *malignity and venome into the very Gospel*, making it a *favour of Death unto Death*, that is, of another deeper death and forer condemnation; which by trampling upon the blood of Christ we draw upon our selves, unto that death under which we lay before by the malediction of the Law. And lastly (which is the highest that can be spoken of the venome of sinne.)

It



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It is sin which, in a sort, and to speake after the manner of men, hath put *hatred into God himselfe*, hath moved the most mercifull, gracious and compassionate Creator, to hate the things which he made, and not to take Plesie upon the workes of his hands. If God had look'd round about his *owne workes*, he could have found nothing but *goodnesse in them*, and therefore nothing but *love in himselfe*. But when *sinne* came into the World, it made the Lord *repent*, and *grieve*, and *hate*, and *destroy* his owne workmanship.

And the consideration hereof should drive us all like Lepers and polluted wretches to that *Fountain in Israel* which is opened for sinne and for uncleannesse, to buy of him *white raiment* that we may be clothed, and the *shame of our nakednesse* may not appeare. For which purpose we must first find out the *pollution of sinne* in our selves, and that is by using the *glasse of the Law*, which was published of purpose to make sinne appeare exceeding sinfull. For as *rectum is sui index & obliqui* so *purum is sui index & impuri*, That which is right and pure is the measure and discovery of that which is crooked and impure. Now the *Law is Right, Pure, Holy, Just, Good, lovely, Honourable, Clean*; and therefore very apt to discover the contrary affections and Properties in sinne. And having gotten by the Law acquaintance with our selves, there is then fit place for the Apostles precept, *To cleanse our selves from all filthinesse of flesh and spirit*. First the Lord discovered the preposterousnesse of Israels services unto him, when they came before him in their uncleannesse, and lifted up hands full of blood, and then comes the like precepts to the Apostles here, *wash ye, make you cleane, put away the rill of your doings from before mine eyes, &c.*

But can an uncleane thing cleanse it selfe? Can that which is intrinsically, naturally, inherently uncleane, purifie it selfe? It may pollute any thing which touch-

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*Flies to the  
Fountain  
in Israel*

*The Law  
is useful  
ness*

Esay x. 15, 18.

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eth it, but how can it cease from that which belongs to its nature, or wipe out that which hath eaten in, and is marked in its very substance? It is true of *our selves we cannot cleanse our selves*, It is *Christ's Office* to Sanctifie his Church, and it is *His comlineffe* with which wee are adorned, *without him we can doe nothing*; but yet *having him we must wash our selves*. For God worketh not upon men as a carver upon a stone when he would induce the shape and proportions of a man, but yet leaves it a stone still and no more; but as himselfe did worke upon Earth in Paradise when he breath'd into it the Soule of man, and so made it a Living Creature. It is true a naturall man is as dead to grace as a stone is to naturall life, and therefore if onely man should worke upon him hee would continue as dead still; but he who of dead Earth made a living man, is able of *stones to raise up Children unto Abraham*, and the worke of *conversion is a worke of vivification*. Now then *being quickned, we must walk and work our selves*. *I will take away, saith the Lord, the stonie hearts out of their flesh, and I will give them an heart of flesh, that they may walke in my statutes, &c.* So then God commands us to cleanse our selves when yet it is his *owne worke*. First, to teach us that what hee doth is not out of *dutie or debt*, but of *Grace and Favour*; for when he *doth that which he commands*, it is manifest that *ours was the duty*, and therefore *his the greater mercy*, to give us money wherewith to pay him the debt we owed. *Thou workest all our workes for us*, saith the Prophet. The worke as it is a duty is ours, but as it is a performance it is thine. Secondly, hee doth it to shew that though hee be the Author and finisher of our Faith, though hee who beginneth our good workes doth also performe them untill the day of Christ, yet he will not have us abide alwayes under his hand as dead stones, but, being quickned, and healed by his spirit, and having our impotencies removed, wee likewise must *cooperate and move to the*

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*Inability to  
cleanse  
ourselves*  
Ezek. 16. 14.

Aug. de peccat.  
meritis. & Remiss.  
lib. 2. cap. 5.

Eze. 11. 19, 20.

Ezay 46. 1.

Heb. 12. 1.  
Phil. 1. 6.

Phil. 2. 13.

Ideo jubet quia  
non possumus, ut  
noverimus quid  
ab illo petere de-  
beamus. Ipsi  
enim est fides  
qua orando im-  
petrat quod lex  
imperat. Aug. de  
Gra & lib. Arb.  
c. 15.

Ezek 18. 30.

Nos non faci-  
mus ut ille faci-  
as quia promisit,  
sed ille facit ut  
nos faciamus  
quia praecepit.  
Aug.

the same end with him; for he doth not so worke for us, but he withall gives us a will and a deede to concurre with him to the same actions, *As wee have reserved Christ, so wee must walke in him*. Thirdly, to shew us where wee must fetch our cure, to teach us that hee will bee sought unto by us, and that we must rely upon his power and promises. There fore *Hee commandeth us the things which we cannot doe, that wee might know of whom to begge them*, for it is Faith alone which obtaineth by prayer that which the Law requireth onely but cannot effect, by reason of the weaknesse of it. In one place the Lord commandeth, *cast away from you all your transgressions, and make you a new heart and a new spirit*. In another place he promiset, *I will sprinkle cleane water upon you and you shall be cleane from all your filthinesse and from all your Idols will I cleanse you; A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your flesh, and will give you an heart of flesh*. How can these things consist together? He commands us to doe that which he promiset to doe himselfe; but onely to shew that God gives what he requires. The things which he bids us doe, (as if they were to be the works of our own will, and being indeed the duties which we owe) yet hee promiset to doe in us, to shew that they are the workes of his grace, and that his promises are the foundation of all our performances. For wee by working doe not cause him to fulfill his promises, but hee by promising doth enable us to performe our workes. So then we cleanse our selves by the strength of his promises, they are the principles of our purification. This the Apostle expresseth in the Text; *Having therefore these promises (dearely beloved) Let us cleanse our selves*.

This then is the next thing we must enquire into, wherein the strength of this argument lies, and how a man ought to make use of the promises to inferre and presse

Promises

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presse upon his conscience this duty of *cleansing himself*.  
 Here then first we must note, *that promises doe containe*  
*the matter of rewards*, and are for the most part so pro-  
 posed unto us. Abating onely the first promise of calling  
 unto the obedience of Faith, which I conceive is rather  
 made unto Christ in our behalfe, (*Aske of me and I will*  
*give thee the heathen for thine inheritance, and the utter-*  
*most parts of the earth for thy possession*) than unto us for-  
 mally, because the seed of *Abraham* are the subject of  
 the promises, I say excepting onely that, I conceive all  
 other promises to beare in them the nature of a reward,  
 and so to carry relation to presupposed *Services*. For  
 benefites have usually burdens and engagements with  
 them, so that promises being the representation of re-  
 wards, and rewards the consequents of *Service*, and all  
 services being generally comprehended in this of *clean-*  
*sing our selves from all filthynesse, and of finishing holiness*  
*in Gods feare*, manifest it is that the promises are in this  
 regard fit arguments to induce our duty. The Gospell  
 which is the Word of *Promise* hath an obedience annex-  
 ed unto it, which the Apostle calls the *Obedience of the*  
*Gospell*: And Faith being the hand to receive the pro-  
 mises hath an obedience annexed unto it likewise, which  
 the same Apostle calls the *obedience of Faith*, for it is not  
 onely a hand to receive, but a hand to worke. To live to  
 our selves, and yet lay claime to the *Promises*, is to make  
 God a lyer, not to beleeeve the record which he gives of  
 himselfe, that he will not cast away precious things up-  
 on swine. His *promises* are free in fieri, made onely out  
 of *Grace*, but conditionall in facto esse, performed and ac-  
 complisheed with dependance upon duties in us. *God is*  
*Faithfull*, saith the Apostle, *who shall stablsh you and keep*  
*you from evill*, there is the *Promise*, and wee are confident  
 that you will doe the things which we command you, there  
 is the *Duty* which that *Promise* calls for. When we pray,  
*Give us our daily bread*, by saying, *Give us*, wee acknow-

a matter of  
reward

1 Thel. 1. 8.

Rom. 1. 5.

16. 23.

*Promises are*  
*in fieri, but*  
*conditionall*  
*in facto*

2 Thel. 3. 3. 4.

2 Theſ. 3. 17, 18

ledge that it is *from God*; but when we call it *ours*, wee shew how God gives it, namely in the use of means. For *Bread is Ours*, not only in the right of the *Promise*, *I will not faile thee; nor forsake thee*, but by *service* and quiet working in an orderly calling.

Secondly, *Promises* are apt to *purifie* not only as arguments to induce it, but likewise as *efficient causes* and *principles*, being by Faith apprehended, of our *Holiness*. And to the force of the reason is the same, as if a rich man having given a great estate unto his sonne, should adde this exhortation, having received such gifts as these, and having now wherewithall to live in quality and worth, keep your selfe in fashion like the Sonne of such a Father.

Efficients they are. First, as *tokens and expressions* of Gods love, for all Gods promises are grounded in his Love. His Justice, Truth, and Fidelity are the reasons of *fulfilling Promises*, because in them hee maketh himselfe our debtor; Therefore (saith the Apostle) *There is laid up for me a Crowne of righteousness*, which God the righteous Judge shall give unto mee: And againe, *God is faithfull; who will not suffer you to be tempted*, and *faithfull is hee that hath promised*, who also will doe it; and Saint John, *If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse*.

One would thinke a man should rather feare the revenge than expect the forgiveness of sinnes by Gods Justice, but God is as just in performing the mercy which hee *promiseth*, as in executing the vengeance which hee threatneth. So then Justice and Fidelity, are the reasons of *fulfilling promises*; but Gods Love and Mercy is the only reason of *making promises*. The Lord did not set his love upon you nor choose you, (saith Moses to Israel) because ye were more in number than any people, but because the Lord loved you, that is the ground of *making the promise*, and because he would keep the Oath which he had sworn to your fathers,

*Promittendo se  
fecit debitorem;  
Aug.*

2 Tim. 4. 8.

1 Cor. 10. 13.

Heb. 10. 13.

1 Iohn 1. 9.

Deut. 7. 7, 8.

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*fathers, that was the ground of performing his promise. For thy Words sake, according to thine owne heart, saith David, hast thou done all these great things. According to thine own heart, that is, ex mero motu, out of pure and unexcited love, thou didst give thy Word and Promise, and for thy Word sake thou hast performed it, not for any thing that was in me (for who am I O Lord, or what is my house?) hast thou brought me hitherto. Thou wilt performe, saith the Prophet, the Truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our Fathers from the dayes of old; Why truth to Jacob, and mercy to Abraham? Wee must note, the promise after a sort began in Abraham, (therefore he is call'd the Father of the Faithfull) and when God makes a promise, it is onely out of Mercy; but the Promise was continued unto Jacob, who being Abrahams seede was an heire of the Promise, and so the inheritance which was out of mercy given unto Abraham, did of truth and fidelity descend unto Jacob, the seed of Abraham; and therefore we shall finde Covenant, Mercy, and Oath joyned together in the Scripture, to note unto us both the ground of making the Covenant, Mercy, and the ground of performing the Covenant: made, the Truth and Fidelity of God. Thy God shall keep unto thee the Covenant and the mercy which he swore unto thy fathers, saith Moses. To performe the Mercy promised to our Fathers, and to remember his holy Covenant, The oath which he swore to our Father Abraham, &c. saith Zachary in his song. Thus wee see that the Promises are the tokens and fruits of Gods mere love. And in that regard they are apt to cleanse, or to move us to any duty which God requires of us. For Love and Mercy, being by faith apprehended, are strong arguments to love and feare God againe. Wee love him because he loved us, and they shall feare the Lord and his goodnesse; The goodnesse of the Lord begetteth Feare, and that is all one, to cleanse and purifie,*

2 Sam. 7. 18, 21.

Mic. 7. 20.

Deut. 7. 12.

Luke 1. 72, 73.

1 John 4. 19.

Hof. 3. 5.

*as tokens of Gods mere love*



Psal. 19. 9.  
*illa dicit Timeo*  
*virum ne veni-*  
*at; illa Timeo*  
*virum ne disce-*  
*dat. Illa, timeo*  
*ne damnet; illa,*  
*Timeo ne dese-*  
*rat, Aug. in*  
*Ep. Johan.*

Heb. 6. 19.

Heb. 10. 35, 36:

Rom. 4. 18.

Heb. 11. 10.

Tit. 2. 12, 13.

for the fear of the Lord is *cleanse and pure*. There is an *uncleanse fear*, like that of the Adulteress, who feareth her husband, lest he should return and deprehend her in her fallenesse to him; but the true fear of the Lord is *cleanse*, like that of a chaste Spouse who feareth the departure of her Love. There are none so destitute of humanity, as not to answer *Love for Love*.

Secondly, *Promises* are the *Efficient causes* of our *Purification*, as they are *The grounds of our hope and expectations*. We have no reason to *Hope* for any thing which is not *promised*, or upon any other conditions than as *promised*. *Hope* is for this reason in Scripture compared to an *Anchor both sure and stedfast*, because it must have something of firmnesse and stability to fasten upon before it can secure the soule in any tempest. To hope without a promise, or upon any promise otherwise than it stands, is but to let an Anchor hang in the water; or catch in a Wave, and thereby to expect safety to the Vessell. This argument the Apostle useth why we should not *cast away our confidence*, or *slacken our hope*, because there is a *Promise*, which by patience and doing the Will of God we may in due time receive, and which is a firme foundation for our Confidence to rest upon. So *Abraham* is said to have *deserved against hope in hope*, that he should be the Father of many Nations, and the ground of that hope is added, *According to that which was spoken, to that word of promise, so shall thy seed be*. And elsewhere he is said to have *looked for a City which had foundations*; that is, a City which was built upon the Immutable stability of Gods Oath and promise. Thus we see *promises* are the grounds of our *Hope*, and *Hope* is of a *cleansing nature*. The grace of God, saith the Apostle, *teacheth us to deny ungodliness and worldly lusts; and to love soberly, righteously, and godly in this present world*; the reason whereof is presently enforced, *Looking for that blessed Hope, and the glorious appearing of the great God*.

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*God.* And again, *He that hath this hope in him* saith *Saint John*, namely to be like him at his coming. *Purifieth himselfe even as He is Pure.* Hee that hopeth to be fully like Christ hereafter, and to come to the measure of the stature of his fulnesse, will labour to his uttermost to bee as he was in this world. For a man *hopeth* for nothing *de future*, which he would not presently compass, if it were in his power. No man is to be presum'd to Hope for the whole who hates any part, or to expect the fulnesse, who rejects the first fruits of the Spirit. *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* That is, Hee that cannot endure nor look on that little glimpse and ray of Holinesse which is in his brother, in one and the same passions, infirmities and corruptions with himselfe, will much lesse be able to abide the light of the Son of righteousnesse, and that most orient, (spotlesse, and vast Holinesse which is in him. The same reason holds here, hee that cannot endeavour to purifie himselfe here, doth never truly hope to be like Christ hereafter. He that directs his course towards Yorke can never be presumed to hope that he shall by that journey get to London, when hee knowes, or might easily be informed that it is quite the other way. And the truth is, no wicked man hath any true or as *Saint Peter* calls it *lively Hope* to come to Heaven. Blind presumptions, ignorant wishings and wouldings hee may have, but *no true hope at all.* For that ever supposeth some knowledge and prehension of the *Goodness* of that which is *Hoped for*; and there is nothing in Heaven which wicked men do not hate as very evil to them; the presence of the most Holy God, the purity and brightness of his Glory, the Company of Christ Jesus and his Saints, &c. If they might be suffered first to have a view of it, and see what is there doing, what Divine and Holy employments take up all the thoughts, desires, and powers of the blessed company there, they

1 John 3.3.

1 John 4. 10.

1 Pet. 1.9.

1 Pet. 1. 8.

Phil. 3. 13, 20.

Rom. 4. 19, 21.

Heb. 11. 13.

Acs. 15. 19.

would abhorre no plate more. *Hope begins Love* (whom having nor seen, yet love; saith the Apostle) Hope to bee like Christ hereafter will worke a love and desire to expresse so much as we can of this Image here. Hee that longs for a thing will take any present occasion to get as much of it as he may together. Notably doth Saint Paul set forth this purifying property of hope in the Promise. *I follow after, if I but I may apprehend that for which also I am apprehended of Christ Jesus.* I am already apprehended of Christ; he hath in his body cleared mee in hope unto Heaven with him; and made me sit together in Heavenly places; and this hope to come to him at last, to attain to that price of the high calling of God in Christ Jesus; makes me presse, and pull, and strive by all means to attain to perfection; to expresse *Heavenly conversation* in earth; because from thence I look for a Saviour; the Lord Jesus Christ: Hope (as we said) is an Anchor, Our Anchor is fix'd in heaven; our vessell is upon earth; now as by the Cable a man may draw his vessell to the Anchor, so the Soule being fix'd by hope unto Christ, doth hale and draw it selfe nearer and nearer unto him. *Why draw*

Thirdly, Promises are the efficient causes of our purification; as they are the objects of our Faith. For wee dare not believe without Promises. Therefore Abraham stagger'd not through unbelieve, but gave glory to God; because he was fully perswaded, that *what he had promised he would also performe.* It is not Gods power simply, but his resolution to his Promises which secures our faith. So Sarah is said through faith to be deliver'd of a child being past age; because shee judg'd him faithful, *because he had promised.* Now by being Objects of faith, the Promises must needs cleane from sinfulness; for faith who hath a cleaving property, is purifying the heart, and worketh by love; and looketh upon the things promised as desirable things; rejoyceth in them, and worketh boundenly and durable affections unto them. Againe,

blow

E S

we

*Promise  
objects of  
Faith*

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we must note, *That sinne comes seldome without Promise* to pollute us, begets vast expectations and hopes of Good from it. *Balaam* was whet and enliven'd by promises to curse Gods people. The Strumpet in the Proverbs, that said to the young man, *Come let us take our fill of loves*, conceiv'd most adequate satisfaction to her adulterous lusts by that way. This was the delusion of the rich fool in his Epicurisme, *Soule take thine ease, eat, drinke, and be merry, for thou hast much laid up for many years*. Of the Jewes in their Idolatries to the Queene of Heaven, because that would afford them plenty of visuals, and make them see no evill. Of *Ge-hazies* foolish heart, who promised to himselfe Olive-yards and Vineyards, and Sheep and Oxen, and men-servants, and maid-servants by his officious lye. And this was one of the Devils Master-pieces when he tempted Christ, *All these will I give thee, if thou wilt fall downe and worship me*. Thus we see sinne seldome comes without promises to seduce and pollute the soule. And yet the Truth is, these promises cannot hold up the hope of any man. When a man hath wearied himselfe in the pursuit of them, yet still there is lesse hope at last than at first. But now faith fixing upon *sure mercies*, upon promises which cannot be abrogated or disannull'd (being made irreverfible by the oath of God, who after hee hath sworne cannot repent) and seeing not onely *stability*, but *precision* in the promises, and through them looking upon the great goodnesse of the things contained in them as *already subsisting and present to the soule*, and by this meanes overcoming the world (whose onely prejudice and advantage against Christ is this, that the things which hee promiseth are long hence to come, whereas that which it promiseth it likewise presenteth to the view of sense, which difference faith destroyeth by giving a subsistence and *spirituall presence of things hoped for to the soule*) by this meanes, I say faith doth mightily

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*See Journal*

Prov. 7. 18.

Luke 12. 19.

Ier. 44. 17.

Hof. 2. 5.

2 Kings 5. 26.

Esay 57. 10.

Rom. 6. 11.

Ag. 13. 34.

Gal. 3. 15, 16.

Heb. 6. 17, 18.

Psal. 110. 4.

1 Joh. 5. 4.

2 Pet. 1. 4.

.81.7.7022

.81.03.0003

.71.70.7011

.71.70.7011

.00.70.0000

1 Cor. 15. 48.

49.

.00.70.7011

.71.70.7011

.71.70.7011

.71.70.7011

.71.70.7011

.71.70.7011

ity prevails to draw a man unto such holiness, as becometh the sonnes and heires of so certaine and precious promises. Till a man by faith apprehends some interest in the promises, he will never out of true love endeavour a conformity unto God in Christ. By this, saith Saint Peter, we are made partakers of the divine nature, and doe escape the corruption that is in the world through lust. What is it to bee made partaker of the divine nature? It notes two things: first, a fellowship with God in his holiness; that purity which is eminent and infinitely in Gods most holy nature, is formater, or *formidus modum creaturae*, so farre as the Image of his infinite holiness is expressible in a narrow creature, fashioned in and communicated unto us by our union with Christ. Secondly, a fellowship with God in his blessedness, namely in that beatificall vision, and brightnesse of glory which from the face and fulnesse of Jesus Christ (who as a second Adam is made unto us the Author and Fountaine of all heavenly things) shall at last in fulnesse, and doth even now in flashes and glimmerings shine forth upon his members. And all this wee have from those great and precious promises which he made unto us of holiness and of blessednes. For as wee say of the word in generall, so more especially of the Promises, they are operative words, and doe produce some real effects, being received by Faith. As a man when he receiveth a Deed signed, sealed, witnessed, and delivered, doth not only take Parchment or wax, or empty words, but hath thereby some fundamentall right created unto the things in the Deed mentioned to bee conveyed, so that the Deed is declaratory and operative of some real effects: so in the word and promises of God sealed by the blood of Christ, ratified by the oath of the Covenant, testified by the Spirit of Truth, deliver'd by the hand of Mercy, and received by the hand of Faith, there doth not onely passe empty breath and naked words,

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words, but also some *Real effects* by the intendment of God are thereby produc'd; namely, the cleansing of our sinful nature from the pollutions of the world; and the transforming thereof into the Image and purity of the divine nature.

Fourthly, *Promises* are the efficient causes of our purification; as they are the Rays and Beames of Christ the Sonne of Righteousnesse, in whom they are all founded and established. They are *All in him* Yea, and in him *Remember*. Every Promise by Faith apprehended carries a man to Christ, and to the consideration of our unity with him, in the right whereof we have claime to the Promises; even as every line in a circumference, though there never so distant from another, doth, being pursued, carry a man at last to one and the same Center, common unto them all. For the Promises are not made for any thing in us, nor have their stability in us, but they are made in and for Christ unto us, unto Christ in our behalfe, and unto us onely so farre forth as we are Members of Christ. For they were not made to seeds as many, but to seed, namely to Christ, in aggregate, as comprehending the head and the members in the unity of one body. So then every Promise carrying us to that Unity which we have with Christ by his Spirit (who is therefore called a spirit of Adoption, because he vesteth us with the sonneship of Christ, and a spirit of holinesse and renovation, because he sanctifieth us by his resurrection of Christ) doth thereby purifie us from dead works, and conformeth us members to the Head, building them up in an holy Temple and into an habitation of God through the spirit by whom we are in Christ. In one word, Our interest in the Promises is grounded upon our being in Christ, and being one with him, and our being in him is the ground of our purification. Every branch in me that bringeth forth fruit, my father purgeth, that it may bring forth more fruit. And in this respect the promises may be said to purifie, as still

*Promises*

2 Cor. 1. 20.

Gal. 3. 16.  
Caput & corpus  
unus est Christi.  
Aug.

Eph. 2. 21.

John 15. 2.



*Promises  
Exemplars*

2 Pet. 1. 4.  
Pro. 30. 5.  
Psal. 12. 6.  
19. 8, 9.  
119. 140.

John 17. 17.  
Joh. 15. 3.

ουρανου 11 25 αμα.  
ουρανου 11 25 αμα.  
1 Joh. 39.

Ezr. 9. 13, 14.

carrying us to our interest in Christ, in whom they are founded.

Fifthly, and lastly, the Promises are causes of our purification; as Exemplars, patternes, and seeds of purity unto us. For the Promises are in themselves Exceeding great and precious. Every Word of God is pure and tryed like gold seven times in the fire, it is right, and cleane, and true, and altogether righteous, and therefore very lovely and attractive, apt to sanctifie and cleanse the soule. Sanctifie them by thy truth; (saith Christ) thy Word is truth. And againe, Now ye are cleane through the Word which I have spoken unto you. For the Word is Seed, and seed assimilates earth and dirt into its owne pure and cleane nature. so by the Word there is a transmutation, as it were, and conforming of our foule and earthly nature to the spiritualitie of it selfe. Therefore the Apostle useth this for an argument, why the regenerate cannot sin (namely in that universall and compleat manner as others doe) because they have the seed of God abiding in them, that is, his Word, Spirit, and Promises abating the strength of lust, and swaying them to a contrary point. For thus the Word of promise makes a mans heart to argue: Hath God of mee're Grace made assurance of so precious things to mee who by nature am a filthy and unclean Creature; obnoxious to all the curses and vengeance in his book? Hath hee wrought so great deliverance; and laid up such unsearchable riches for my soule? and should I againe breake his Commandements; and joyne in the abominations of other men? Would he not be angry till he had consumed me; so that there should be no escaping? Should I not rather labour to feele the comforts and power of these Promises, encouraging me to walke worthy of so great mercy, and so high a calling? to walke meet for the participation of the Inheritance of the Saints in light? Shall I that am reserved to such honour, live in the meane time after the lusts of the Gentiles,

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ties, who have no hope? \* Hath God distinguished me by his Spirit and Promises from the world, and shall I confound my selfe againe? Shall I require evill for good to the hurt of mine owne soule? These and the like are the reasonings of the heart from the beauty and purity of the promises.

Thirdly, and lastly, *Promises are Arguments to inferre our Purification, because in many of them that is the very Matter of which they consist, and so the power and fidelity of God is engag'd for our Purification. I will cleanse them from all their iniquity whereby they have sinned against me, saith the Lord. And againe, I will sprinkle cleane water upon you and you shall be cleane: from all your filthinesse and from all your Idols will I cleanse you, &c. And againe, They shall not defile themselves any more with their Idols, nor with their detestable things, nor with any of their transgressions, but I will save them, and I will cleanse them. And againe I will heale their back-slidings, I will love them freely. The Lord will wash away the filth of the daughter of Sion, and purge the blood of Jerusalem from the midst thereof by the Spirit of Judgement, and by the spirit of burning. Which Promises, bringing along the fidelity and power of God to our faith, doe settle our hearts amidst all the corruptions and impotencies of our nature. When the conscience is once thoroughly acquainted with the sight of its own foulness, with the sense of that life and power which is in concupiscence, it findes it then a great difficulty to rest in any hope of having lusts either subdued or forgiven. The Psalmist, when he foreran, and ceased not, refused to be comforted, thought himselfe cast out of Gods favour, as if his mercies were exhausted, and his promises come to an end; and his compassions were shut up, and would shew themselves no more. Therefore in this case the Lord carries out Faith to the consideration of his Power, Grace, and Fidelity, which surpasseth not onely the knowledge but the very*

con-

\* *Quid nos pro  
Domin: tam bo-  
no satere conve-  
nit, cum ille pro  
malis seruis  
tanta fecerit.*  
Salvian. l. 4.

Ier. 33. 8.

Ezek. 36. 25.

Ezek. 37. 23.

Hof. 14. 4.  
Ezay 4. 4.

Rom. 1. 4.  
Rom. 6. 4.  
Eph. 1. 19, 20.  
Col. 2. 12.

2 Cor. 12. 9.  
Mic. 7. 18, 19.  
Esa. 43. 25.

Ezek. 37. 3.

2 Chro. 20. 12.

1 Cor. 6. 18,  
19, 20.

1 Cor. 3. 16,  
17.

conjectures and contrivances of the hearts of men. The Apostle saith, *That Christ was declared to be the Sonne of God with power, according to the Spirit of holinesse, by the resurrection from the dead; That Spirit which raised Him from the dead is therefore called a Spirit of Holinesse, because the sanctifying of a sinner is a resurrection, and requires the same power to effect it, which raised Christ from the dead. When Saint Paul had such a bitter conflict with the thorne in his flesh, the vigor and stirrings of concupiscence within him, he had no refuge nor comfort but onely in the sufficiency of Gods grace, which was able in due time to worke away and purge out his lusts. And the Prophet makes this an argument of Gods great power above all other Gods, that he subdueth iniquities, and bloteth out transgressions. Though wee know not how this can be done, that such dead bones, soules that are even rotten in their sinnes, should be cleansed from their filthinesse, and live againe: yet he knowes, and therefore when we are at a stand, and know not what to doe to Cure our lusts, then wee may by faith fix our Eyes upon him, whole grace, power, wiledome, fidelity is all in these his promises put to gage for our purification.*

Thus wee see how promises in generall doe worke to the Cleansing of us from filthinesse of flesh and spirit. The same might at large be shewed in many particulars. I will but name those in the words before the Text (to which it referres.) *The Lord promiseth to dwell in us as in spirituall Temples, and this proves that we ought to keep our selves Cleane, that wee may be fit habitations for so Dove-like and pure a Spirit. Plae fornication (saith the Apostle) why know you not that your body is the Temple of the Holy Ghost which is in you—therefore glorifie God in your bodies and spirits for they are Gods. And againe If any man defile the Temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. He promiseth*

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smileth to be *Our Father*, and make us his people, and this also is a strong argument why wee should purifie our selves, and as obedient Children not fashion our selves according to the former lusts in ignorance; but as hee who hath called us is holy, so should wee be holy in all manner of conversation. And if we call him Father, who without respect of persons judgeth according to every mans workes, wee should passe the time of our sojourning here in feare. *Ye are a chosen generation* (saith S. Peter) *a royall priesthood, a holy nation, a peculiar people, that you should shew forth the vertues of him, who hath called you out of darkness into his marvellous light.* When yee were of the world, yee were then strangers to the Covenant, and aliens from the house and Israel of God; but now being become Gods household, yee are strangers and pilgrims in the present world, and should therefore abstaine from the lusts of the flesh, which are sensuall and worldly things. Those that are a peculiar people, are a purged people too. *He will purifie to himselfe a peculiar people, that they may be zealous of good works.*

The consideration of which things should make us labour to settle our hearts to beleieve, love, and prize the promises, to store up and hide the word in our hearts, to have it *Dwell richly in us*, that in evill times and dayes of temptation we may have some holdfast to rely upon. In times of plenty, security, and peace, men go calmly on without feare or suspicion; but when stormes arise, when God either hides his face, or lets out his displeasure, or throws men upon any extremities, then there is no hope but in our Anchor, no stay nor reliefe but in *Gods promises*, which are settled & sure, established in heaven, & therefore never reversed or cancelled in the earth: And if this faithful & sure word had not bin *Dauids* delight & comfort, if he had not in all the changes & chances of his own life remembered, that *all Gods promises are made in heaven*, where there is no inconstancy, nor repentance, he had perished.

1 Pet. 1. 14, 17

1 Pet. 2. 9, 11.

Eph. 2. 12, 19.

1 John 2. 16.

Tim 2. 14.

Psa. 119. 89, 93

1 Sam. 12. 22

1 Sam. 23. 5.

Esa. 11. 1.

Psal. 89. 35, 36

*rishted in his affliction.* Though David by a prophetical spirit foresaw that God would not make his house to grow, but to become a dry and wither'd stock of Jesse, yet herein was the ground of all his salvation and of all his desire, that the Lord had made with him an *Everlasting Covenant, order'd in all things and sure*, that he had sworn by his holines that he would not fail David; so that it was as possible for God to be unholy, as for the Word of Promise made unto David to fall to the ground, & be untrue.

Now that we may the better apply the *Promises* to our selves, and establish our hearts in the truth and fidelity of God by them, we may make use of these few *Rules*, amongst divers others which might be given.

First, *Promises generally made, and so in medio for all, or particularly to some, are by the ground of them equally applicable to any in any condition unto which the promises are suitable.* All the promises are but as one in Christ, as lines though severall in the circumference doe meet as one in the center. Take any promise and follow it to its originall, and it will undoubtedly carry to Christ, in whom alone it is *Tra* and *Amen*, that is, hath its truth, certainty, and stability all from him. Now the *Promises* meeting in Christ, cannot be severed or have a partition made of them to severall men (for every beleever hath *All Christ, Christ is not divided*) any otherwise than the exigence of mens present estates doth diversifie them, and so fit them for such promises as now to others, or at other times to themselves would be unreasonable and unapplicable. The Lord in assenting to *Solomons* prayer, made a *generall promise to any man, or to all the people*, that what prayer or supplication soever should bee made towards his Temple, he would heare in heaven and forgive, &c. *Isaiah* being after in distresse, applied this *generall* to his *own present condition*, when the children of *Ammon*, *Arah*, and Mount Seir came to turne Israel out of their possessions. The Lord made a *particular promise unto*

1 Kin. 8. 37. 40

1 Chr. 20. 8, 10

Joshua,

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*Joshua*, that hee would bee with him to blesse his enterprises against the Canaanites, and to carry him through all the difficulties and hazards of that holy warre; and *Saint Paul* applies the promise to *all the faithfull* in any straits or distresses of life, as the Lord himselfe had before applyed it from *Moses* to *Joshua*; *Let your conversation be without covetousnesse*—for as God was with *Joshua*, so will he be with thee, *He will not faile thee nor forsake thee*. Christ made a particular Promise unto *Peter*, *I have prayed for thee that thy faith faile not*. And the same in effect hee applies to *All his*, *I pray that thou wouldst keep them from the evill*, and the consequent wordsto *Saint Peter* make it good; *When thou art converted strengthen thy brethren*, that is, comfort and revive them by thine owne experience, that when they are brought into the like case with thee, they may have the benefit of the same Intercessor, and the sympathy and compassion of the same Saviour who deliver'd thee. As our Saviour saith in matter of duty, *What I say unto you, I say unto all*; so we may say of him in matter of mercy, *What he promiseth unto any, he promiseth to all in an equall estate*. It is good therefore to observe the Truth of God in his Promises to others, and when wee finde our selves reduced unto their condition, to apply it unto our selves, that we through patience and comfort of the Scriptures may have hope. This is the counsell of *Saint James*, *Take my brethren the Prophets for an example of suffering affliction and patience*—ye have heard of the patience of *Job*, and ye have seen the end of the Lord, that the Lord is very pittifull and of tender mercy. And *Saint Paul* assures us that for this cause God comforted him in his tribulation, that he might be able to comfort them who might be in any trouble, with the comfort wherewith he himselfe had been comforted by God. A poore Christian might object, *Alas*, If I were an Apostle, if I had such graces, such services, such wayes of glorifying God as

*Paul*

*Ios. 1. 5. 6.*

*Heb. 13. 5.*

*Luke 22. 32.*

*Iohn 17. 15.*

*Rom. 15. 4.*

*Iames 5. 10, 11.*

*2 Cor. 1. 4.*



*Paul* had, I might hope for the same power and providence of God in my afflictions as hee finds. But I am a poore ignorant, unfruitfull, and unserviceable creature, who doe more blemish than adorne my profession of the Gospell of Christ, and shall I look for such care from God as *St Paul*? Beloved, the members in the body would not so argue; If I were an eye, or a tongue, one of the noblest parts of the body, haply some compassion and remedy might be shewed me in my distempers; but I am but a joynt of the foot, or a meane, dishonourable, and lesse serviceable member, therefore though I am tormented with a Gout, or Stone, the tongue will not speak, the head will not work, the hand will not distribute any thing for me. The Children in a family would not so argue: my Father is carefull to provide Physick, and cure the diseases of my brother, because he is growne up to doe him credit, and his Countrey service; but I am but a Child, that lie upon him, and doe no worke, I am unable for any employments, and therefore I shall perishe in my disease without care or regard. Surely if the members of a body, or the children of men, who are xvill, would not thus argue, how much lesse reason have any of Christs, who have a head entrusted with the care of his meanest members, and a father tender of the falls and failings of his weakest children? Thus rather should the soule resolve: Though *Paul* had more grate than I, yet he had no more merit than I. All the compassion which was shewed unto him was out of favour and mercy, not out of debt or duty; and my wants and miseries make me as fit for mercy as he was; and the compassion of a father is most commended toward the unworthiest and most unprofitable child.

by  
promises certain  
ways of performance  
biddes

Secondly, Promises in themselves are certaine, but the wayes of performances are often undiscernable and bidden; therefore we must live by Faith, and not by Reason, and measure the Truth of Gods Words by the strength of his

his power, and not by our owne conceits or apprehensions. When we looke upon God in his *Promises*, wee must conceive of him as a God infinite in wildome to contrive, and in Power to bring about the execution of his owne will. There is a *Promise* made of calling the Jewes unto Christ, and causing them to turne from their transgressions. *The Redeemer shall come unto Sion, and unto them that returne from transgression in Jacob*, Esay 59. 20. But he who should consider the extreme obstinacy and stubbornnesse of that people against the Gospell, would thinke it impossible, that they should ever be pulled out of the snare of the Devill; therefore the Apostle makes *Gods Power* the ground and certainty in this Promise, *They also shall be grafted in again, for God is able to graft them in* — As it is written, *There shall come out of Sion the Deliverer, and shall turne away ungodlinesse from Jacob*, Rom. 11. 23, 26. The Sadduces derided the Doctrine and Promise of the *Resurrection* from the dead; and our Saviour carrieth the one from their owne prejudice unto *Gods power*; ye erre, not knowing the Scriptures, nor the power of God, Matth. 22. 29. And Saint Paul the other, from their reason unto Faith in God, *Why should it be thought a thing incredible with you, that God should raise the Dead?* Acts 26. 8. Therefore wee shall find mens unbeliefe in Scripture hath risen, partly from apprehension of power in those whom they feare, and partly from apprehension of impotency in those whom they should trust. When the Israelites heard of *Giants and Sonnes of Anak* in the promised land, presently they murmured against the Lord and his servants; and provoked him by their unbeliefe of his mighty power which they had had so frequent experience of, *How long will this people provoke me? How long will it be ere they beleeve me, for all the signes which I have shewed amongst them?* Num. 14. 1, 11. They provoked him againe by infidelity in the wilderness,

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when they asked meat for their lust, and that was by calling the power of God in question; *They spake against God, they said, can God furnish a table in the Wildernesse? Behold, hee smote the Rock that the Waters gushed out, and the streames overflowed; but can hee give bread also, can hee provide flesh for his people?* Psal. 78. 19, 20. They measured God by their owne reason, and charged God with that impotency which they found in themselves. This was the sinne of that noble man who attended upon the King of Israel in the great Famine at *Samaritan*; when the Prophet foretold a marvellous plenty which should suddenly come to the place, he measured Gods Power by his own conceits of possibility in the thing, *If the Lord would make windowes in heaven, this thing could not bee,* 2 King. 7. 2. There was a Promise made unto Israel to restore them out of that great captivity of *Babylon*, and this seemed to them as incredible as for men to bee raised out of their Graves after so many yeares consumption, *therefore they said, our bones are dried up, and our hope is lost, and we are cut off for our parts.* We have no more reason to beleeeve any promise, or to rest upon any expectations of deliverance, than dead bones have to revive againe. Therefore the Lord acquainteth them with his Power, together with his Promises. *O my people, ye shall know that I am the Lord; that is, that my waies and thoughts are infinitely above your shallow apprehensions, when I shall have brought you out of your Graves,* Ezek. 37. 11, 13. Though there should bee famine, and mountaines betweene Gods people and His promises, famine to weaken their feet that they could not crawl away, and mountaines to stop their passage which they could not climbe nor overpasse; yet when there was no might nor power left in them, the spirit of the Lord should be their strength, their feet should bee like Hindes feet to skippe over the mountaines, and the Mountaines should be as a plaine before them, *Hab. 3. 17,*

18, 19.

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18, 19. Zach. 4. 6. 7. *All doubts and distrusts arise from this, that men make their owne thoughts the measure of Gods strength, and have low and unworthy conceits of his Power.* This therefore in all difficulties we must frame our hearts unto, to looke off from *second causes*, from the probabilities or possibilities which are obvious to our *reason*, and admire the unsearchablenesse of Gods Power and wisdom, which is above all the thoughts of man. If a rich man should promise a begger a great summe of money, and hee should discomfort himselfe with such plodding scruples as these: Alas, these are but the words of a man who meanes well, and takes compassion on my poverty; but how can he possibly make good this promise? If I should engage my selfe thus to another poore man, I should be sure to faile his expectations and flatter him with wind, what quiet or comfort could hee have? but hee would have more wisdom than to measure rich men by his owne poverty and basenesse. So should wee doe in any difficulties and distresses, either from sins, afflictions, or temptations. As *Abraham* did, *He staggered not at the promise of God through unbelieve, but was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to performe,* Rom 4. 19, 20. And after, he offered up his Son in faith, because he knew that God was able to raise him even from the dead, from whence hee had before in a figure received him, namely, from a dead and barren wombe, *Heb. 11. 29,* This was *Jobs* only comfort upon the dunghill, *That that God who would after wormes had consumed his flesh, raise him up at the last day, and make him with those very eyes to see his Redeemer,* had power enough in his due time to deliver from that wofull calamity into which hee had cast him, and to revive his strength and estate againe, *Job 19. 25, 26, 27.* A man haply is haunted and pursued with such or such an uncleane affection, is wearied in wrestling with it, and cannot prevaile (as indeed there

is nothing that cleaves more pertinaciously; or is more inexpugnable, than a strong and importunate lust. What must he now doe? sinke under the weight? is there no remedy, nor way of escape? God forbid. When his own strength and wisdom failes him, let him looke off from himselfe unto the power and promises of that God, who is *Al-sufficient to save to the uttermost those that come unto him by Christ*. He is a *Refuer*, a *Sum of Righteousnesses* that can cure the barrenesse of our hearts by the healing vertue of his wings, and purge away our dross and corruptions from us. That *Promise* which God made to *Paul* in the stirrings and conflicts of his concupiscence is made unto all of his temper, *My grace is sufficient for thee*; and there are two things in that promise, *Grace* to make it, and *Sufficiency* to fulfill it: *Lay aside*, saith the Apostle, *every weight, and the sin which doth so easily beset you*. Alas, may the Soule answer, if it bee a weight, how shall I move it? If it be a besieging and encompassing sinne, that doth so easily occupie and invade all my faculties, how shall I repell or drive it off well, saith the Apostle, if you cannot quit your selves of your clog and burthen, yet *run with patience the race which is set before you*, bee content to draw your chaine, and to lugge your lusts after you. But how can the soule be patient under such heavy, and such close corruptions? under the motions, importunities, and immodest sollicitations of incontinency, and so adulterous lusts? *Looke*, saith he, *unto Jesus the Author and finisher of your faith; consider him, lest ye be wearied and faint in your minds*. He doth not any of his works by halves; he is a *Perfect Saviour*. He *finisheth all the works which are given him to doe*; If he have begun a good work in you, he is able to perfect it: if he bee now the *Author*, he will in due time be the *Accomplisher of your Faith*.

We must note, *All the promises are made in Christ*; being purchased by his merits, and they are all performed.

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*in Christ, being administered by his power and office. And in Christ, we must note, there is, first, a will that wee should bee holy, expressed in his prayer to his Father, sanctifie them by thy truth, Joh. 17. 17. Secondly, a power to execute that will, he is able to save those that came unto God by him; and he quickeneth whom he will. Thirdly, both his will and power are back'd and strengthened with authority, and an office so to doe, for he was sanctified and sealed by his father unto this purpose. Fourthly, he is furnished with Abundance of wisdom to contrive, and of fidelity to imploy both his will, power, and office, for fulfilling all Gods promises of grace and mercy. In him there were treasures of wisdom, and he is a mercifull and faithful high Priest. Fifthly, to all this he is further engag'd by his consanguinity with us; he is our brother, by his sympathy and compassion towards us; hee hath felt the weight of sin in the punishment thereof, and the Contradiction of sinners; and lastly, by his propriety unto us, he should defraud himselfe, if he should not fulfill all his promises to the Church; for the Church is His owne House. All the promises are made to him, in aggregato, with his Church, To the seed of Abraham, that is, To Christ, namely to the head and members together. As when any evill befalls the Church, he is afflicted, so in all the advancements of the Church he is honoured, and, in a sort, further filled; for the Church is his fulnesse. Though as God, as Man, as Mediatour, he be full by himselfe, yet as head he accounteth himselfe maimed and incompleat without his members. So that when Christ pleads and prays for the Church, he is an Advocate and Intercessour in his owne businesse; for the Affaires of the Church are His.*

*Thirdly, Promises are many times subordinate to one another, and, are performed in an order, succession, and dependency. Therefore wee must not anticipate, not perturb the order which God hath put in his Promises, but wait upon him in his owne way. Grace and Glory will*

Heb. 7. 25.  
John 5. 11.  
John 10. 36.  
John 6. 27.

Col. 2. 3.  
Heb. 2. 17.  
Heb. 2. 11.  
Heb. 4. 15.  
Heb. 12. 3.  
Heb. 3. 6.

Eph. 63. 9.  
Eph. 1. 13.



Psal. 84. 11.

Esay 55. 5.

1 Thel. 4. 7.

Jer. 31. 33.

1 Thel. 5. 23.

Jer. 32. 40.

Hof. 11. 3.

Hof. 14. 4.

Ezek. 34. 16.

be given, but first grace before glory, no man must snatch at this promise till hee have interest in that. Godliness hath the promises of this life, and of that to come; but we must note the order which our Saviour puts, *First seek the Kingdom and Righteousnesse of God, and then all these things shall be added unto you.* The Lord promiseth to call men unto Christ, Nations that knew thee not shall runne unto thee. The Apostle tells us *whereunto* he calls: *God hath not called us unto uncleannesse, but unto Holinesse.* Therefore in the next place he promiseth to sanctifie and cleanse his Church; *I will put my Law in their hearts; and in their inward parts.* The qualification of this Holinesse is, that it be whole and constant. The very God of peace sanctifie you, and preserve you blamelesse *unto the coming of our Lord Jesus Christ,* is the Apostles prayer for the Thessalonians. Therefore in the next place, God promiseth perseverance. *I will not turne away from them, to doe them good, but I will put my feare in their hearts, that they shall not depart from mee.* But this perseverance is not so certaine, but that it admits of falls, slips, and miscarriages; therefore in that case, *He promiseth healing and restoring, I will heale their back-slidings, I will love them freely. I will bind up that which is broken, and will strengthen that which was sick.* And after all this comes the promise of Glory and Salvation. Now then we must wait upon the promises in their owne order. When God hath called us to the knowledge of Christ, we must not skip over all the intermediate linkes, and looke presently for the accomplishment of Gods promise of Salvation, or perseverance by Gods sole power, and in the meantime omit all care of Holinesse in our conversion. When wee are sanctified, wee must not resolve then to sit still, as if all our workes were at an end, and expect Salvation to drop into our laps. But wee must make it our care, and esteeme it our owne duty to continue faithfull unto the end, that so we may receive a crown

of

of Life. For God doth not fulfill his promises in us only, but by us too; and those things which in regard of his Word are his Promises, are also, in regard of his commands, our duties. And therefore we must take the Promises in that connexion, and dependancy which they have amongst themselves.

Fourthly, Promises, though alwaies necessary, are yet most usefull in extremities; and therefore it is best for us to store up of all sorts; though wee seeme to have use of some particulars, yet we know not what time may bring forth, what waies God may please to try us by. Secondly, It is best to acquaint our hearts with those which are most generall, precious, fundamentall, wherein Gods power and goodnesse is principally seene, and from them it will be ealie to inferre the rest. As Job argues from the final resurrection to a deliverance from the dungehill. And David from the deliverance of his Soule from Hell, to the deliverance of his feet from falling. And Habakkuk, from the deliverance out of Egypt and the wilderness, to the deliverance out of Babylon. And Abraham from a misadventurous generation in a dead wombe to a miraculous restitution of Isaac from the dead againe. And Paul from a deliverance out of the mouth of the Lion to a deliverance from every evil worke. Some notable act of Gods mercy and providence may bee applyable to severall more particulars; because experiences worketh hope.

Thirdly, It is good to bring a mans selfe to a view of extremities in himselfe, to keepe fresh in his eye the nakednesse, poverty, and utter disability that is in him to further his owne happinesse; and that will fit him to goe with Patience and Faith through any other exigences which bee may bee brought to. There is as little ground why a sinner should beleve and trust in God for the forgiveness of his sinnes, as hope for any comfort and support in his distress. If a man can therefore now keepe before him a distinct view of the heinousnesse of his sinnes,

Job 19. 25, 27.

Psal. 56. 13.

Hab. 3. 3, 16, 17.

Heb. 11. 19.

2 Tim. 4. 17, 18.

Rom. 5. 4.

and that anguish and extremities which it brings, and live by Faith in the remission of them, he will bee much the more fitted to trust and leane on God in the midst of any other distresses. There is not to much evil, so much unremoveableness, and unmittigableness in any extremity or misery, as there is in sin; and therefore if wee can trust God for pardon, purging, and extinguishing of sinne, we may much more trust him for the supporting of us under, or delivering us from any other evil.

Fifthly, Experience of Gods wisdom, truth and power in some promises, will settle and establish the heart in dependence, and expectation of the like in others, Sense doth corroborate and confirme Faith. And this wee shall observe to be a very frequent argument in Holy Scriptures to conclude Gods favour for the present or future, by his proceedings past. When the Israelites were afraid of the Anakims and Giants of the Land, this was Moses his argument, Dread not, neither be afraid of them; the Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness, &c. And againe, I commanded Joshua, saith he, at that time, saying, Thine eyes hath seene all that the Lord your God hath done unto these two Kings: So shall the Lord do unto all the Kingdoms whither thou passest. So David argued against Goliath, The Lord did deliver me from a Lion and a Bear, therefore he will deliver me from this Philistine. And Saint Paul, The Lord hath delivered me from a Sentence of death, and doth deliver, therefore I trust that he will deliver. So the faithfull argue in the Prophet, Art not thou he that didst smite Rahab, and wound the Dragon, that didst dry the Sea, the waters of the Deep, and madest a passage thorow the Depths of the Sea for thy ransomed to passe over. Therefore the Redeemed of the Lord shall returne and come with singing unto Sion, &c. These and sundry the like examples were written for our learning, that we

Deut. 1. 19, 31.

Deut. 3. 21.

1 Sam. 17. 35, 37.

2 Cor. 1. 9, 10.

Esa. 51. 9, 11.

also through comfort of the Scriptures might have hope ; that wee might learne to store up the passages of Gods providence in our lives, that they may be for presidents and rules in after-times. Men are apt to sinke under the present sense of any evil that presseth them, because they doe not looke backward to Gods former waies of mercy towards them ; whereas if men could thus argue, I have knowne a famine, and felt a pinching season so long agoe, and I did then out-live it, and Gods providence cared for mee, and carried mee through that plunge and distresse, I have felt a fore discale, and been in the mouth of the Grave, and yet I live to praise Gods power : The buffets of Satan have heretofore bruised my soule, and I have beene even drencht in mine owne sorrowes, and swallowed up of despairing and uncomfortable thoughts, and yet out of them all the Lord hath delivered me, and let his countenance shine upon me againe : And he is the same God still, and full of compassion to commiserate my calamities, as full of power to effect, as full of wisdom to contrive, as full of fidelity to performe his own Promises, as he was before : And therefore I will wait upon him in the waies of his owne mercy, and rest in the constancy, immutability, indeficiency of that God with whom there is no variableness, neither shadow of changing. I say, if men could thus learne to comfort their hearts by their experiences, and review of Gods former proceedings, they might with the more quietnesse and silent affections expect the Salvation of the Lord againe.

Sixthly, *The same thing is temporall and inferiour blessing, may belong to one man, such ex largitate, out of that generall providence which compasseth the Sunne, so shining on the good and the bad alike; and so another ex promissione, out of Gods Promise; because godlinesse hath the Promises of this life, as well as of that to come. Now there is a vast difference between these two, to have a thing only out*

I have knowne a famine, and felt a pinching season so long agoe, and I did then out-live it, and Gods providence cared for mee, and carried mee through that plunge and distresse, I have felt a fore discale, and been in the mouth of the Grave, and yet I live to praise Gods power : The buffets of Satan have heretofore bruised my soule, and I have beene even drencht in mine owne sorrowes, and swallowed up of despairing and uncomfortable thoughts, and yet out of them all the Lord hath delivered me, and let his countenance shine upon me againe : And he is the same God still, and full of compassion to commiserate my calamities, as full of power to effect, as full of wisdom to contrive, as full of fidelity to performe his own Promises, as he was before : And therefore I will wait upon him in the waies of his owne mercy, and rest in the constancy, immutability, indeficiency of that God with whom there is no variableness, neither shadow of changing.

of patience and forbearance, and to have it out of engagement and promise. For by the promise there is a discharge of all the forfeitures, incombances, vexations, perplexities which attended the same thing: as in temporall, so in spirituall and theologicall respects; there is a great difference in Tenures touching the same things. The wicked in the earthly things they enjoy are wholly Tenants at will, they have no engagement at all from God, they may bee thrust out every hoore; for all their right was forfeited in *Adam*; and restored unto them only by a generall providence during Gods good pleasure: as a condemned Malefactor, till the time of his execution, hath something allowed him out of favour, but may at pleasure be cut off from it. But the faithfull have all things by inheritance, by the Right of Christs purchase, and by Covenant in him. Not only things present, but things to come are theirs; they have the truth of God pawned for their preservation and supplies so long as they continue in his way; A way of Piety, industry, and honesty. And they have them for themselves and their seed. The Promises were to Abraham and his seed. I never saw the righteous forsaken, nor his seed begging their bread. The wicked have earthly things only as dispensations and employments, nay, as vexations and toiles of life; as idols, snares, and thornes, things that imangle their hearts, and take them off from God. As a cloud exhauled by the Sun, hides the light of the Sun which drew it up; \* as a worme eates out the wood, and Rust consumes the Iron which breeds it; as water in a vessell raised by the fire, puts out the fire which raised it: so the great estates and temporall blessings of God unto evil men, serve but to intercept the thoughts, and to blot out the notions and remembrance of him that gave them. I speak unto thee in thy prosperity; but thou saydest, I will not beare. And this hath become thy manner from thy youth, saith the Lord, Jer. 2. 2. 1. But the faithfull have heavenly things as well

\* xpaλa ef i  
 euaλa e dox tē  
 euaλa tē tōi xō  
 tē dōi euaλa  
 Chrysosf. ad pop.  
 Antioch. Hom.  
 tōi xō euaλa tē  
 tōi xō tē tōi xō  
 tē tōi xō tē tōi  
 tōi xō tē tōi xō  
 tōi xō tē tōi xō  
 Greg. Naz. O-  
 ras. 13.  
 Deut. 8. 11, 14.  
 Hof. 1. 3, 5, 6.

wards of their righteousness, as an accession, advantage, and overplus unto the Kingdome of God; as testimonies of Gods Love, and care of them; as exercises of their thankfulness, Charity, mercy, &c.

But it may be objected, why then have not the faithful more abundance of these things than worldly men? I answer, first, *A little that the righteous hath is better than great possessions of the ungodly.* For first, they have the maine substance of these things as well as the other, they live, and eat, and are cloathed as well as they; and secondly, they have the comfort more, lesse anguish of heart, vexation and contention of mind than the others have. And to them it is all one whether they go into heaven thorow the gate, or thorow the wicket. As a Bird with a little eye and the advantage of a wing to soare up withall, may see far wider than an Oxe with a greater: so the righteous with a little estate, joynd with faith, tranquillity, and devotion, may have more pleasure, feele more comfort, see more of Gods bounty and mercy, than a man of vast possessions, whose heart cannot lift it selfe above the earth. Secondly, As Nature when shee intendeth a farther and more noble perfection, is lesse curious and elaborate in inferiour faculties: (As man is exceeded by the Eagle for sight, and the Hound for scent, and the Hare for swiftnesse, because Nature intending in him a more spirituall and divine Soule, chose to be lesse delicate and exact in the senses) so God intending to bestow upon the faithful a far more exceeding and abundant weight of heavenly glory, doth not alway so fully enlarge his hand towards them in these earthly things, as to those who have no other portion but in this life. We see then how much it concernes us to looke unto the ground of our Tenure, to observe in what service we hold our estate; whether as appurtenances to Gods Kingdome, or as merely the pastures of a beast, which do only fatten against the day of slaughter.



1 John 5.14.  
Iames 1.6.

2 Sam. 7. 27.  
28. 29.  
2 Chr. 20. 8. 12  
Dan. 9. 2. 3.  
Neh. 1. 8. 11. .  
Pl. 13. 10. 11.  
Pla. 89. 19. 49.

Ezek. 36. 37.

Ier. 29. 10. 13.

Seventhly, and lastly. Gods promises to us must be the grounds of our prayers to him. When ever God makes a promise, we must make a prayer. And there are two things in this Rule to bee observed: First, that we can make no prayer in boldnesse, faith, or comfort, but for things promised. For if we will have God heare us, wee must pray according to his will: we must aske in faith, we must see the things we aske made Ours in some promise and engagement before we must presume to aske them. This (as we have before observed) encouraged David, Jehoshaphat, and Daniel to pray unto God, because hee had made promises of the things they desired, and therefore they were certaine that they prayed according to his will. This was Nehemiabs ground in his prayer for the reparation of Jerusalem. Remember, I beseech thee, the word which thou commandedst thy servant Moses, saying, if ye transgresse, I will scatter you abroad: But if you turne unto mee, and keepe my Commandements, and doe them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, &c. Now these are thy servants and thy people whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let nothing care be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to feare thy name, &c.

Secondly, that God will not performe promises, till by prayer they be sought for from him: till in our humble desires we declare that we account his promises exceeding great and precious things. The Lord hath promised deliverance unto Israel, yet saith the Lord, For this I will be enquired of by the house of Israel to doe it for them. Thus saith the Lord, After seventy yeares be accomplished at Babylon, I will visite you, and performe my good word towards you, in causing you to returne to this place. For I know the thoughts that I thinke towards you: thoughts of peace, and not of evil, to give you an expected end. But how

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how shall this excellent promise of God be effected? It followes, *Then shall ye call upon me, and ye shall see and pray unto me, and I will hearken unto you, &c.* So againe, The Lord maketh a promise of forgiveness of finnes; *I, even I am he that blisseth eu. thy transgression for mine owne sake, and will not remember thy finnes.* But for the execution of this promise, God will be sought unto; *Put me in remembrance,* saith he, *and let vs plead together:* for when we pray unto God to fulfill his promises, we tellifie first, that they are promises of *Mercy*, and not of *danie* or debt; because God is not bound to tender them unto us, but we to beg them of him. Secondly, we declare our need, and by consequence estimation of them and dependance upon them. And lastly, we subscribe to the truth, and acknowledge the wilddome, power, fidelity, and waies that God hath to make good all his owne words unto us. We have no reason therefore to esteeme any thing a blessing, or fruit of Gods Promise, which we doe not receive from him upon our knees, and by the hand of prayer. *As promises are the rule of what we may pray for in faith; so prayer is the ground of what we may expect with comfort.*

Esay 43. 25, 26

*promises  
prayer*

Thus we see what use we are to make of the promises to cleanse us from all filthinesse of flesh and spirit: and the same use we may make of them likewise to perfect our holinesse in the feare of God. For as the exceeding great and precious promises of God doe cleanse our natures, and make us escape the corruptions or filthinesse which is in the world through lust; so do they serve to adde one grace to another, and to make them abound in us, till we come to charity, which is the bond of perfection, as St. Peter shewes: And againe, *Grow,* saith he, *in grace, and in the knowledge of our Lord Iesus Christ.* The more a man doth abound in the knowledge of Christ, who is the summe, fountaine, seale, treasury of all the promises, the more will he grow in grace and unto perfection. For

1 Pet. 1. 4, 8.

1 Pet. 3. 18.

1 Cor. 1. 20.

Phil. 3. 14.

1 Cor. 15. 58.

Rev. 3. 10, 11.


Heb. 10. 23.

Rom. 13. 11.

2 Joh. ver. 8.

as some promises are in our hand, and performed already, as Rewards for our service past: so others are still before our eyes, to call and allure us, as the *prize* unto which we presse. *Be ye steadfast, and unmoveable, and abound alwaies in the works of the Lord*, saith the Apostle, *for as much as you know that your labour is not in vaine in the Lord*. Holding fast, and going on bath a Crowne attending it. The more we proceed in holinesse, our salvation is still the *Nearer* unto us. *If we lose not the things which we have wrought, we shall receive a full reward.*

THE



## The Use of the Law.

R.O.M. 7. 13.

*Was that then which is good made death unto mee? God forbid. But sinne [namely was made death unto mee] that it might appeare sinne, working death in mee by that which is good: That sinne by the Commandement might become exceeding sinfull.*



Ere we find the originall discovery of all that *Sinfulnessse of Sinne*, which we have hitherto insilted upon, namely the manifesting and working property which is in the *Law of God*. It will bee therefore very requisite by way of Appendix to the preceding Treatise, and of introduction to the consequent, to unfold out of these words, *The use of the Law*, by which wee shall more distinctly understand the scope and purpose of the Holy Ghost, in loading the spirit of man with the *vanity of the Creature*, and in shutting up the conscience under the *Sinfulnessse of Sinne*, both which have respect unto the Law, that

use of the Law

that as an effect of the *cursing*, and this of the *Convincing* power thereof; and yet in both nothing intended by God but *Peace* and *Mercy*.

The Apostle in the beginning of the Chapter shewes that we are by nature subject to the Law, & death, which is an unavoidable consequent of the breach thereof, even as the Wife is to her Husband as long as he liveth. And that by Christ we are delivered from that subjection, who hath slain our former husband, and *taken him out of the way*, as the Apostle else-where speaks. Now becaule this Doctrine of Justification by Faith in Christ, and deliverance from the Law by him, was mainly opposed by the Jews, and was indeed that chiefe stumbling block which kept them from Christianity (which I take it was the reason why the false brethren, under pretence the better to work on that people, to pacifie affections, and reconcile parties, and ferruminate the Churches together, would have mingled the Law with Christ in the purpose of Justification, as the Papists now upon other reasons do.) Therefore the Apostle (who was very zealous for the Salvation of his Brethren and Kinsfolke according to the flesh) labours to cleare this Doctrine from two main objections in this Chapter, which it seemes the Jews did use against it.

The ground of both is tacitely implied, and it is the same generall hypothesis, or supposition, that all deliverance is from evill, and carries necessary relation to some mischief; which it presupposeth. Therefore if that Doctrine be true which teacheth deliverance from the Law, then it must be granted that the Law is evill; for to bee unsubjected to that which is good, is no deliverance, but a wild and brutish loosenesse. Now evill is but two-fold, either sinne or death. So then if the Law be evill, it must be either sin or death.

The former objection is made, verse 7. *What shall we say then? is the Law sinne?* that we should now heare of a deli-

What (by Disob-  
edience) Man is subject  
to. viz. The Law  
and Death  
Reddē d. i. c. as  
Col. 2. 14.  
Wife to Husband  
This is his na-  
tural state  
1 Cor. 1. 33.  
Rom. 9. 32.  
his competer  
state. Man is  
mar. Ag. 1. 5. 1. 5.  
which Gal. 2. 3. 4. 5.  
is his husband  
the Law (is  
born of his  
beastly  
two objections  
are implied  
in the Law  
sin  
to  
7

Deliverance from the Law, implies that Man is free  
The Law is evil - and as evil is two fold - Sin or Death

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deliverance from it? Doth not the Scripture account the Law a priviledge, an honour, an ornament to a people? and from the Justnesse and Holinesse of the Law conclude the dignity and greatnesse of a nation? *What nation is so great, saith Moses, which hath statutes and judgements so righteous as I set before you this day? He sheweth his word unto Jacob: his statutes and judgements unto Israel: He hath not dealt so with every Nation, saith David. I sent unto them Honorabilia Legis, saith the Lord, the honourable and great things of my Law, but they were counted as a strange thing.* And is that which *Moses* and the Prophets esteemed a priviledge and honour, become now a yoke and burthen? Shall we admit a Doctrine which overthrowes the Law and the Prophets? To this the Apostle answers, *God forbid. The Law is not sinne, for I had not known sinne but by the Law.* It is true, *sinne* took occasion by the Law to become more sinfull verſe 8. but this was not *occafio data*, but *arrepſa*, no occasion naturally offered by the Law, but perversly taken by sinne, whose venomous property it is to suck poyſon out of that which is holy. So then the Law is not sinne, though by *accident* it enrage sin. For of *it ſelfe* it serveth only to discover and reveale it. Ver. 9. But as the Gospell, as well when by *mens* perversnesse it is a *savor of death*, as when by its own gracious efficacy it is a *savor of life*, is both waies a *sweet savour*: So the Law either way, when by it ſelfe it discovereth, and when by accident it enrageth sin, is still *Holy, Just, and Good*, verſ. 11.

Upon this followes the second Objection in the words of the Text: *Is that which is good made death unto me?* If a deliverance, presuppoſe an evill in that from which we are delivered, and no evill that belongs either to sinne or death, then admitting a deliverance from the Law, if it be good in respect of holinesse, it must needs be evill in the other respect; and then that which is good is made death unto me. And this casts a more heavy

Deut 4.8.

Pſa. 147. 19, 20

Hosea 8. 12.

*The Law not*

*In itself the Law is good*

*2d Objection  
If so - how is  
made death  
me?*



aspersion and dishonour upon God than the former, that he should give a Law meely to kill men, and make that which in its nature is good, to be mortall in its use and operation. Wine, strong waters, hard meats are in themselves very good to those purposes into which they are proper: yet under pretence of their goodnesse to cram the stomach of a sucking infant with them, would not be kindnesse but cruelty, because they would not in that case comfort or nourish, but kill. Gold is good of it selfe; but to fetter a man with a Chaine of Gold would be no bounty, but a mockery. So to conceive God to publish a Law good indeed in it selfe, but deadly to the subjects, and to order that which is holy in its nature, to be harmful and damnable to the Creature in its use, is so odious an aspersion upon so just and gracious a God as may safely bring into suspicion and disgrace any doctrine which admits of so just an exception. Now to this likewise the Apostle answers, *God forbid*. The Law is not given to condemne or clog men, not to bring sin or death into the world: It was not promulgated with any intention to kill or destroy the Creature. *It is not sin in it selfe; It is not death unto us*, in that sense as we preach it (namely, as subordinated to Christ and his Gospell.) Though as the rule of righteousnesse we preach deliverance from it, because unto that purpose it is made impotent and invalid by the sin of man, which now it cannot prevent or remove, but only discover and condemne.

Both these conclusions, that the Law is neither sinne nor death, I find the Apostle before in this Epistle excellently proving. *Until the Law, sinne was in the world; but sin is not imputed where there is no Law; nevertheless, Death reigned from Adams to Moses, even over them that had not sinned after the similitude of Adams transgression.* That is, as I conceive, over those who did not sinne against so notable and evident Characters of the Law of nature, written in their hearts, as *Adam* in para-  
disc.

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did (for sin had between *Adam* and *Moses* so obliterated and defaced the Impressions of the morall Law, that man stood in need of a new edition and publication of it by the hand of *Moses*.) That place serves thus to make good the purpose of the Apostle in this, *Sinne was in the world* before the publication of the Law, therefore the Law is not sinne. But sinne was not imputed where there is no Law; men were secure and did flatter themselves in their way, were not apt to charge or condemn themselves for sin; without a Law to force them unto it. And therefore the Law did not come anew to beget sinne, but to reveale and discover sinne. *Death* likewise not onely was in the world, but *reigned even over all men* therein, before the publication of the Law. Therefore the Law is not death neither. There was Death enough in the world before the Law, there was wickednesse enough to make condemnation raigne over all men; therefore neither one nor other are naturall or essentiall consequences of the Law. It came not to beget more sinne; it came not to multiply and double condemnation; there was enough of both in the world before. Sin enough to displease and provoke God, death enough to devoure and torment men. Therefore if the Law had been usefull to no other purposes, than to enrage sinne, and condemne men; if Gods wisdome and power had not made it appliable to more wholesome and saving ends, he would never have new published it by the hand of *Moses*.

Here then the observation which from these words we are to make, (and it is a point of singular and speciall consequence to understand the *use of the Law*) is this: *That the Law was revived and promulgated anew on Mount Sina, by the ministry of Moses, with no other than Evangelicall and mercifull purposes.* It is said in one place, *That the Lord hath no pleasure in the death of him that dyeth:* But it is said in another place, *That the Lord de-*

Ezek. 18. 32.  
Mica. 7. 16.

a. M. filiius  
in Epist. P. os-  
peri ad Aug. &  
in Epist. Petri.  
Diaconi ad  
Fulgent. cap. 7.  
Aug. de peccat.  
Merit. & Re-  
miss. l. 1. c. 28.  
De Nupt. &  
concupiscent.  
lib. 2. cap. 27.  
Contra Julian.  
Pelag. l. 4. c. 8.  
& lib. 6. c. 24.  
De Prædestinat.  
Sanctorum ad  
Proper. & Hi-  
lar. lib. 1. cap. 8.  
De Corrupt. &  
Grat. cap. 14.  
Epist. 107. ad  
Vualem.  
Euchrid. c. 97.  
& cap. 103.  
Præf. de vo-  
cat. Gent. l. 1.  
cap. 3. 4. 5. li. 2.  
cap. 1. 10.  
Idem Epist. ad  
Ruffin. & ad  
Capit. Gallor.  
cap. 8.  
Fulgent. de In-  
carnat. & Grat.  
Christi. cap. 29.  
30. 31.  
Autor. Hypo-  
gostic. l. 6. c. 8.  
Vide Indiciū  
Beet. f. Lug-  
dun. in Histor.  
Gotzschal. a celebrissimo hujus aevi Theologo p. 63. 66. 71. c. 2. l. 1. 10.

light in mercy. Which notes, that God will do more for the salvation, than he will for the damnation of men: He will do more for the magnifying of his mercy, than for the multiplying of his wrath: for if that require it, he will revive and new publish the Law, which to have aggravated the sins, and so doubled the condemnation of men, he would never have done.

Before I further evidence the truth of this doctrine, it will be needfull to remove one Objection which doth at first proposall thereof offer it selfe. If God will doe more for his mercy than for his wrath and vengeance, why then are not more men saved than condemned? If Hell shall bee more filled than Heaven, is it not more than probable that wrath prevaileth against Grace, and that there is more done for fury than there is for favour? To wave the solution given by (a) some. That God doth intentionally and effectually will and ordaine every man to be saved, but few of that every will have themselves to be saved. (An explication purposely contradicted by Saint Austin and his followers, whose most profound and inestimable Judgement the (b) Orthodox Churches have with much admiration and assent followed in these points) I rather choose thus to resolve that case. It will appeare at the last great day, that the saving of a few is a more admirable and glorious worke, than the condemn- ing of the rest. The Apostle saith, (c) That God shall be glorified in his Saints, and admired in those that believe. For first, God sheweth more mercy in saving some when He might have judged all, than justice in judging many when he might have saved none. For there is not all the Justice which might there have beene, when any are saved; and there was more mercy than was necessary to have beene, when all are not condemned. Secondly, the Mercy and Grace of God in saving any, is absolute, and all from within himselfe out of the unsearchable riches.

not as *essential* in him, yet as *operative* towards us, is not *Absolute* but *Conditionall*. And grounded upon the supposition of mans sinne. Thirdly, his mercy is unsearchable in the price which procured it; He himselfe was to humble and empty himselfe, that he might shew mercy. His mercy was to be purchased by his owne merit; but his justice was provoked by the merit of sinne onely. Fourthly, Glory which is the fruit of mercy is more excellent in a few, than wrath and vengeance is in many; as one bag full of Gold may bee more valuable than ten of Silver. If a man should suppose that Gods mercy and justice, being equally infinite and glorious in himselfe, should therefore have the same equall proportion observed in the dispensation and revealing of them to the world; wee might not therefore conclude, that that proportion should be Arithmetically, that mercy should bee extended to as many, as severity. But rather as in the payment of a sum of money in two equall portions, whereof one is in Gold, the other in Silver, though there be an equality in the summes, yet not in the peeces by which they are paid: so, in as much as Glory being the communicating of Gods owne blessed Vision, Presence, Love, and everlasting Society, is far more honourable and excellent than wrath, therefore the dispensation of his mercy in that amongst a few may be exactly proportionable to the revelation of his Justice amongst very many more in the other. Suppose we a Prince, upon the just condemnation of a hundred malefactors, should profess, that as in his owne royall brest mercy and Justice were equally poyled and temper'd; so he would observe an equall proportion of them both towards that number of malefactors, suffering his Justice to condemne, and his mercy to spare just so many as might preserve his Attributes in *equilibrio*, that the one might not outweigh the other: Certainly in this case there would be more mercy in saving ten out of favour, than in puni-

thing and condemning all the rest for their Just demerit. Fifthly, and lastly, let me problematically, and by way of *Quære* onely propose this question. Why may it not be justly said that there shall be in heaven *as much Glory* distributed amongst those few which shall be saved, *as wrath* in Hell amongst those many which perish? I dare not speak where the Scripture is silent; yet this by way of Argument may be said. The proportion of *wrath* is measured by the finite sinnes of men, the proportion of *Glory* from the infinite merits of Christ. There is more excellency and vertue in the merit of Christ to procure life for his few, than vilenesse or demerit in sin to procure death for many. As there may be as much liquor in ten great vessels, as in a thousand smaller: so there may be as much *Glory* by the merit of Christ in a few that are saved, as *wrath* from the merit of sin in multitudes that perish.

But to returne to that from whence I have digressed. Manifest it is that God will do more for the magnifying of his mercy, than for the multiplying of his wrath, because to be mercifull he will new publish the *Law*, which for enlarging his judgements he would not have done; but would have left men unto that reigne of sin and death which was in the world between *Adam* and *Moses*. Notable to this purpose, is that place which I have before cursorily touched, and shall now desire againe more particularly to unfold, with submission of my judgement therein unto the better learned. It is *Gal. 3.* beginning at the 15. verse, *Brethren I speake after the manner of men: though it be but a mans covenant, yet if it be confirmed, no man disannulleth or addeth thereto.* The Apostle before mentioned the covenant of Promise and Grace made to *Abraham*, and in him, as well to the Gentiles as to the Jewes; unto which the consideration of the Lawes insufficiency to justify, and by consequence to Bless, had led him. In these words hee doth, by an Allusion unto humane

humane contracts prove the fixednesse and stability of the Covenant of mercy even from the courses of mutable men. If one man make a grant and covenant to another, do ingrosse, signe, seale, take witnesse, and deliver it to the other for his benefit and behoofe, it becomes altogether irreverfible and uncancellable by the man which did it. If a man make a Testament, and then dye, even amongst weak and mutable men it is counted sacred; and impiety it is for any man to adde, diminish, or alter it. But now, saith the Apostle, God is infinite in wisdom to foresee all inconveniences, and evill consequences which would follow upon any Covenant of his, and so if need be to prevent the making of it. Things future in their execution and issuing out of second causes, are yet all present to the intuition of God; and so any thing which might after happen to disannull, or voyd the covenant, was present and evident to his Omniscience before, and therefore would then have prevented the making of it. If then men, whose wills are mutable, whose wisdoms may miscary, who may repent and be willing to revoke their own covenants againe, doe by their hand, seale, and delivery, disable themselves to disannull their own act, when it is once past: much more God, who is not like man that he should repent, when hee makes a Covenant, doth make it sure and stable, constant and irreverfible, especially since it is a *Covenant established by an oath*, as the Apostle elsewhere shews, and *when God sweares he cannot repent*. Thus the Apostle proveth the Covenant of mercy and grace to be Perpetuall, from the Immutability and wisdom of him that made it; and if it be perpetuall, then all other subsequent acts of God do refer some way or other unto it.

Heb. 6. 17, 18.

Psal. 110. 4.

It followeth verse 16. *Now to Abraham and his seed more the Promise made: he saith not, and to seeds, as of many, but as of one: and to thy seed, which is Christ* ] Where by One, we understand one mystically and in ag-



*gregate*, not personally or individually; and by *Christ*, the whole Church, Consisting of the Head and Members, as he is elsewhere taken. 1 Cor. 12. 12. Now these words doe further ratifie the stability of the Covenant; for though a Covenant bee in it selfe never so constant and irreversible, yet if all the parties which have interest in or by it should cease, the Covenant would of it selfe by consequence expire and grow void: but here, as the covenant is most constant in regard of the wisdom, and unvariableness of him that made it, so it can never expire for want of a seed to whom it is made; for as long as Christ hath a Church, and Members upon earth, so long shall the promise be of force.

Verse 17. *And this I say, that the Covenant which was confirmed before of God in Christ, the Law which was foure hundred and thirty yeares after, cannot disannul that it should make the Promise of none effect.* These words are a Prolepsis or prevention of an objection which might be made. A man might thus argue: when two Laws are made, whereof the one is expressly contradictory to the other, the latter doth in common presumption abrogate and disannul the former (else men should be bound to contraries, and so punishments would bee unavoidable.) But here wee find that foure hundred and thirty yeares after the promise to *Abraham*, there was a Law published extremely contrary unto the promise: A Law without mercy or compassion, a Law both impossible and inenourable, which can neither be obeyed, nor endured: therefore it should seeme that some cause or other had hapned to make God repent, and revoke his former covenant. The Apostle retorts this Objection. And his meaning I thus apprehend. If there be a covenant made, by a *Lawgiver* in wisdom Infinite, to foresee before hand, &c. to prevent any inconveniences which might follow upon it, any reasons which might fall out to abrogate it: A *Lawgiver* in all his wayes constant

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and immutable, (as being by no improvidence, disappointments, or unexpected emergencies ever put to repent) and this covenant made to a man and his seed for ever, and that without dependance upon any condition, (being all of Grace and Promise) save only that *Abraham* have a seed, and Christ a body: Then if it happen, that another Law be after made, which *primâ facie*, and in strict construction, doth imply a contradiction to the termes and nature of the former Law (for Abrogation notwithstanding whereof there have no other reasons at all *de novo* intercutred, then only such as were actually in being when it was made, namely the sinnes of the world, and yet were not then valid enough to prevent the making, and therefore by consequence have no force to alter or disannull it) then it is certain that this latter law must bee understood in some other sence, and admit of some other subordinate use, which may well consist with the being and force of the former covenant; and not in that which *primâ facie* seemes to contradict, and by consequence to abrogate it.

Now in the next words, verse 18. *For if the Inheritance be of the Law, it is no more of Promise: but God gave it to Abraham by promise.* The Apostle shewes, what the purpose of the Covenant to *Abraham* was, namely, to give life and salvation by Grace and Promise, and therefore what the purpose of the latter covenant by *Moses* was not, neither could bee, namely, to give the same life by working since in those respects there would bee contradiction and inconsistency in the Covenants, and so by consequence instability and unfaithfulness in him that made them. The maine conclusion then which hitherto the Apostle hath driven at is this, that the coming of the Law hath not voided the Promise, and that the Law is not of force towards the seed to whom the promise is made, in any such sence as carries contradiction unto, and by consequence implies abrogation of the

Pro-

Promise before made. Therefore if it be not to stand in a contradiction, it followes that it must in subordination to the Gospell, and so to tend to Evangelicall purposes.

This this Apostle proceeds to shew, Verse 19. *Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the Promise was made; and it was ordained by Angels, in the hand of a Mediator* ] To what end, saith the Apostle, should there be a publication of a Law, so expressly contrary to the Covenant formerly made? In his Answer to this doubt, there are many things worthy of especiall observation. First, *προστίθη, It was added, or put to.* It was *not set up alone*, as a thing in grosse by it selfe, as any adequate, compleat, solid rule of righteousnesse; (as it was given to *Adam* in Paradise) much lesse was it published as a thing to voyd and disannull any precedent covenant: but, so far was it from abrogating, that it was *added to the Promise.* Now when one thing is made an *Appendant* or *Additament* to another, it doth necessarily put the being of that to which it is Appendant, and presuppose a strength and vigour in it still. But how then was it *added*? Not by way of *Ingredieny* as a *Part* of the Covenant, as if the *Promise* had been incompleat without the Law; for then the same Covenant should consist of contradictory materials, and so should overthrow it selfe; (*For if it be of workes, it is no more grace, else grace is no more grace*) but it was *added* by way of *Subservieny* and *Attendance*, the better to advance and make effectually the Covenant it selfe. In *Adams* heart the Law was set up solitary and as a whole rule of righteousnesse and salvation in it selfe, but though the same Law were by *Moses* revived, yet not at all to the same purpose, but only to help forward, and introduce another and a better Covenant.

Secondly, It was *Added because of Transgressions.* ]

To

To make them appeare, to awaken the Consciences of men (who without a law would not impute, nor charge their sinnes upon themselves) and make them acknowledge the guilt of them, and owne the condemnation which was due unto them: to discover and disclose the venome of our sinfull nature, to open the mouth of the sepulchre, and make the heart smell the stench of its own foulness.

Thirdly, *Till the seed should come unto whom the Promise was made.* There were two great promises made to Abraham and his seed. The one, *In thy seed shall all the Nations of the earth be blessed,* and this Promise respects the *Person of Christ*, (which yet seemes to be a Promise, not so much made to Christ, as in him to Abraham and all nations, who were *Abrahams seed by Promise*, though not after the flesh, as Saint Paul distinguisheth, Rom. 9.) The other, *I will be a God unto thee, and to thy seed after thee*, which respecteth all nations who should beleeve. Now which way soever we understand these words, they confirme the point which we are upon, that the Law hath Evangelicall purposes. If wee understand by seed the *Person of Christ*, then this shews that the Law was put to the Promise, the better to raise and stir up in men the expectations of Christ, the promised seed, who should deliver them from that unavoidable bondage and curse, which the Law did seale and conclude them under. If we understand by seed the faithfull (which I rather approve) than the Apostles meaning is this; that as long as any are either to *come into* the unity of Christs body, and to have the Covenant of Grace unto them applyed; or *so be kept* in the Body of Christ when they are come in; so long there will be use of the Law to discover Transgressions, both in the unregenerate that they may fly to Christ for Sanctuary, and in those that are already called, that they may learne to cast all their faith, and hope, and expectations of right conscience upon him still. For the same

same reason which compels men to come in, is requisite also to keep them in; else why doth not God utterly destroy sin in the Faithfull? Certainly he hath no delight to see Christ have leprous members, or to see sin in his own people. Only because he will still have them see the necessity of righteousness by faith, and of grace in Christ; he therefore suffers concupiscence to stir in them and the Law to conclude them under the curse. This then manifestly shewes that there was no other intention in publishing the Law, but *with reference to the seed*; that is, with *Evangelicall purposes*, to shew mercy: not with reference to those that perish, who would have had condemnation enough without the Law.

Deut. 5.

Fourthly, *It was ordained by Angels*, (who are *Ministring Spirits sent forth for the good of those that shall be saved*) in the Hand, Or by the Ministry of a Mediator] Namely of *Moses* (with relation unto whom Christ is call'd Mediator of a better Covenant) for as Christ was the substantiall and universall Mediator betwene God and Man: So *Moses* was to that people a *representative*, *typicall*, or *nationall* Mediator. *Hee stood betweene the Lord and the people, when they were afraid at the sight of the fire in the Mount*, and this evidently declares that the Law was published in mercy and pacification, not in fury or revenge. (For the work of a Mediator is to negotiate peace, and treat for reconciliation betwene parties offended;) whereas if the Lord had intended death in the publishing of the Law, hee would not have proclaimed it in the hand of a Mediator, but of an Executioner.

Verle 20. *Now a Mediator is not a Mediator of one, but God is one*] Two expositions I conceive may be given of these words, both which tend to cleare that use of the Law which wee are upon. First, where there is a Mediator, there must be parties at variance that are two by their differences and disagreements, and not one.

This

This then shewes first, for what reason the Law was promulgated; namely, to convince men of their offences which had separated betweene them and God, who were at the first one in peace and mutuall affections towards each other. Secondly, the words following shew why the Law was published in the Hand of a Mediator, because God is one: Though the Law serve to convince men thus of their sinfull variance with God, yet they should not thereupon despaire, and sinke under the feare of his wrath: for as he made a Covenant of promise to *Abraham* and his seed, so he is the same God still; One in his Grace and Mercy towards sinners: As a Mediator doth shew that men by sin are at variance with God, so doth he shew likewise that God by Grace is at unity with men. For when the party offended sends a Mediator to him who had done the offence, to parly and make tender of a reconcilment, two things do herein manifestly appeare: First, that before this there was a breach, or else there would have been no need of a Mediator. Secondly, that notwithstanding that breach, yet the party offended (from whom the Mediator comes) is at unity and peace againe: so that though a Mediator is not of one, but of disagreeing parties, yet God is one; that is, He in sending this Mediator doth declare to Mankind, that He is at peace and unity with them againe, if they will accept of the reconcilment.

A second exposition may be thus: A Mediator is not of One. By one here may haply bee understood, not one Party, but one matter, businesse, or Covenant. And then the meaning runnes thus; As the Lord hath published Two Covenants, A Promise to *Abraham*, and a Law to *Israel*, so hee hath appointed Two Mediators of those Covenants or businesse which he had to communicate to men. *Moses* is the Mediator of the Law (for the Law came by *Moses*;) and *Christ* the Mediator of the Promise or better Covenant, (For Grace came by *Jesus Christ*.)

*Moses*



Moses the representative, and Chrſt the ſubſtantiall and real Mediator. But now though there be *two Covenants*, and *two Mediators*, and they ſo much in appearance contrary unto one another, as that God may in them ſeeme inconstant, and to have by one cancelled and repented for the other: yet all this while *God is one*; that is, He is *the ſame in both Covenants*, carries the ſame purpoſe and intention both in the Law and in the Goſpell, namely, a benevolence, and deſire of reconcilement with men.

Verſe 21. *Is the Law then againſt the Promiſe of God? God forbid: for if there had been a Law given which could have given Life, verily righteouſneſſe ſhould have been by the Law.* ] Here we have an Objection of the Jewes. If God bee *One*, then He doth not ſpeake one thing, and meane another, pronounce the Law in ſome words, and require them to be otherwiſe underſtood: And then it will follow that the Law is againſt the *Promiſe*, for in the common conſtruction and ſenſe of the words it is manifeſtly contrary. This Objection the Apoſtle doth retort upon them. In as much as the Law would be againſt the Promiſe, if it ſhould ſtand for a *rule of juſtification by it ſelfe*, and not for a manuduction unto Chriſt; therefore God being one and the ſame, conſtant in his Promiſe for Righteouſneſſe which he made to *Abraham*, they were in a manifeſt error who ſought for Righteouſneſſe from the Law, becauſe that would evidently inferre one of theſe two things, either inſtancy in Gods Will, or inſiſtency in his acts. The ſubſtance and ſtrength of the Apoſtles answer I take to be this: Contrariety is properly in the *Nature* of things conſidered *by themſelves*. Now though there be in the Law an *accidentall contrariety* to the Goſpell, by reaſon of the ſin of man which hath brought weakeneſſe upon it, ſo that the Law now curleth, and the Goſpell bleſſeth; the Law now condemneſh, and the Goſpell

Gospell justifieth; yet of it selfe it is not contrary. For if any Law would have given life and righteousness, this would have done it. That which is *Ex-se*, considered in it selfe; Apt to carry to the same end whereunto another thing carries, is not of it selfe *contrary* thereunto: but the Law is of it selfe apt to carry unto Life and Righteousnesse, as now the Gospell doth, therefore of it selfe it is not contrary to the Gospell; but that difference which is, is from *the sin of man* which hath weakened the Law. But now the Law in the hand of a *Mediator*, is not onely *not against*, but it is *for the Promises*. Suppose we two waies unto one City, whereof the one is accidentally, either by bogges or inclosures, or some other reasons become utterly unpassable, the other smooth and easie, these are not contrary waies considered in themselves, (for of themselves they point both unto one place) but onely contrary in respect of Travellers, because the one will *do factu* bring to the City, which the other by accident is unable to doe: So here, the Law is one way to Heaven, the Gospell another; *but sinne hath made the Law weak and unpassable*, which otherwise of it selfe would have sufficed unto righteousness. And yet even thus the Law is not against the Promise: for the impossibility which we find in the Law, enforceeth us to bethinke our selves of a better and surer way to bring us unto righteousness and salvation. And this the Apostle shewes in the next words.

Verse 22. *But the Scripture hath concluded all under sinne, that the Promise by faith of Jesus Christ might be given to them that believe.* Though Sinne have made the Law contrary to the Promise in that it curseth and condemneth, and concludeth men under sin and wrath; yet such is the mercy of God that he hath subordinated all this, and made subservient unto the Gospell, that the Promise thereby may bee applyed and advanced. For it is all ordered to no other purpose but that men might

beleeve, and inherit the Promises. But what? Dorth the Law make men beleeve, or beget Faith? *Formally* it doth not, but by way of *preparation and manifestation* it doth: As when a man finds one way shut up, he is thereby induced to enquire after another. To summe up all that hath been spoken touching the use of the Law in a plaine similitude. Suppose wee a Prince should proclaime a pardon to all Traitors, if they would come in and plead it: and after this should send forth his officers to attach, imprison, examine, convince, arraigne, threaten, and condemn them; Is he now contrary to himself? hath he repented of his mercy? No, but he is unwilling to lose his mercy, hee is desirous to have the honour of his mercy acknowledged unto him; and therefore hee bringeth them unto these extremities, that when their mouth is stopped, and their guilt made evident, they may with the more humility and abhorrency of their former lewdnesse, acknowledge the Justnesse of the Law, which would condemne them, and the great mercy of the Prince, who hath given them liberty to plead his pardon. The same is the case betweene God and us. First, to *Abraham* he made promise of mercy and blessednesse to all that would plead interest in it for the remission of their sinnes. But men were secure, and heedlesse of their estate; and though sinne was in them, and death reigned over them, yet being without a Law to evidence this sin and death unto their consciences, therefore they imputed them not to themselves, they would not own them, nor charge themselves with them, and by consequence found no necessity of pleading that promise. Hereupon the Lord published by *Moses* a severe and terrible Law, so terrible that *Moses himselfe* did exceedingly feare and quake; A Law which filled the Aire with thunder, and the Mount with fire; A Law full of blacknesse, darknesse, and Tempest. A Law which they who heard it could not endure, but entreated that it might

Hcb. 12.

not



Rom 8. 3.  
Heb. 7.  
Col. 3.

\* Si lex iubens  
adit, & spiritus  
iuvans desit,  
per ipsam probi-  
tationem de-  
sidio peccati cres-  
cente atque  
vincente, etiam  
ventus prava-  
ricationis acce-  
dit. Aug. de  
Civ. Dei. lib. 21.  
cap. 16. & 83.  
Quaest. 66.

vengeance then rained in the World between *Adam* and *Moses*, was no motive in Gods intention to publish the Law by his ministry, but onely the furtherance and advancement of the Covenant of Grace.

Secondly, *The Law was not published by Moses on mount Sina (as it was given to Adam in Paradise) to justify or to save men.* God never appoints any thing to an end to which it is utterly unfutable and improper: Now the Law by sinne is become weak and unprofitable to the purpose of righteounesse or salvation; nay it was in that regard *Against us*, as Saint Paul saith; and therefore we are delivered from it as a rule of justification, though not as a rule of service and obedience.

Thirdly, *The uses of the Law are severall according to divers considerations of it.* For we may consider it either *Per se, in it selfe*, according to the primary intention thereof in its being and new publication; or *Per acci- dens*, according to those secondary and inferiour effects thereof. *By accident or secondarily, The Law doth, first,* \* *irritate, enrage, exasperate lust*, by reason of the venomous and malicious quality which is in sinne. And this the Law doth not by ingenerating or implanting lust in the heart, but by exciting, calling out, and occasioning that which was there before; as a chaine doth not beget any fury in a wolfe, nor a bridge infuse any strength into the water, nor the presence of an enemy inflill or create *de novo* any malice in a man, but only occasionally reduce unto Act, and call forth that rage which, though lesse discerned, was yet habitually there before.

Secondly, *The Law by accident doth punish and curse sin.* I say, *by accident*, because punishment is in no Law the maine intention of the Lawgiver; but something added thereunto, to back, strengthen, and enforce the obedience which is principally intended. Neither could the Law have cursed man at all, if his disobedience had not thereunto made way; which shews that the curse was





Hof. 2. 6. 7.  
Rom. 8. 15.  
A&S. 2. 37.

a Aug. de grat.  
Christ. 1. cap. 8.  
contr. 2. epist.  
Pelag. 1. 4. c. 4. de  
perfect. instr.  
c. 5. 19. de Nat.  
& Grat. c. 11.  
16. 22. ep. 144.  
157. 100.

b Fides efficit,  
quod lex imper-  
rat. Aug. lib. 8.  
quæst. c. 66.  
Litera iubetur,  
spiritu donatur.  
Id. Epist. 100.  
Non sanata per  
legem infirmit-  
as, sed convi-  
ta. ep. 157.

and most imperceptible deviation from Gods Will revealed.

Thirdly, *by awaking the Conscience*, begetting a *legall faith and spirit of bondage*, to see it selfe thus miserable by the Law, *hedged in with Thornes*, and shut up under wrath. For the spirit first by the Law begetteth bondage and feare, pricks the Conscience, reduceth a man to impossibilities, that *hee knows not what to do*, nor which way to turne, before it worketh the Spirit of Adoption, or make a man think with the Prodigall that he hath a Father to deliver him. And by these Gradations the Law \*leadeth to *Faith in Christ*; so that though in all these respects the works of the law be works of bondage, yet the Ends and purposes of God in them are Ends of Mercy.

Secondly, *The Law hath Rationem fræni & regulæ, to cohibere and restraine from sinne, and to order the life of a man*. And in this sense likewise it is added to the Gospel, as the Rule is to the hand of the workeman. For as the Rule worketh nothing without the hand of the Artificer to guide and moderate it, because of it selfe it is dead, and the workman worketh nothing without his Rule; \* So the Law can onely shew what is good, but gives no power at all to doe it (for that is the worke of the Spirit by the Gospel) yet Evangelicall Grace directs a man to no other obedience than that of which the Law is the Rule.

Now then to make some use of all this which hath been said: This shewes the ignorance and absurdity of those men who cry down preaching of the Law, as a course leading to despaire and discontentment, though we find by Saint Paul that it leadeth unto Christ. To preach the Law alone by it selfe, we confesse is to pervert the use of it, neither have we any power or commission so to doe (*for we have our power for edification, and not for destruction.*) It was published as an *appendane* to the Gospel, and so must it be preached; It was published in

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in the hand of a Mediator, and it must be preached in the hand of a Mediator; It was published Evangellically, and it must bee so preached; but yet wee must preach the Law, and that in its own fearfull shapes; for though it were published in Mercy, yet it was published with Thunder, Fire, Tempests, and Darknesse, even in the hand of a Mediator: for this is the method of the Holy Ghost, to convince first of sin, and then to reveale righteousness and refuge in Christ. The Law is the fore-runner that makes roome, and prepares welcome in the soule for Christ. *I will shake all nations, and the desire of all nations shall come*, saith the Lord; to note unto us that a man shall never desire Christ indeed, till he be first shaken. As in *Elias* his vision, the still voice came after the Tempest, so doth Christ in his voice of Mercy follow the shakings and Tempests of the Law. First, the spirit of *Eliab* in the preaching of repentance for sinne, and then the Kingdom of God in the approach of Christ, and evidences of reconcilement to the soule. And the reason is, because men are so wedded to their sinnes, that they will not accept of Mercy on faire termes, so as to forsake sinne withall; as mad men that must bee bound before they can be cured, so are men in their lusts; the Law must hamper and shut them up, before the Gospell, and the spirit of liberty will bee welcome to them. Now this is Gods resolution to humble the soule so low till it can in truth and seriousness bid Christ welcome upon any conditions. His Mercy, and the blood of his Sonne is so precious and invaluable, that hee will not cast it away where no notice shall be taken of it; but he will make the heart subscribe experimentally to that Truth of his, *That it is a saying worthy of all acceptations, that Christ Jesus came into the world to save sinners*. And we know a man must bee brought to great extremities, who can esteeme as welcome as life the presence of such a man who comes with a sword to cut off his members; or cut

Ioh. 16. 8.

Hag. 2. 7.

out his eyes : and yet this is the manner of Christs coming, to bring a Crosse, and a Sword with him, to Hew off our Lusts (which are our earthly members) and to crucifie us unto the world.

But what then? Must nothing be preached but damnation and Hell to men? God forbid. We have commission, to preach nothing but Christ, and life in him; and therefore we never preach the Law, but with reference and manuduction unto him. The truth is, *intentionally*, we preach nothing but *salvation*; we come with no other intention but that every man who hears us might beleeve and bee saved; we have our power only for edification, and not for destruction; but *conditionally*, we preach Salvation and Damnation. *He that believeth, shall be saved; he that believeth not, shall be damned*; that is the summe of our Commission. But it is further very observable in that place, that *preaching of the Gospel* is presching both of Salvation and of Damnation upon the severall conditions. So then, *when we preach the Law, we preach Salvation* to them that *fear it*; (as the Lord shewed mercy to *Josiah* because his heart trembled, and humbled it before his Law;) and *when we preach the Gospel, we preach damnation* to them that *despise it*. How shall we escape, if we neglect so great salvation? The Gospel is *salvation* of it selfe, but he that neglects salvation is the more certaine to perish; and that with a double destruction, *Death and Death*; to that wrath of God which *abideth upon him before*, will come a *second condemnation*, by trampling under foot the blood of the Covenant, and *not obeying the Gospel of our Lord Jesus Christ*.

Here then are *two rules* to be observed, First; by the *ministers of the Word*, that they so preach the Law, as that it may still appeare to be an *appendant unto the Gospel*, and not suffer the ministry to be evilly spoken of by men who watch for advantages. We must endeavour so to ma-

Mark. 16. 16.

2 Chro. 34. 27.

Heb. 2. 2, 3.

2 Cor. 2. 16.

Iohn 3. 36.

Heb. 10. 28, 29.

2 Thes. 1. 8.

nage the dispensation of the Law, that men may not thereby be exasperated, but put in mind of the Sanctuary to which they should flye. The heart of man is broken as a flint, with a hard and a soft together : A Hammer and a pillow is the best way to breake a flint ; a Prison and a Pardon, a Scourge and a Salve, a Curse and a *Saviour*, is the best way to humble and convert a sinner. When we convince the hearers that all the terrors we pronounce are out of compassion to them ; that we have mercy and Balme in store to powre into every wound that we make, that all the blows we give are not to kill their soules, but their sins ; that though our words bring fire and fury with them, yet they are still *in the hand of a Mediator* ; that the Law is not to bring them unto desperation, but unto humiliation ; not to drive them unto fury, but unto Faith, to shew them Hell indeed, but wistfull to keepe them from it ; if we doe not by these meanes save their soules, yet we shall stop their murtheres, that they shall be ashamed to blaspheme the commission by which we speak.

Secondly, *the people* likewise should learne to rejoyce when the Law is preached as it was published ; that is, when the conscience is thereby afrighted, and made to tremble at the presence of God, and to cry unto the Mediator as the people did unto *Moses*, *Let not God speake any more to us, lest we dye; Speake thou with us, and we will heare.* For when sinne is onely by the Law discovered and death laid open, to cry out against such preaching, is a shrewd argument of a mind not willing to be disquieted in sinne, or to be tormented before the time ; of a soule which would have Christ, and yet not leave her former husband ; which would have him no other King than the stump of wood was to the Frogs in the fable, or the molten Calfe unto Israel in the Wildernesse, a quiet Idol, whom every lust might securely provoke and dance about. As the Law may bee preached too much,

Exod. 20. 19

when it is preached without the *Principall*, which is the *Gospell*: so the *Gospell* and the mercy therein may be preached too much (or rather indeed too little) because it is with lesse successe; (If we may call it preaching and not rather perverting of the *Gospell*) when it is preached without the *appendant*, which is the *Law*.

This therefore should in the next place teach all of us to study and delight in the Law of God, as that which setteth forth, and maketh more glorious and conspicuous the mercy of Christ. Acquaintance with our selves in the Law, will, First, *keepe us more lowly and vile in our owne eyes*, make us feele our owne pollution and poverty; and that will againe make us the more delight in the Law, which is so faithfull to render the face of the Conscience, and so make a man the more willing and earnest to be cleansed: *Their hearts*, saith *David*, *is as fat as grease, but I delight in thy Law*. The more the Law doth discover our owne leanness, scraggednesse and penury, the more doth the Soule of a Holy man delight in it, because Gods mercy is magnified the more; *who filleth the hungry*, and *refresheth the weary*, and with whom *the fatherlesse findeth mercy*.

Secondly, it will make us more carefull *to live by Faith*, more bold to approach the throne of Grace for mercy to cover, and for Grace to cure our sores and nakednesse. In matters of life and death, impudency and boldnesse is not unreasonable; A man will never dye for modesty: when the Soule is convinced by the Law that it is accursed, and eternally lost; if it doe not speedily plead Christs satisfaction at the Throne of Grace, it is emboldned to runne unto him: when it finds an issue of uncleannesse upon it, it will set a price upon the meanest thing about Christ, and be glad to touch the hemme of his garment. When a Child hath any strength, beauty, or lovelinesse in himselfe, he will haply depend upon his owne parts, and expectations to raise a fortune and

Plal. 119. 70.

Luke 1. 53.

Mat. 11. 28.

Hsea 14. 3.

and preferment for himselfe: but when a Child is full of indigence, impotency, crookednesse, and deformity, if he were not then supported with this hope, I have a father, and Parents doe not cast out their Children for their deformities, he could not live with comfort and assurance: so the sense of our owne pollutions and uncleannesse, taking off all conceits of any lovelinesse in our selves, or of any goodnesse in us to attract the affections of God, make us rely onely on his Fatherly compassion. When our Saviour call'd the poore woman of *Syrachens* Dogge, a beastly, and uncleane Creature, yet shee takes not this for a deniall, but turnes it into argument. The lesse I have by right, the more I hope for by mercy, even men afford their Dogges enough to keep them alive, and I aske no more. When the Angell put the hollow of *Jacobs* thigh out of joynt, yet hee would not let him goe; the more lame he was, the more reason he had to hold. The Prodigall was not kept away, or driven off from his resolution, by the feare, shame, or misery of his present estate; for he had one word which was able to make way for him through all this, the name of *Father*. He considered, I can but be rejected at the last, and I am already as low as a rejection can cast me; so I shall lose nothing by returning, for I therefore returne because I have nothing; and though I have done enough to be for ever shut out of doores, yet it may be, the word *Father* may have rhetoricke enough in it to beg a reconcilment, and to procure an admittance amongst my fathers servants.

Thirdly, It will make us give *God the Glory of his mercy the more*, when wee have the deeper acquaintance with our owne misery. And God most of all delighteth in that worke of Faith, which when the Soule walketh in darkenesse and hath no light, yet trotteth in his Name, and stayeth upon him.

Fourthly, It will make *our comforts, and refreshments*

Gen. 3.

2 King. 7. 4.

Esa. 50. 10.

\* Multum scriptura sacra scriptum Aug. Epist. 1.



ments the sweeter, when they come. The greater the humiliation, the deeper the tranquillity. As fire is hottest in the coldest weather; so comfort is sweetest in the greatest extremities: shaking settles the peace of the heart the more. *The Spirit is a Comforter; as well when he convinceth of sin, as of righteousness and judgement; because he doth it to make righteousness the more acceptable, and judgement the more beautiful.*

Lastly, acquaintance with our own foulness and diseases by the Law, will make us more careful to keepe in Christs company, and to walke according unto his Will, because he is a Physician to cure, a Refiner to purge, a Father and a Husband to compassionate our estate. The lesse beauty or worth there is in us, the more carefully should wee study to please him, who loved us for himselfe, and married us out of pity to our deformities, not out of delight in our beauty. Humility keeps the heart tractable and pliant. As melted wax is easily fashioned, so an humble spirit is easily fashioned unto Christs Image; whereas a stone, a hard and stubborn heart must be hewed and hammered before it will take any shape. Pride, self-confidence, and conceitednesse, are the principles of disobedience; men will hold their wonted courses, till they bee humbled by the Law. *They are not humbled, saith the Lord, unto this day; and the consequence hereof is, neither have they feared nor walked in my Law. If you will not heare, that is, if you will still disobey the Lords Messengers. my Soule shall weep in secret for your pride, to note that pride is the principle of disobedience. They and our fathers, saith Nehemiah in his confession, dealt proudly, and hardened their necks; and hearkned not unto thy Commandments, and refused to obey. And therefore Ezekiel used this perturbation to the ten tribes to come up to Jerusalem unto the Lords Paschever; Be ye not stiffe-necked as your fathers, but yeeld your selves unto the Lord. To note, that humiliation is the way unto obe-*

Ier. 44. 10.

Ier. 13. 17.

Neh. 9. 16, 17.

1 Chro. 30. 8.

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obedience ; when once the heart is humbled, it will be glad to walke with God. *Humble thy selfe*, saith the Prophet, *to walk with thy God. Receive the ingrafted word with meeknesse*, saith the Apostle. When the heart is first made meeke and lowly, it will then be ready to receive the Word, and the Word ready to incorporate in it, as seed in torne and harrowed ground. When *Paul* was dismounted, and cast downe upon the Earth, terrified and astonished at the heavenly vision, immediately hee is qualified for obedience, *Lord what wilt thou have me to doe?* When the Soule is convinced by the Law, that of it selfe it comes short of the glory of God, walkes in darknesse, and can go no way but to Hell ; it will then with joy and thankfulnessse follow the Lamb where-so-ever he goes ; as being well assured, that though the way of the Lambe be a way of bloud, yet the end is a Throne of Glory,  
and a Crown of  
Life.

Micah 6.8.

James. 1. 21.

Acts 9. 6.

FINIS.

and the end is a Throne of Glory,  
 the way of the Lamb is a way of blood,  
 as being without stain, that though  
 with joy and thankfulness follow the Lamb who is  
 slain, we can go on, and to Hell; it will then  
 be like it comes forth of the glory of God, which in  
 heaven. When the soul is converted by the Law, and  
 is qualified for obedience, Lord what will then have we  
 and glorified as the heavenly vision, immortally be-  
 glorified, and this done upon his death, glorified  
 Lord in earth and heavenly ground. When Paul was  
 made master and lowly, it will then be ready to receive  
 with thankfulness the Apple. When the heart is full  
 plied, as well with the God, receive the revealed word  
 glad to walk with God. Hence the life, from the first  
 ordinance, when once the heart is purified, it will be

THE  
LIFE OF  
CHRIST:

OR,

The Fellowship of the  
Saints with Him, in His Life,  
Sufferings, and Resurrection.

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BY

EDVARD REYNOLDS, Preacher  
to the Honourable Society of  
*Lincolns Inne.*

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LONDON,

Printed by *W. Hunt* for *Ro. Bostock* and *George Badger*,  
and are to be sold at his Shop in *St Dunstons*  
Church-yard in *Fleetstreet*. 1651.

Mich. 6.

James 1. 11.

Act. 9. 6.

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E. 1. 12.

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BY  
EDWARD RAYMOND, Minister  
to the Honorable Society of  
Lincoln's Inn.

LONDON:  
Printed by Wm. for R. Baskett and George Dingley,  
and were sold at his shop in St. Dunstons  
Church-yard in England, 1831.



## The Life of Christ.

1. JOH. 5. 12.

*He that hath the Son, hath Life.*

**H**AVING shewed the insufficiency of the Creature to make man happy, as being full of vanity, and the insufficiency of Man to make himselfe happy, as being full of sinne; wee now proceed in the last place to discover the first, the Fountaine of Life and happinesse, Christ; and secondly, the Channell by which it is from him unto us conveyed, the instrument whereby we draw it from him, namely, the knowledge of him, and fellowship with him in his resurrection and sufferings.

These words we see containe a Doctrine of the greatest consequence to the soule of Man in the whole Scriptures, and that which is indeed the summe of them all. They containe the summe of mans desires, *Life*, and the summe of Gods mercies, *Christ*, and the summe of mans duty, *Faith*; *Christ* the Fountaine, *Life* the derivation, and *Faith* the conveyance.

What-

*Feb 98*

*The important  
Doctrine containe  
in the text*

Life—what meant  
by it in 55

Col. 2. 3.

Christ—contains all  
excellencies

Wisdom

Riches

a 1 Cor. 1. 30.

b Ephes. 3. 8.

Angels of  
Grace

c Mt. 12. 35.

d John 1. 14.

e Zach. 13. 1.

f Mal. 4. 2.

g Col. 1. 19.

b John 3. 34.

i John 1. 16.

2 Cor. 3. 18.

State  
for  
all

k Gal. 4. 19.

l Rom. 1. 19.

m Eney. 9. 6.

Whatsoever things are excellent and desirable, are in the Scripture comprised under the name of *Life*, as the lesser under the greater; for *Life is better than meat, and the body than rayment*. And whatsoever excellencies can be named, we have them all from Christ. In Him, saith the Apostle, *are hid the treasures of wisdom and knowledge*: Hid, not to the purpose that they may not be found, but to the purpose that they may be sought. And wee may note from the expression, that Christ is a *Treasurer* of his Fathers Wisdom; He hath Wisdom as the Kings Treasurer hath wealth, as an Officer, a Depository, a Dispenser of it to the friends and servants of his Father. (a) He is *made unto us Wisdom*. The Apostle saith that in him there are (b) *unsearchable riches*, an inexhausted treasury of Grace and Wisdom. And there had need to be a treasure of riches in him, for there is a treasure of sin in us: so our Saviour calls it, (c) *the treasure of an evil heart*. (d) He was *full of Grace and Truth*: Not as a vessel, but as (e) a *Fountain*, and as (f) a *Sunne*, to note that he was not onely full of Grace, but that the fulnesse of Grace was in him. (g) *It pleased the Father that in him should all fulnesse dwell*. (h) *God gave not the Spirit in measure unto him*. And there is a fulnesse in Him, so there is a *Communion* in us, (i) *Of his fulnesse we receive Grace for Grace*, that is, as a Child in generation receiveth from his Parents member for member, or the Paper from the Presse Letter for Letter, or the glasse from the face image for image: so in regeneration Christ is fully (k) *formed* in a man, & he receiveth in some measure and proportion *Grace for Grace*: there is no Grace in Christ appertaining to generall sanctification which is not in some weake degree fashioned in him. Thus there is in Christ a *fulnesse of Grace* answerable to (l) *a fulnesse of sin* which is in us. The Prophet calls him (m) a *Prince of peace*, not as Moses onely was, a man of peace, but a *Prince of peace*. If Moses had beene a Prince of peace,

how

# The Life of Christ.

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how easily might hee have instill'd peaceable and calme affections into the mutinous and murmuring people? But though he had it in himselfe, yet he had it not to distribute. But Christ hath peace, as a King hath Honours, to dispense and dispose of it to whom he will. *Peace I leave with you, my peace I give unto you.* If I should run over all the particulars of Grace or Mercy, we should find them all proceed from him; Hee is our *Passover*, saith the Apostle. As in *Egypt*, wheresoever there was the bloud of the *Passover* there was life, and where it was not, there was death; so where this *our Passover* is, there is life, and where he is not, there is death: *To me to live is Christ*, saith the Apostle; and againe, now I live, yet not I, but *Christ liveth in me, and the life that I live, I live by the Faith of the Son of God, who loved me, and gave himselfe for me.*

To consider more particularly this life which we have from Christ; First, it is a *Life of Righteousness*: for (a) *Life* and *righteousness* are in the Scripture taken for the same, (because sin doth immediately make a man dead in Law, (b) *He that believeth not is condemned already, and (c) in the day that thou eatest thereof, thou shalt dye the death.*) And this Life (being a Resurrection from a preceding death) hath two things belonging unto it. 1. There is a *Liberty* and *Deliverance* wrought for us from that under which we were before held. 2. There is an *Inheritance* purchased for us, the Priviledge and Honour of being called the *Sonnes of God* conferred upon us. There are three Offices or Parts of the Mediation of Christ. First, his *Satisfaction* as he is *our (d) Surety*, whereby he (e) paid our debt, (f) under-went the curse of our sinnes, (g) bare them all in his body upon the Tree, (h) became subject to the Law for us, in our nature, and representatively in our stead (i) fulfilled all righteousness in the Law required, both *Active* and *Passive* for us. For wee must note that there are two things in the Law

Ioh. 14. 27.

1 Cor. 5. 7.

*It-our Passover*

Exo. 12. 23, 30.

Phil. 1. 21.

Gal. 2. 20.

a Rom. 1. 17.

2 Cor. 3. 6, 7, 9.

Rom. 5. 17, 21.

b Ioh. 3. 18.

c Gen. 3. 17.

d Heb. 7. 22.

e Col. 2. 14.

f Iay 53. 4.

g Gal. 3. 13.

a Cor. 5. 21.

g 1 Pet. 2. 24.

b Gal. 4. 4.

i Mar. 3. 15.

D d

inten-

intended ; One *principal*, obedience, and another *secondary*, in *aledition*, upon supposition of disobedience ; so that sinne being once committed, there must be a double act to justification, the suffering of the curse, and the fulfilling of righteousness anew. Unto a double apprehension of justice in God, there must answer a double act of righteousness in man, or in his surety for him ; To Gods *punishing justice*, a righteousness *Passive*, whereby a man is *restitutio in curia* againe ; and to Gods *commanding justice*, a righteousness *Active*, whereby he is reconciled and made acceptable to God againe. The one a satisfaction for the injury we have done unto God as our judge, the other the performance of a service which we owe unto him as our Maker. Secondly, in Christ, as a Mediator, there is a *merit* likewise belonging unto both these acts of obedience in him, by vertue of his infinite Person which was the Priest, and of his divine nature which was the Altar, that offered up and sanctified all his obedience. By the redundancy of which Merit (after satisfaction thereby made unto his Fathers justice for our debt) there is further, a purchase made of grace, and glory, and of all good things in our behalfe. Hee was made of a woman, made under the Law : First, To *redeeme those that were under the Law*, which is the *satisfaction* and payment hee hath wrought. Secondly, *That we might receive the adoption or the inheritance of sonnes*, which is the *purchase* He hath made for us. Thirdly, there is the *Intercession* of Christ as our *Advocate*, which is the presenting of these his merits unto his Father for us, whereby hee applyeth, and perpetueth unto us the effects of them, namely our deliverance and our adoption or inheritance. So then *the life of righteousness* consists in two things : First, *The remission of sinne*, and thereupon deliverance from the guilt of it, and curse of the Law against it ; which is an effect of the satisfaction of Christs merits. Secondly, *Adoption*,

or the acceptance of our persons and admittance into to high favour as to be heirs of salvation and happinelle, which is the effect of the redundancy of Christs merit; there being a greater excelle and proportion of vertue in his obedience, than of malignity or unpleasingnelle in our disobedience.

To consider both these together; wee are delivered First, from *Sinne*, and the guilt and damnation thereof: There is (a) no condemnation to them that are in Christ Jesus; their (b) sins are blotted out, and (c) forgotten, and (d) cast into the depth of the Sea, and (e) done away as a cloud or mist by the heat of the Sun, they are (f) forgiven and covered, and not imputed unto us, (g) they are finished and made an end of, (h) they were all laid upon Christ, and hee hath been a (i) propitiation for them, and his flesh a veile between them and his Fathers wrath; and in opposition hereunto, his obedience and righteousness is made ours. He is (k) made unto us righteousness, and wee are the righteousness of God in him, we are (l) clothed with him, and appeare in the sight of God as parts and portions of Christ himselfe; for (m) the Church is the fulnesse of him that filleth all in all.

Secondly, wee are consequently delivered from the Law, so far forth as it is the (n) strength of sin; and are constituted under another and better regiment, which the Apostle calls (o) *Grace*, or the (p) *Law of Faith*. First, we are delivered from the Law as a Covenant of righteousness; and expect Justification and Salvation only by Faith in him who is (q) *The Lord our righteousness*. (r) *Christ is the End of the Law for righteousness*. We are righteous by the righteousness of God without the Law; that is, not that righteousness by which God, as God, is righteous, but by a righteousness which we have not by nature, or in our selves, or from any principles of our creation, (which Saint Paul calls *mans*

a Rom. 8. 12.  
b Eph. y. 43. 25.  
Acts 3. 19.  
c Ier. 31. 34.  
Heb. 8. 12.  
d Mica 7. 19.  
e Elay 44. 22.  
f Psal. 32. 1.  
g Dan. 9. 24.  
h Elay. 53. 6.  
i 1 Ioh. 3. 2.  
k 1 Cor. 1. 30.  
l Cor. 5. 21.  
m Rom. 13. 14.  
n Eph. 1. 23.

n 1 Cor. 15. 56.  
o Rom. 6. 14.  
p Rom. 3. 27.  
q Ier. 23. 6.  
r Rom. 10. 4.  
Rom. 3. 20. 21.



Phil. 3. 9.  
Eph. 2. 8, 9, 10.

Gal. 3. 10.

Psal. 143. 2.  
a Mat. 5. 48.

b Luk. 1. 72, 73  
c Th. 2. 11, 12.

2 Cor. 8. 12.  
Mal. 3. 17.  
Hos. 11. 3.  
Hos. 14. 4.

owne righteousness) but from the moere grace and gift of God.

Secondly, hereupon consequently wee are delivered from the rigour of the Law, which consisteth in two things: first, it requireth perfect obedience: secondly, perpetual obedience. We must do all things that are written in the Booke of the Law, and we must continue to doe them. Now from this we are delivered, though not as a duty, yet as such a necessity as brings death upon the faile in it. When a mans Conscience doth summon him before Gods Tribunal to be justified or condemned; he dares not trust (a) his own performances, because no flesh can be righteous in Gods sight. Though the Gospel both command, and (b) promise, and (c) work holinesse in us; yet when wee go to find out that to which wee must stand for our last triall, by which we resolve to expect remission of sins, and inheritance with the Saints, there is so much pollution and fleshly ingredients in our best workes, that we dare trust none but Christs owne adequate performance of the Law, whereby we are delivered from the rigour and inexorablenesse thereof. That inherent and habituall exactnesse which the Law requireth in our persons, is supplied by the merit of Christ: that actuall perfection which it requireth in our service, is supplied by the incense, and intercession of Christ. And though we are full of weaknesse, all our righteousness as a menstruous cloath, many rags and remnants of the old Adam cleave still unto us, and we are kept under that captivity and unavoidable service of sin which hee sold us under: yet this privilege and immunity we have by Christ, that our desires are accepted, that God spareth us as Sons, that Christ taketh away all the iniquity of our holy things; that when we faint he leads us, when we fall he pities us, and heales us, when we turne and repent, he forgives, accepts, welcomes, and teasts us with his compassions.

Thirdly,

Thirdly, we are delivered from the *curse of the Law*, Christ being made a *curse for us*, and the chastisement of our peace being laid on him. From *punishments eternal*, He hath delivered us from the *wrath to come*; and from *punishments Temporal*, as formal punishments. When we are judged of the Lord, we are chastened; but we are not condemned; they are for declaration of Gods displeasure, but not of his fury or vengeance: they are to amend us, and not to consume us; blowes that polish us for the Temple, and conforme us unto our Head, and weane us from the world, not taste and fore-runners of further wrath. They are like *Jobs* dunghill set up to see a Redeemer upon. And besides this, as Sons of promise we are blessed with faithfull *Abrahams*, have interest in that precious vertue of the Gospell which makes all things work together for the best to those that love God.

Lastly, we are hereupon consequently delivered from those *effects of the spirit of bondage which come along with the Law*. And they are principally three. First, *(a)* To manifest to the Conscience, that a man is in a desperate and damnable condition, in stead whereof there comes along with Christ to the soule a Spirit of *(b)* Adoption, and of *(c)* a sound mind, which sayes unto the soule that God is our Salvation, settles the heart to rest, and cleave unto Gods promises; *(d)* terrifies, seals, secures, certifies our inheritance unto us. Secondly, to *(e)* stop the mouth, and drive out of Gods presence, and leave utterly *(f)* unexcusable, that a man shall have nothing to alledge why the curse should not be pronounced against him, but shall in his conscience subscribe to the righteousness of Gods severity. In stead whereof we have in Christ a *(g)* free approach into Gods presence; words put into our monthes by the *(h)* spirit of supplications to reveale our requests, to debate, and plead in Gods Court of mercy; to *(i)* clear our selves from the accusations to

Gal. 3. 13  
Esay 53. 5  
1 Thel. 1. 10

*Pana emendatoria non interfectoria, Aug To 1. de lib. A. b. l. 3 c. 35.*

*Spirit of Bondage*  
a Rom. 7. 9

b Rom. 8. 15  
c 2 Tim. 1. 7  
d 2 Cor. 1. 22  
Eph. 1. 13, 14  
Eph. 4. 30  
1 Cor. 2. 10, 12  
e Rom. 3. 19  
Mat. 22. 12  
f Rom. 1. 10, 12,

g Eph. 2. 18.  
Heb. 10. 19  
h Zach. 12. 10  
Rom. 8. 26  
i 2 Cor. 7. 11

Judg. 13. 23

2 Tim. 1. 7  
Heb. 10. 27

Sathan : to appeale from them to Christ, and in him to make this just apology for our selves. I confesse I am a grievous sinner, ( and there is not a soule in Heaven, Christ only excepted, which hath not been so, though I the chiefe of all.) In Law then I am gone, and have nothing to answer there, but only to-appeale to a more mercifull Court. But this I can in truth of heart say, that I deny my owne workes, that I bewaile my corruptions, that the things which I doe I allow not, that it is no more I that doe them, but sinne that dwelleth in me; that I am truly willing to part from any lust, that I can heartily pray against my closest corruptions, that I delight in the Law of God in mine inner man, that I am an unwilling captive to the Law in my members, that I feel and cry out of my wretchednesse in this so unavoidable subjection, that I desire to feare Gods Name. that I love the Communion of his Spirit and saints; and I know I have none of these affections from nature in that I agree with Sathan; ) these are spirituall and heavenly impressions, and where there is a piece of the Spirit, where there is a little of heaven, that will undoubtedly carry the soule in which it is to the place where all the Spirit is. If God would destroy me, he would not have done so much for my soule; he would never have given me any dram of Christs spirit to carry to hell, or to be burnt with me. No man will throw his jewels into a sinke, or cast his pearles under the feet of swine: certainly God will send none of his owne graces into hell, nor suffer any sparkle of his owne holinesse and divine nature to be cast away in that lake of forgetfulness. If he have begun these good works in me, he will finish them in his owne time; and I will wait upon him and expect the salvation of the Lord. Thurdly, so (a) *terris and asfright* the Soule, with a fearfull expectation of fiery wrath and execution of the curse. In stead whereof the Soule is calm'd with a spirituall serenity and  
(b) *peace,*

(b) peace which is the beginning of Gods Kingdome, armed with a sweet security, and (c) Lion-like boldnesse, against all the powers and assaults of Men or Angells; crowned & refreshed with the (d) joy of faith, with the first fruits of the Spirit, with the clusters of the heavenly Canaan, with the earnest of its inheritance, with the perfuasion and preapprehension of Gods presence and Glory. This is the *Life of righteousness* which we have from Christ; (e) ἀπολύτρωσις a redemption and deliverance from sin and the Law; (f) and ἰξυσία, a Priviledge, right and interest upon the purchased possession.

Secondly, *He that hath the Sonne hath Life*, in regard of Holinesse: as he hath (g) received Christ Jesus the Lord, so he walketh in Him: (h) we are in him created or raised up from the first death, unto good works, that we should walk in them. Of our selves we are (i) without strength, without love, without (k) life, no power, no liking, no possibility to do good, nor any principle of holinesse or obedience in us. It is He that (l) strengthens, that (m) winnes, that (n) quickens us by His Spirit to His Service.

We should here consider *Holinesse* something more largely, and shew when good works are *Vitall*, and so from Christ; and when only *mortall*, *earthly*, and upon false principles, and so from our selves. But having done this before in the doctrine of the reign of sinne; I will only name some other discourses of a *Vitall Operation*, and so proceed.

First, *Life* hath ever an *Internall principle*, a seed within it self, a naturall heat, with the fountain thereof, (o) by which the body is made operative and vigorous; and therefore in living creatures the (p) heart first liveth, because it is the forge of spirits, and the fountaine of heate. So Holinesse which comes from Christ begins within, proceedeth from an (q) ingrafted and implanted seed, from the (r) feare of God in the heart, and

b Rom. 5.1  
John. 16.33  
Rom. 14.17  
c Prov. 28.1  
Rom. 8.33  
Psal. 56. 11  
d 1 Pet. 1.8  
Rom. 15.13

e Eph. 1.14  
f John. 1.12

g Col. 1.6  
h Eph. 2.10

i Rom. 5.6.10  
k Eph. 2.1  
l Eph. 1.6  
Phil. 4.13  
m Hof. 2.14  
Psal. 110.3  
n John 4. 19  
o Ioh. 5. 25, 26.  
loh. 14.10

o πνεῦ ἐγγύ-  
στας πάντα  
Aristote Respi-  
rat. cap. 8.  
p Ibid. Arist.  
q Iames 1.21  
r Ioh. 3.9  
r Ier. 32. 40

1 Jer. 41. 33  
 Heb. 9. 14  
 u Eph. 4. 23  
 x Rom. 7. 22  
 y Gal. 4. 19  
 Eph. 3. 17  
 z Mat. 3. 11.

πάντας τροφὰς  
 διατρέχεις μά-  
 λιστα χρίστος  
 ὁ ἵνα ἐκ βίας  
 συνσπύσῃς  
 τὰ ζωὰ ἡ γὰρ  
 αὐτῶν ἐκ  
 σοῦ γίνεται  
 χρίστος οὖν ἐκ  
 αὐτῶν.  
 Histor. Animal.  
 lib. 8. cap. 1.  
 b 1 Pet. 2. 2  
 Gen. 1. 11.

Mal. 4. 16  
 Esay 2. 3  
 Jer. 3. 17

the (f) Law put into the inner man. The (s) conscience is cleaned, (u) the spirit of the mind is renewed, the (x) delights and desires of the heart are changed, the bent and bias of the thoughts are new set, (y) Christ is formed, and dwelleth within, the whole man is (z) baptized with the Holy Ghost, as with fire, which from the Altar of the heart, where it is first kindled, breaketh out, and quickeneth every faculty and member. Fire when it prevails will not be hid nor kept in.

Secondly, *Life* hath ever a *nutritive appetite* joyned with it, and that is most set upon such things as are of the (a) same matter and principles with the nature nourished: so where a man is by the spirit of Christ quickned unto a life of holiness, he will have a (*b*) *shining, shining*, and most ardent affection to all those sincere, uncorrupted, and heavenly truths, which are proportionable to that Spirit of Christ which is in him.

Thirdly, *Life* is *Generative* and *Communicative* of it selfe, all living creatures have some seminary of generation for propagating their owne kinde; so that spirit of Holiness which we have from Christ is a fruitfull spirit, that indeavours to shed, multiply, and derive himself from one unto another. Therefore he descended in fiery tongues to note this multiplying and communicating property which he hath. The tongue is a member made for Communion, and nothing so generative of it selfe as fire. *They that feared the Lord spake often to one another*, saith the Prophet. *Many people shall gather together, and say, come see, and let us go to the Mountain of the Lord, &c.*

Lastly, where there is perfect life, there is sense too of any violence offered to it; so where the Spirit of God is, will be a tenderness, and griefe from the sinnes, or temptations which do assault him. As that great sinne which the Scripture calls *blaspheming of the Holy Ghost*, and despighting of the Spirit of Grace, is after a more especiall.

especiall manner called *the sinne against the Holy Ghost*; as being a sinne which biddeth open defiance to the *Truth, Grace, Life, and Promise*, which that Spirit revealeth and confirmeth unto us; so every smaller sinne doth in its manner and measure grieve this spirit, even as every distemper in the body doth bring paine in some measure unto the naturall soule. A living member is sensible of the smallest pricke, whereas a body in the grave is not pained, nor disaffected with the weight and darknesse of the earth, the gnawing of wormes, the stinck of rottennesse, nor any violences of dissolution, because the principle of sense is departed; so though wicked men lie in rotten and noysome lusts, have the guilt of many millions of sinnes like so many rocks and mountaines of Lead on their soules, doe daily cut and teare themselves like the lunaticke in the Gospell, yet they feelee nothing of all this, because they have no spirit of life in them: whereas another, in whom Christ is formed, would bee constrain'd with teares of blood, and most bitter repentance to wash the wound of spirit, which but one of those fearfull oaths, or unclean actions (which the others multiply and wallow in with delight) would make within them.

Now, hee who hath the Sonne, hath holinesse upon two grounds, according to that double relation which Holinesse hath unto Christ. For it respecteth him as the *Principle and Fountaine* from whence it comes, and as the rule or patterne unto which it answers. Holinesse is called *the Image of God*, now as the face is both the Fountaine of that Image or species which is shed upon the glasse, and likewise the exact patterne and example of it too: so Christ is both the *Principle of holinesse*, by whom it is wrought, and the *Rule* unto which it is proportioned.

First, Christ is the principle and fountaine of Holinesse, as the head is of sense or motion; from him the whole



John 2. 20

whole body is joyned together, and compacted and so maketh increase and edification of it selfe in Love. The oymntment ran downe from *Aarons* head unto the skirts of his garment, to note the effusion of the spirit of Holinesse from Christ unto his lowest members, *Ye have received an unction from the holy One*, saith the Apostle. What this influence of Christ into his members is wee shall more particularly open in the consequent parts of this discourse.

Secondly, *Christ* is the Rule and Patterne of holinesse to his Church. Our sanctification consisteth onely in a conformity unto his wayes. For more distinct understanding of which point, we must note, first, that *Christ* had severall wayes and workes to walk through. Sometimes we find him walking to Golgotha and the Garden, which was the worke of his merit and passion. Sometimes to the Mount with *Peter, James* and *John*, which was the worke of his glory and transfiguration. Sometimes upon the sea and through the midst of Enemies, which was his worke of power and miracles, sometimes in the midst of the seven golden Candlesticks, which was his worke of government, guidance, and influence on the Church. Lastly, we find him going about, and doing good, submitting himselfe unto his parents, going apart by himselfe to pray, and in other the like works of his ordinary obedience.

Secondly, of these workes of *Christ*, we must note, that some are uncommunicable, others communicable. Uncommunicable are, first, his workes of Merit and Mediation. There is but one Mediator between God and Man, the Man *Christ*. There is no other name under heaven by which a man may be saved, but the name of *Christ*. There is no redemption, nor intercession to be wrought by any man but by *Christ*. None have to do with the Censer to offer incense, who have not to doe with the Altar to offer sacrifice. Secondly, his worke  
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of Government and Influence into the Church, his dispensing of the Spirit, his quickning of his Word, his subduing of his enemies, his collecting of his members, are all personall honours which belong unto him as head of the Church. Those which are *Communicable*, and wherein we may be by his grace made partakers, are such as either belong to the other life, or to this. In the other life our bodies shall be made conformed to the transfigured and glorious body of Christ; when hee appeareth, we shall be made like unto him, by the power whereby hee subdueth all things unto himselfe. Here, some are againe extraordinarily *Communicable*, being for ministry and service, not for sanctity or salvation. Such were the miraculous works of the Apostles, which were unto them by way of priviledge and temporary dispensation granted. Others ordinarily, and universally to all his members. So then it remaines that *our formall and compleat Sanctification* consists in a *Conformity to the wayes of Christs ordinary obedience*. The whole Life of Christ was a Discipline, a living, shining, and exemplary Precept unto men, a visible *Commentary on Gods Law*. Therefore wee finde such names given unto him in the Scriptures, as signifie not only Pre-eminence, but exemplarinesse; A (a) Prince, (b) a Leader, (c) a Governor, (d) a Captain, an (e) Apostle & high Priest, (f) a chief Sheepherd and Bishop, (g) a Fore-runner, or Condukt into Glory, a (h) Light to the Jews, a (i) Light to the Gentiles, a (k) Light to every man that entereth into the world. All which titles as they declare his Dignity, that he was the first borne of every Creature, so they intimate likewise that he was proposed to be the Author and Patterne of holinesse to his people. All other Saints are to be imitated onely with limitation unto him, and so far as they in their conversation expresse his Life and Spirit; *Be ye followers of mee even as I am of Christ*. But (l) we must never pinne our obedience to the exam-

Phil. 3. 21  
1 John 3. 2

a Dan. 9. 25  
b Esay 55. 4  
c Mar. 7. 6  
d Heb. 2. 10  
e Heb. 1. 3  
f 1 Pet. 2. 25  
g 1 Pet. 5. 4  
h Heb. 6. 20  
i Exod. 13. 20  
j Luke 2. 32  
k John 1. 9.

l Aug. de mendac. ad Conser.  
lib. 2. cap. 9

m Aug. De nat.  
& grat. cap. 35  
Caveat tempe-  
stas & flenda  
nanfragia.  
Ad hoc peccata  
illorum homi-  
num scripta  
sunt ut Aposto-  
lica illa senten-  
tia ubique ve-  
menda sit, Qui  
videtur flare,  
videat ne cadat.  
Aug. de Doctr.  
Christi. l. 6. 23  
David Amicus  
Dii, & Solomon  
amabili ejus  
visi sunt, ut &  
ruina nobis ad  
cautione & po-  
nitudinis ad sa-  
lutem exempla  
præberent. H. er.  
To. 1. Epist. 9.  
x Mat. 11. 29.  
o John 13. 15:  
p Phil. 2. 5  
q 1 Pet. 1. 15  
r H. b. 12. 1, 2

example of any Saint, lest we happen to stumble and breake our bones, as they did. Wherefore are the falls and apostasies, the errors and infirmities of holy men in Scripture registred? Certainly, the Lord delighteth not to keep those sinnes upon record for men to gaze on, which himselfe hath put behind his owne backe, and wiped out of the booke of his owne remembrance. He delighteth not in the dishonour and deformities of his worthies. But (*m*) they are recorded for our sakes, set up for land markes, to warn every man to take heed of adventuring (on any mans authority) upon those rockes where such renowned and noble Saints have before miscarried. Children of light indeed they are, but their light is like the light of the Moone, subject to mixtures, wainings, decaies, eclipses. Christ is the only Sunne of righteousnesse, that hath a plenitude, indeficiency, unerring holinesse, which neither is deceived, nor can deceive.

Now further this conformity unto *Christ*, must be in all his obedience. First, in his active obedience unto the Law, (*n*) *Learn of me* (saith he) *for I am meek and lowly.* (*o*) *I have given you an example that you should doe as I have done unto you.* The action was but temporary, and according to the custome of the place and age, but the affection was universall, the humility of his heart: (*p*) *Let the same minde*, saith the Apostle, *be in you which was in Christ*, that is, have the same judgement, opinions, affections, compassions, as *Christ* had. (*q*) *As he which hath called you is holy, so be ye holy in all manner of conversation.* Secondly, in his passive obedience, though not in the end or purposes, yet in the manner of it, *Run with patience*, saith the Apostle, *the race which is set before you*, looking unto (*r*) *Jesus* who for the joy that was set before him, endured the Crosse, despised the shame, &c. If the head be gotten through a strait place, all the members will venture after. Therefore since *Christ* hath gone through

through shame, contradiction, death, to his glory; let us not be wearied, nor faint or despaire in our minds. The head doth not thinke all its worke ended when it is gotten through it selfe, but taketh care, and is mindfull of the members that follow. Therefore the Apostle calls our sufferings a fulfilling or (/) making up of the sufferings of Christ. The resolution of all is briefly this, *We must follow Christ in those things which he both did and commanded*; not in those things which he did, but not commanded.

[Col. 1. 24.]

But here it may be objected, *Christ was himselfe voluntarily poore*; (1) *He became poore for our sakes*, and he commanded poverty to the young man, *Goe sell all that thou hast, and give it to the poor*. Is every man to be herein a follower of Christ? To this I answer in generall, that poverty was not in Christ any act of *morall Obedience*, nor to the young-man any command of *Morall Obedience*. First, for *Christ's* poverty we may conceive that it was a requisite preparatory act to the work of redemption, and to the magnifying of his spirituall power in the subduing of his enemies, and saving of his people; when it appeared that thereunto no externall accessions nor contribution of temporall greatnesse did concur. And secondly, for the command to the young-man, it was meerely personall, and indeed not so much intending obedience to the letter of the precept, as triall of the sincerity of the mans former profession, and conviction of him touching those mispersuasions and selfe-deceits which made him trust in himselfe for righteousness, like that of God to *Abraham*, to offer up his son, which was not intended for death to *Isaac*, but for triall to *Abraham*, and for manifestation of his faith.

*Una passio Domini & servorum. De Dupl. Martyr. apud Cyprian.*  
[2 Cor. 8. 9.  
Luk. 9. 58.  
Luk. 8. 3.  
Mark. 10. 21.]

It may be farther objected, *How can wee bee Holy, as Christ is Holy*? First, the thing is impossible, and secondly, if we could, there would be no need of Christ; if we were bound to be so Holy, righteousness would come by

by the Law of workes. To this I answer, the Law is not nullified, nor curtailed by the mercy of Christ: we are as fully bound to the obedience of it as *Adam* was, though not upon such bad termes, and evill consequences as he; under danger of contracting sinne, though not under danger of incurring death. So much as any justified person comes thort of compleat and universall obedience to the Law, so much he sinneth, as *Adam* did, though God be pleased to pardon that sinne by the merit of Christ. Christ came to deliver from sinne, but not to privilege any man to commit it: though hee came to bee a cutse for sinne, yet he came not to be a cloake for sinne. Secondly, *Christ is needfull in two respects*: First, because we cannot come to full and perfect obedience, and so his grace is requisite to pardon and cover our failings: Secondly, because that which we doe attaine unto, is not of or from our selves, and so his Spirit is requisite to strengthen us unto his service. Thirdly, when the Scripture requires us to be holy and perfect, *as Christ and God*, by as, wee understand not equality in the compasse, but quality in the truth of our holinesse: As when the Apostle saith, *That we must love our neighbour as our selves*, the meaning is not that our love to our neighbour should be mathematically equal to the Love of our selves: for the Law doth allow of degrees in love, according to the degrees of relation and neerenesse in the thing loved: *Do good unto all men, specially to those of the household of Faith*. Love to a Friend may safely be greater than to a stranger; and to a wife or child, than to a friend: yet in all, our love to others must bee of the selfe-same nature, as true, reall, cordiall, sincere, solid, as that to our selves. We must love our neighbour as we do our selves, that is unfainedly, and without dissimulation.

Let us further consider the *Grounds* of this point touching the *Conformity* which is between the nature and  
*spiri-*

Rom. 13. 9.

Gal. 6. 10.

Rom. 12. 9.

*Spiritual life of Christians and of Christ* (because it is a doctrine of principall consequence.) First, this was one of the *Ends of Christs coming*. Two purposes he came for; A restitution of us to our interest in salvation, and a restoring our originall qualities of holinesse unto us. Hee came to sanctifie, and cleanse the Church, that it *should be holy and without blemish; unblameable and un-reprovable in his sight: To redeeme, and to purifie his people. The one is the work of his merit which goeth upward to the satisfaction of his Father; the other the worke of his Spirit and Grace, which goeth downward to the sanctification of his Church.* In the one he bestoweth his righteousness upon us by imputation: in the other he fashioneth his Image in us by *renovation*. That man then hath no claime to the payment Christ hath made, nor to the inheritance he hath purchased, who hath not the life of Christ fashioned in his nature and conversation.

Eph. 5. 26.  
Col. 1. 22.  
Tit. 2. 14.

But if Christ bee not only a *Saviour to redeeme*, but a *Rule to Sanctifie*, what use and service is left unto the Law? I answer, that the *Law* is still a *Rule*, but not a comfortable, effectually, delightfull rule without Christ applying, and sweetning it unto us. The *Law* onely comes with commands, but *Christ* with strength, love, willingnesse, and life to obey them. The *Law* alone comes like a *Schoolmaster* with a scourge, a curse along with it; but when *Christ* comes with the *Law*, he comes as a *Father*, with precepts to teach, and with compassions to spare. The *Law* is a *Lion*, and *Christ* our *Sampson* that slew the *Lion*; as long as the *Law* is alone, so long it is alive, and comes with terrour, and fury upon every soule it meets: but when *Christ* hath slaine the *Law*, taken away that which was the strength of it, namely the guilt of sinne, then there is hony in the *Lion*, sweetnesse in the duties required by the *Law*. It is then an easie yoke, and a *Law of liberty*, the *Commandments*

Mat. 11. 30:  
James 1. 25.  
1 John 5. 3.



U: non sit ter-  
ribile, sed suave  
mandatum.

Aug. contr. Pelag.

& Celest. l. 1. c. 13

U: innotescas

quod lasebas,

& suave fiat

quod non de-

lectabatur, gratia

Dei est que bo-

minum adiuvat

voluntates, Aug.

de peccat. meris.

& remiss. l. 2.

c. 17.

b Mat. 23. 13.

c Hof. 11. 4.

d Ad imaginem

Christi futuri,

non tantum Dei

opus erat, sed

pignus. Tertul.

de Resur. Chri-

sti. cap. 6.

e Rom. 5. 14.

f 1 Cor. 15. 45.

g Rom. 8. 29.

b 2 Cor. 3. 18.

i 2 Cor. 4. 6.

k 1 Pet. 4. 14.

dements are not then grievous, but the heart delighteth in them, and loveth them, even as the honey and the honey combe. Of it selfe it is *(b)* the cord of a judge which bindeth hand and foot, and shackleth unto condemnation; but by Christ it is made *the (c) cord of man*, and the band of Love, by which he teacheth us to go, even as a nurse her infant.

Secondly, *Holinesse* must needs consist in a *Conformity* unto Christ, if we consider the *nature* of it. We are then *Sanctified* when wee are re-endued with that *Image of God*, after which we were at first created. Some *(d)* have conceived that we are therefore said to be created after Gods Image, because we were made after the Image of Christ, who was to come; but this is contradicted by the Apostle, who saith that *(e) Adam was the figure of Christ*, and not Christ the patterne of Adam; yet that created Holinesse is renewed in us after the Image of Christ. *(f)* As we have borne the Image of the earthly Adam, who was taken out of the Earth, an image of sinne, and guilt: So wee must beare the Image of the heavenly Adam, who is the Lord from Heaven; an Image of Life and Holinesse. We were *(g)* predestinated, saith the Apostle, *to bee conformed unto the Image of the Sonne*: Conformed in his *Nature*, Holinesse; in his *End*, Happinesse; and in the way thereunto, *Sufferings*. *(h)* We all, saith he, *beholding with open face as in a glasse*, that is, in Christ, or *(i)* in the face of Christ, the Glory of God, are changed into the same Image with Christ, (he the Image of his Father, and we of him) *from glory to glory*, that is, either from glory inchoate in obedience and grace here (for the Saints in their very sufferings are glorious and conformable to the Glory of Christ; *The k Spirit of Glory is upon you in your reproaches for Christ*) unto Glory consummate in Heaven, and Salvation hereafter: or from glory to glory, that is, Grace for Grace, the Glorious Image of Gods Holinesse in Christ fashioning

shining, and producing it selfe in the hearts of the faith-  
full, as an Image or species of light shining on a glasse,  
doth from thence fashion it selfe on the wall, or in ano-  
ther glasse. *Holmesse is the Image of God*, now in an  
Image there are two things required: First, *a similitude*  
of one thing unto another: Secondly, *A Deduction*, deri-  
vation, impression of that similitude upon the one from  
the other, and with relation thereunto. For though there  
be the similitude of snow in milke, yet the one is not the  
Image of the other. Now then when an Image is uni-  
versally lost, that no man living can furnish his neigh-  
bour with it to draw from thence another for himselfe,  
there must bee recourse to the prototype and originall,  
or else it cannot bee had. Now in *Adam* there was an  
universall obligation of Gods Holy Image out of him-  
selfe, and all his posterity. Unto God therefore him-  
selfe we must have recourse to repaire this Image againe.  
But how can this bee? The Apostle tels us, that bee is  
an *Inaccessible*, an *unapproachable* God, no man can draw  
nere him, but he will be licked up and devoured like  
the *(f)* *flame* by the fire; and yet, if a man could come  
nere him (as in some sense he is. *(m)* *not far from every*  
*one of us*) yet he is an *(n)* *Invisible* God, no man can see  
him and live; no man can have a view of his face to  
new draw it againe: We are all by sinne come *(o)* *short*  
of his Glory; as impossible it is for any man to become  
holy againe, as it is to see that which is invisible, or to  
approach unto that which is inaccessible, except the Lord  
be pleased through some veile or other to exhibite his  
Image againe unto us, and thorow some glasse to let it  
shine upon us, we shall be everlastingly destitute of it.  
And this he hath bene pleased to doe thorow the  
*(p)* *veile* of Christs flesh; *(q)* *God was manifested in the*  
*flesh*; in that flesh he *(r)* *was made visible*; and we have  
an *access* *unto* *Holmesse* *of all shewen the veile*; that is to  
say, *Christs flesh*; in that flesh bee was made accessible.

E c

By

reep: 171. 2.

1 Tim. 6. 16.  
m Act. 17. 27.  
n 1 Tim. 1. 17.

o Rom. 3. 23.

p Heb. 10. 20.  
q 1 Tim. 3. 16.  
r John 14. 9.

1 Ept. 2. 18.  
1 Col. 1. 15.

Iohn 1. 18.

*Primum & optimum in unoquoque genere est Regula carcerorum.*

Heb. 4. 15.  
Heb. 3. 11.

Exod. 30. 29.

1 Iohn 2. 20.

By him, saith the Apostle, wee have an (*s*) access unto the Father. He was (*s*) the Image of the invisible God. He that hath seen him hath seen the Father. For as God was in him reconciling the VWorld unto himselfe, so was he in him revealing himselfe unto the VWorld. No man hath seene God at any time; the only begotten Son which is in the bosome of the Father, he hath revealed him.

Thirdly, consider the quality of the mysticall body. It is a true rule, That that which is first and best in any kind, is the rule and measure of all the rest. And therefore Christ being the first and chiefest member in the Church, he is to be the ground of conformity to the rest. And there is indeed a mutuall similitude betwene the Head and the members. Christ by compassion conformable to his members in their infirmity, (*We have not an high Priest who cannot be touched with a feeling of our infirmities*) and the members by communion conformable to Christ in his Sanctitie; Both he that sanctifieth, and they that are sanctified are of one.

Fourthly, Holinesse in the Scripture is called an *Unction*. All the vessels of the Tabernacle were sanctified by that holy *Unction* which was preteribed Moses. *Yee have received an ointment*, saith Saint John, *which teacheth you all things*. It is an ointment which healeth our wounds, and cleanseth our nature, and mollifieth our Consciences, and openeth our eyes, and consecrateth our persons unto royall, sacred, and peculiar services. Now though Christ were annointed with this holy Oyle above his fellowes, yet not without his fellowes; but all they are by his unction sanctified. Light is principally in the Sunne, and sap in the root, and water in the Fountaine; yet there is a derivation, a conformity in the beame, branches, and streames to their originals: Only here is the difference; in Christ there is a fullnesse, in us onely a measure; and in Christ there is a purenesse, but in us a mixture.

Fifthly,

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Fifthly and lastly, Christ is the *Sum of the whole Scriptures*, and therefore necessarily the *Rule of Holiness*. For the (a) *Scripture is profitable to make a man perfect*, and to furnish him unto all good works. Saint Paul professeth (b) that he withheld nothing which was profitable, but delivered the whole Counsell of God; and yet else where wee find the Summe of his preaching was (c) Christ crucified: and therefore that which the Scripture calls (d) the writing of the Law in our hearts, it calls (e) the *forming of Christ in us*; to note that Christ is the *sum and substance of the whole Law*. He (f) came to men first in his Word, and after in his Body; fulfilling the types, accomplishing the predictions, performing the commands, removing the burdens, exhibiting the precepts of the whole Law in a most exemplary and perfect conversation.

Now for our further application of this Doctrine unto use and practice: we may hence first receive a two-fold Instruction, First, touching the proportions wherein our holiness must beare conformity unto Christ; for conformity cannot bee without proportion. Here then we may observe foure particulars, wherein our holiness is to be proportionable unto Christ: First, it must have the same principle and seed with Christ, namely his Spirit. As in Christ there were two natures, so in either Nature there was holiness after a severall manner. In his Divine Nature hee was Holy by essence and undervatively; in his humane by consecration, and unction with the Spirit; and in this wee are to beare proportion unto him. Our holiness must proceed from the same Spirit whereby he was sanctified; onely with this difference. The spirit of Holiness was Christ's, *in propria*, by vertue of the hypostaticall union of the humane nature with the divine in the unity of his person. By meanes whereof it was impossible for the humane nature in him not to be sanctified, and filled with Grace. But to us the spirit be-

Ec 2

longa

a2 Tim. 3. 16,

17.

BAR. 20. 10, 27

e1 Cor. 1. 21,

22.

1 Cor. 2. 2,

d 1er. 31. 33,

e Gal. 4. 19,

f 23 equat. 12

equat. 1.

Clem. Alex.

*Doctrines of  
to practice*

*3. 10. 10*

*3. 10. 10*

*3. 10. 10*

*3. 10. 10*

longs by an inferiour union unto Christ as our Head from whom it is unto us derived and dispensed in such proportions as He is in mercy pleased to observe towards his members. But yet though we have not as he, a plenitude of the Spirit; yet wee have the same in Truth and substance with him. As it is the same light which breaketh forth into the dawning of the day, and inhereth in the Glorious body of the Sun, though here in fulnesse, and there but in measure: So the Apostle saith we are all changed into the same Image with Christ by the Spirit of our God. And he that is joyned unto the Lord is one Spirit, and that there is but *one Body and one Spirit between Christ and his members.*

Secondly, our holinesse must be conformable to Christs in the Ends of it. First, *the glory of God a Father;* saith he, *I have glorified thee on earth, I have finished the work which thou gavest me to do.* Wherein there are three notable things for our imitation: First, that God must first give us our workes, before we must do them. We must have his warrant and authority for all we do. If a man would be so full of *selfe-will*, (if I may so call it) of *injustice and unrepented devotion*; as to offer rivers of gold, or mountains of cattell, or the first-borne of his body for the sinne of his soule, should neglect and macerate his body, and dishonour his flesh into the gallinies, and image of a dead carcasse; yet if the Lord have not first shewed it, nor required it of him, it will all prove but the vanity, and pride of a fleshly minde. Secondly, as we must do nothing but that which God requires, and gives us to do, so wee must therein aime at his Glory, as his Authority must be the ground, so His Honour must bee the End of all our workes: and thirdly, *God is never glorified but by finishing his workes.* To begin, and then fall back, is to put Christ to shame.

Secondly, all Christs workes were done for *the good of the Church.* He was given and borne for us, He was made

2 Cor. 13. 14.  
1 Cor. 6. 17.  
Eph. 4. 6.

Ioh. 17. 4.

Mica 6. 7, 8.  
Col. 2. 23.

Col. 2. 18.

Ioh. 4. 34.  
Heb. 6. 6.

Esay 9. 6.

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*sin and curse for us.* For our righteousness and redemption he came, and for our expediency he returned again. When the Apostle urgeth the Philipians *not to looke so their own things, but every man also on the things of others*, hee presseth them with this argument, *Let the same mind be in you which was in Christ Jesus. Hee thought it no robbery to be equall with God*, and therefore to him there could be no accession; all that hee did was for his Church; and this Saint Paul sealeth with his owne example; *If I be offered upon the sacrifice and service of your faith, I joy and rejoyce with you all.* And elsewhere, *I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I be loved.* Onely here is the difference, Christs obedience was meritorious for the redemption of His Church, ours onely ministeriall for the edification of the Church: *Wee doe all things*, saith the Apostle, *for your edification.* When the Apostle saith, *I fill up that which is behind of the afflictions of Christ for his Bodies sake, which is the Church*: We are not to conceive it in our Adversaries glosse, that it was to merit, expiate, satisfie for the Church; but onely to benefit and edifie it. Let him expound himselfe. *The things that happened unto mee, namely, my bonds in Christ, have fallen out rather unto the furtherance of the Gospell*: And againe, *I endure all things for the Elaits sake, that they may also obtaine the salvation, not which my sufferings merit, but which is in Christ Jesus.* To note that the sufferings of the Saints are ministerially serviceable to that Salvation of the Church, unto which the sufferings of Christ are alone meritorious and available.

Thirdly, our holinesse must bee *Proportionable* to Christ in the *Parts of it*. It must be *universall*: the whole man must be spiritually formed and organized unto the measure of Christ. Every part must have its measure, and every joynt its supply. Holinesse is a *Resurrection*,

2 Cor. 5. 11.  
John 16. 7.  
Phil. 2. 4. 5.

Verse 17.

2 Cor. 12. 15.

2 Cor. 11. 19.  
Col. 1. 24.

Phil. 1. 12, 13.  
2 Tim. 2. 10.

Eph. 4. 16.



all that which felt must be restored; and it is a generation, all the parts of him that begetteth must be fashioned. *The God of Peace sanctifies you throughout, and I pray God that your whole spirit, soule and body may be preserved blamelesse unto the coming of our Lord Jesus Christ.*

Lastly, our holinesse must be proportioned unto Christ in the manner of working: I shall observe but three particulars of many. First, it must bee done with *selfe-deniall*; He that will follow Christ must deny himselfe: Christ for us denied himselfe; and his owne will; His naturall love towards his owne life yeelded to his mercifull love towards his members; not as I will in my naturall desire to decline dissolution, but as thou wilt in thy mercifull purpose to save thy Church. Many men will be content to serve God as long as they may with all advantage themselves: but to serve him and deny themselves is a worke which they have not learned. *Ephraim loveth to tread out the corne*, saith the Prophet. You know the mouth of the Oxe was not to bee muzzled that trod out the Corne, he had his worke and reward together. But plowing is only in hope: for the present it is an hungry and a hard work. So, saith he, while *Ephraim* may serve me and himselfe, make Religion serve his other secular purposes, he will be very forward: but when he must plow, that is, serve in hope of a Harvest, but in paine for the present, he hath an easier plow going of his own, as it follows, *ye have plowed wickednesse.*

Secondly, it must bee done in *obedience* unto God. Christ emptied Himselfe, and became obedient; It was his meat and drink to do the will of his Father; even unto that bitter worke of his Passion he was annointed with the *oyle of gladnesse*; to note that though as made of a Woman, partaker of the same passions and naturall affections with us, he did decline it, and shrinke from it; yer, as made under the Law, he did most voluntarily and obediently undertake it. *Thou hast prepared mee a body.*

Mat. 16. 24.

Hos. 10. 11.  
1 Cor. 9.

Phil. 2. 3.  
Joh 4. 34.  
Heb. 1. 9.

Heb. 10. 5, 7.

*body. In the volume of thy Book it is written of me, Lo I come to do thy will, O God.*

Lastly, our holinesse must have growth and proficiency with it; grow in grace. Let these things be in you and abound; as it is said of Christ, that *He increased in Wisdom and favour with God and men*, and that *Hee learned obedience by the things which he suffered*. If it bee here objected, that Christ was ever full, and had the Spirit without measure even from the wombe; For in as much as his Divine Nature was in his Infancy as fully united to his Humane as ever after, therefore the fulnesse of grace, which was a consequent thereupon, was as much as ever after: To this I answer, that certaine it is Christ was *ever full of Grace and Spirit*; but that excludes not his growth in them, proportionably to the ripenesse, and by consequence capacity of his Humane nature. Suppose we the Sun were vegetable and a subject of augmentation, though it would bee never true to say that it is fuller of light than it was, yet it would be true to say that it hath more light now, than it had when it was of a lesser capacity: Even so Christ being in all things, save sinne, like unto us, and therefore like us in the degrees and progresses of naturall maturity, though he were ever full of Grace, may yet be said to grow in it, and to learne, because as the capacity of his Nature was enlarged, the spring of Grace within him did rise up and proportionably fill it.

Secondly, from this Doctrine of our conformity in holinesse to the Life of Christ, we may be instructed touching the the vigour of the Law, and the consonancy and concurrency thereof with the Gospell. True it is that *Christ is the End of the Law*, and that *we are not under the Law, but under Grace*: Yet it is as true that *Christ came not to destroy the Law, and that no jot nor tittle thereof shall fall to the ground*. VVe are not under the Law for *Iustification* of our persons, as *Adam*; nor for

Luk. 2. 40 51.  
Heb. 5. 8.

Vid. Cameron,  
de Eccl. p. 152.

*satisfaction* of Divine Justice, as those that perish; but we are under it as a *document of obedience*, and a *rule of living*. It is now published from mount *Sion*, as a Law of liberty, and a new Law: not as a Law of condemnation and bondage. The obedience thereof is not removed, but the disobedience thereof is both pardoned and cured. Necessary is the observation of it as a fruit of Faith, not as a condition of life or righteousness. Necessary, *necessitate precepti*, as a thing commanded, the transgressing whereof is an incurring of sinne: not *necessitate medii*, as a strict and undispensible meane of Salvation; the transgression whereof is a peremptory obligation unto death. Three things Christ hath done to the Law for us. First he hath mitigated the *rigour*, and removed the *curse* from it, as it is a killing Letter, and ministry of death. Secondly, he hath by his Spirit conferred all the *principles of obedience* upon us; wisdom to contrive, will to desire, strength to execute, love to delight in the services of it. The Law onely commands, but Christ enables. Thirdly, he hath by his exemplary holiness chalked out unto us, and conducted us in the way of obedience: for all our obedience comes from Christ, and that either as unto *members* from his Spirit, or as unto *Disciples* from his Doctrine and Example. We see then the necessity of our being in Christ, not only for righteousness, but for obedience: for we must have life, before we can have *Operation*. If we live in the spirit, let us walke also in the spirit. Whereas out of Christ a man is under the whole Law, as an insupportable yoke, as an impossible and yet inexorable rule; as a Covenant of righteousness, and condition by which he must be tried, by which hee must everlastingly stand or fall before the tribunall of Christ, when he shall come in flaming fire to take vengeance on those, who though convinced of their insufficiency to observe the Law, have yet disobeyed the Gospell of our Lord Jesus Christ.

Gal: 5.25.

Thirdly,

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Thirdly, we may hence learn the necessity of diligent attendance on the holy Scriptures and places where they are explained: there is (a) no abiding in Christ but by walking as he walked: there is no walking as he walked, but by knowing how he walked: and this is only by the Scriptures, in which he is (b) yet amongst us, (c) walking in the midst of his Church, (d) crucified before our eyes, set forth and (e) declared unto us: (f) *many other signs Jesus did which are not written*, saith the Apostle, *but these are written that you might believe, and that believing you might have life*. We know not any of Christs waies or workes but by the Word; and therefore they who give no attendance unto that, declare that they regard not the waies of Christ, nor have any care to follow the Lambe wheresoever he goeth.

Secondly, we must from hence bee *exhorted* to take heed of usurping Christs honour to our selves, of being our *owne rule* or way. The Lord is a jealous God, and will not suffer any to bee a selfe-mover, or a god unto himselfe. It is one of Gods extreamest judgements to give men over to themselves, and leave them to follow their own rules. When he hath first wooed men by his Spirit, and that is resisted; enticed them by his mercies, and they are abused; threatned them with his judgements, and they are mis-attributed to second causes; cried unto them by his Prophets, and they are reviled; sent his owne Sonne to perswade them, and bee is trampled on and despised: when hee offers to teach them, and they stop their eares; to lead them, and they pull away their shoulders; to convert them, and they hardened their heart; when they set up mounds against the Gospell, as it were to non-plus and pose the mercies of God, that there may be no remedy left; then after all these indignities to the Spirit of Grace, this is the judgement with which God useth to revenge the quarrell of his Grace and Covenant, (g) *to leave them to the hardnesse and impenitency*

a 1 Iohn 2.6.

b Mar. 28.20.

c Rev. 1.13.

d Gal. 3.1.

e 1 Ioh. 1.2,3.

f Ioh. 20.30,31

g Ads 14. 16.

Rom. i. 26.

Psal. 81. 12.

Magna Dei ira

est quando pic-

cantibus non

irascatur Deus.

Hier. Epist. 33.

ad Castrat.

Ira est Dei non

intelligere deli-

ctum sequatur

penitentia. Cy-

prian Epist. 3.

Percussi sunt

animi cecitate

ut nec intelli-

gant delicta nec

plangent. Indig-

nant in Dei ma-

jor est hac ira.

Idem de lapsis.

b Heb. 8. 5.

i Hof. 10. 6, 5.

Jer. 48. 13.

k Hof. 8. 14.

Non ex Arbitrio

Deo servien-

dum, sed ex im-

perio. Vid. Ter.

de jejun. c. 13.

Vid. Chrysost.

in Rom. Hom. 2.

Aug. de Civit.

Dei, lib. 1. c. 26.

e lib. 3. c. 18.

I Hooker lib. 2.

sect. 6.

penitency of their own hearts, to be a rule and way unto themselves. *My people would not hearken to my voice, and Israel would none of me. So I gave them up unto their owne hearts lust; and they walked in their owne counsels.* Let us therefore take heed of a will-holiness. Wee are the servants of *Christ*, and our members are to bee the *Instruments* of righteousness; and servants are to bee governed by the will of their Masters, and members to bee guided by the influence of the head, and instruments to bee applyed to all their services by the Superiour cause. (b) Every thing which *Moses* did about the Tabernacle was to be done after the patterne which he had seene in the Mount; and every thing which we do in these spirituall Tabernacles, we are to doe after the patterne of him who is set before us. The services of *Israel*, after their revolt from the house of *David*, when they built Altars and multiplied sacrifices, were as chargeable, as specious, and in humane discourse every whit as rationally, as those at *Jerusalem*; yet wee find when they would bee wiser than God, and prescribe the way wherein they meant to worship him, all (i) ended in shame and dishonour; *Bethel*, which was Gods house before, is turned into *Bethaven* a house of vanity; (k) *Israel* hath forgotten his Maker, and buildeth Temples, saith the Prophet. One would think that he who builds Temples had God, who was in them to be worshipped often in his mind; but to remember God otherwise than he hath required, to build many Temples, when hee had appointed but one Temple and one Altar for all that people to resort unto, this was by forgetting Gods Will and Word, to forget likewise his Service & Worship, because to serve him otherwise than hee requireth, is not to worship, but to rob and mocke him. (l) In Gods service it is a greater sin to do that which we are not to do, than not to do that which we are commanded. This is but a sin of omission, but that a sin of sacrificed and high contempt: in this we charge the Law

only

only with difficulty; but in that with folly: in this we discover our weaknesse to do the will, but in that wee declare our impudence and arrogancy to controule the Wisdome of God: in this we acknowledge our own insufficiency; in that we deny the all-sufficiency and plenitude of Gods owne Law. But what ever opinion men have of their owne wisdomes, and contributions in Gods service, yet he esteemes them all but as ludicrous things, as games, and plaies, and a tinging of mimickall dancings: (v) *The people sit downe to eat and drinke, and rose up to play.*

in Exod. 32.6.

What-ever action therefore you goe about, doe it by *Rule*, enquire out of the Scriptures whether Christ would have done it or no, at least whether he allow it or no. It is true, some things are lawfull and expedient with us, which were not suitable unto the person of *Christ*. Marriage is honourable with all other men, but it did not befit his Person who came into the world to spirituall purposes only, to beget Sons and Daughters unto God, and to be mystically married unto his Church. To write Booke is commendable with men, because, like *Abel*, being dead, they may still speake, and teach those who never saw them. But it would have been derogatory to the Person, and unbecomming the Office of Christ. For it is his prerogative to bee in the midst of the seven Candlestickes, to bee present to all his members, to teach by power, and not by ministry, to teach by his Spirit, and not by his pen, to teach the hearts of men, and not their eyes or eares. Hee hath no mortality, distance, or absence to bee by such meanes supplied. It became him to commit these ministeriall actions to his servants, and to reserve to himselfe that great honour of writing his Law in the hearts of his people, and making them to bee his Epistle. But yet I say, as in these things, we must respect his *allowance*, so in others let us respect upon his example. When thou art tempted to looseneise, and im-

*Cathedram in  
cælu habet, qui  
Corda docet.*

**moderate**



moderate living, aske thy Conscience but this question, Would Christ have drunke unto swinishnesse, or eaten unto excesse? Would he have wasted his precious time at Stewes, Stages, or Tavernes, or taken delight in sinfull and desperate fellowship? Did Christ frequently pray both with his Disciples, and alone by himselfe, and shall I never, either in my Family, or in my Closet, think upon God? Did Christ open his wounds, and shall not I open my mouth? Was not his blood too precious to redeeme, and is my breath too good to instruct his Church? Was Christ mercifull to his Enemies, and shall I be cruell to his members? Againe, for the manner of Christs obedience, did Christ serve God without all self-ends, meerly in obedience, and to glorifie him; and shall I make Gods Worship subordinate to my Aimes, and his religion serve turnes? Shall I doe what I do without any love or joy, meerly out of slavish feare, and compulsion of Conscience? Thus if we did resolve our services into their true originals, and measure them by the Holinesse of Christ, and have him ever before our eyes, it would be a great meanes of living in comfort and spirituall conformity to Gods Law.

And there are, amongst divers others, two great encouragements thereunto: First, while we follow Christ wee are out of all danger, His Angels have us in their armes, we are under the protection of his Promises, as every good Subject in the Kings way is under the Kings protection. *Peter* never denied Christ, nor was assaulted by the servants of the High Priest till he gave over following him. Secondly, the more wee follow Christ, the nearer still we come unto him. Because Christ is entered into his rest, he is now at home, he is not now in motion, but he sitteth still at his Fathers right hand, and hath no higher nor no further to go; and therefore so long as I hasten and presse forward in his way, I must needs bee the nearer unto him. *Your salvation is nearer,*

saith

Luk. 22. 54, 55,  
56.

Rom 3. 11.

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saith the Apostle, *then when you first believed.*

But a man will say, how shall I doe to follow Christ? I answer in one word, *deny thy self, and thou dost then follow him*: get out of thine own way, and thou canst not misse of his. The world never rules us but by our own lusts: Satan never overcomes us but by our owne wills, and with our owne weapons; when he is resisted he flies. As *Hambal* was wont to say, that the onely way to fight against *Rome* was in *Italy*: so the other enemies of our Salvation know that there is no conquering the Soule but in its owne way. As soone as any man forsakes his owne way, Christ is at hand to lead him into his. He will bee *wisdom* to those that deny their owne reason; he will bee *Redemption* to those that despise their owne merits; he will bee *Sanctification* to those that cast off their owne lusts; hee will bee *Salvation* to those that relinquish their owne ends; he will bee all things to those that are nothing to themselves. Now we have (as I may so (peak) *inofusus*: A selfe of nature, and a selfe of grace, and both must bee denied for Christ. This wee must ever cast away as a *sware*; and that we must be ever ready to layd downe, as a *Sacrifice*, when he is pleased to set himselfe in competition with it. And so much for the Life of Holinesse which we have in Christ.

Lastly, he that hath the sonne, hath the *Life of glory* assured to him. For he (a) hath made us to sit together with him in heavenly places; and (b) when he appears we shall be like him. He shall change (c) our vile bodies into the similitude of his glorious body. When (d) hee comes we shall meet him, and be ever with him (e) He is ascended to his Father and our Father, to his God and our God, and therefore to (f) his Kingdome, and (g) our Kingdome: His by personall propriety, and hypostatical union: ours by his purchase and merit, and by our mysticall union and fellowship with him. He is gone to prepare

Rom. 13. 11.

Mat. 16. 24.

James 4. 1. 5.  
1 Ioh. 2. 16. 17.  
James 4. 7.

a Eph. 2. 6.  
b 1 Ioh. 3. 2.  
c Phil. 3. 21.  
d 1 Thes. 4. 17.  
e Ioh. 20. 17.  
f Luke 22. 30.  
g Tim. 4. 1.  
h 1 Pet. 1. 11.  
i Mat. 19. 14.  
James 2. 5.  
Rev. 5. 10.

prepare a place for us. In Earth he was our *surety* to answer the Penalty of our sinnes; and in Heaven he is our *Advocate*, to take leisin and possession of that Kingdom for us; Our Captaine, and Fore-runner, and High-Priest, who hath not only carried our names, but hath broken off the veile of the Sanctuary, and given us access into the Holiest of all. And he that hath the Sonne, hath this life already in three regards: First, *in pressu*, hee hath the price that procured it esteemed his. It was bought with the precious blood of Christ in his Name, and to his use, and it was so bought for him, that he hath a present right and claime unto it. It is not his in reversion after an expiration of any others right (there are no leases nor reversions in heaven) but it is his as an inheritance is the Heir after the death of the Ancestor, who yet by minority of yeares, or distance of place, may occupy and possesse it by some other person. Secondly, Hee hath it *in promissu*. He hath Gods Charter, his Assurance sealed with an Oath, and a double Sacrament, to establish his heart in the expectation of it. By *(b) two immutable things* saith the Apostle, namely the *Word* and the *Oath of God*, wherein it was impossible for him to lye, we have strong consolation, and great ground of hope; which hope is sure and stedfast, and leadeth us to that place which is within the veile, whither Christ our Fore-runner is gone before us. Thirdly, he hath it *in (i) promissu*, in the earnest, and first fruits and hanfell of it; in those *(c) few clusters* of grapes, and bunches of figges, those graces of Christs Spirit, that peace, comfort, serenity, which is shed forth into the heart already from that heavenly Canaan. The Holy Spirit of Promise is the earnest of our inheritance, untill the redemption or full fruition and revelation of our purchased possession to the praise of his glory. The Graces of the Spirit in the soule are as certaine and infallible evidences of salvation, as the day Star, or the morning *Aurora* is of the ensuing day, or Sun-rising. For all

spiri-

b Heb. 6. 18.

i Rom. 8. 23.  
*Nunc aliquid  
 pro pignore acci-*  
*pimus ut ipsam plenitudi-*  
*nem desiderare*  
*noverimus.*

Aug. ep. 6.  
 4 Num. 13. 33.  
 1 Eph. 1. 14.  
 Job. 16. 13, 14.  
 15.

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spirituall things in the soule are the beginnings of Heaven, parcels of that Spirit, the fulnesse and residue whereof is in Christs keeping to adorne us with, when he shall present us unto his Father.

But this Doctrine of the Life of Glory is in this life more to bee made of, than curiously to bee enquired into. O then where the (w) Treasure is, let the heart be; (w) where the body is, let the Eagles resort; if we are already free men of heaven, let our thoughts, our language, our (s) conversation, our trading be for heaven. Let us set our faces towards our home. (p) Let us awake out of sleep, considering that now our salvation is neerer than when we first beleaved. If we have (q) a hope to be like him at his coming, let us purifie our selves even as he is pure; since there is a (r) price, a high calling; a crown before us, let us presse forward with all (s) violence of devotion, never think our selves far enough, but prepare our hearts still, and lay hold on every advantage to further our progresse: Since there is (t) a rest remaining for the people of God, let us labour to enter into it, and to (u) hold fast our profession, that (x) as well absent as present we may be accepted of him.

Secondly, since we know that if our (y) earthly house of this tabernacle bee dissolved, wee have a building of God, an house not made with hands, eternall in the heavens; Let us feeble the burden of our fleshly corruptions and groane after our redemption, Let us long for the revelation of the sonnes of God, and for his (z) appearing, as the Saints under the Altar, (a) *How long Lord Jesus, be- ly and just?*

Thirdly, let us with enlarg'd and raviſh'd affections, with all the vigour and activity of enflamed hearts recount the great love of God, who hath not only delivered us from his wrath, but made us Sonnes, married his owne infinite Majesty to our nature in the unity of his Sonnes Person, and made us in him (b) Kings, Priests, and

m Mat. 6. 21.

n Mat. 24. 28.

o Phil. 3. 20.

p Rom. 13. 11.

q 1 Iohn 3. 3.

r Phil. 3. 13, 14.

s Mat. 11. 12.

t Heb. 4. 9, 11.

u H. b. 10. 30, 33

x 2 Cor. 5. 9.

y 2 Cor. 5. 1, 2.

Rom. 8. 23.

z 2 Tim. 4. 8.

a Rev. 6. 10.

b Rev. 1. 6.

c 1 John 3:1.

and fires unto God. (c) *Beloved, what manner of Love, how unsearchable, how bottomlesse, how surpassing the apprehensions of men or Angels is the Love of God to us, saith the Apostle, that wee should be called the Sons of God.*

John 17:4,5.

Lastly. If God will glorifie us with his Life hereafter, let us labour as much as wee can to glorifie him in our lives here. It was our Saviours argument (who might have entered into glory as his owne without any such way of procurement, if his owne voluntary undertaking the Office of Mediator had not concluded him) *glorifie mee with thy selfe, with the glory that I had with thee before the World was; for I have glorified thee ever since, I have finished the works which thou gavest me to do.* If wee are indeed perswaded that there is laid up for us a crowne of righteousness, we cannot but with St. Paul resolve to fight a good fight, to finish our course, to keep the faith, to bring forth much fruit, that our Father may be glorified in us.

2 Tim. 4:7,8.

John 15:8.

And now having unfolded this three-fold Life which the faithfull have in Christ, we may further take notice of three attributes or properties of this life, both to humble and to secure us; and they are all couched in one word of the Apostle, *your life is hid with Christ in God.* It is in Christ keeping, as in the hands of a faithfull depository; and it is a Life in God, a full Life, a derivation from the Fountaine of Life, where it is surer and sweeter than in any Cistern. Here then are three properties of a Christians life in Christ; first, *Obscurity*; secondly, *Privacy*; thirdly, *Safety or Eternity*. First, it is an *obscure life*, a secret and mysterious life, so the Apostle calleth (a) *Godliness a Mystery*. As there is a mystery of iniquity, and the hidden things of uncleanness: so there is a *Mystery of Godliness*, and the (b) hidden man of the heart. The Life of Grace first is hidden totally from the wicked. (c) *A stranger doth not intermeddle with a righteous*

Col. 3:3.

Psal. 36:9.

2 Tim. 3:6:

b 1 Pet. 3:4:

c Prov. 14:10:

one

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our mans joy : (d) The naturall man knoweth not any things of Gods spirit ; Saint Peter gives the reason, because he is (e) *blinde and cannot see a farre off*. Now the things of God are (f) *deep things*, and high things, upward they have too much brightnesse, and downward they have too much darkenesse for purblind eyes to apprehend. Secondly, it is hid in some sort from the faithfull themselves. First, under the prevalency of their corruptions, and adherency of concupiscence, as Corne under a heape of chaffe, or a wall under the lve, or metall under the rust which overgrows it. Secondly, under the winnowing and temptations of Satan. As in sifting of Corne the branne being lightest gets upmost : so when Satan disquiets the heart, that which is finest, and should most comfort, will sinke and be out of sight. Thirdly, under spirituall desertions, and trials ; as in an Eclipse, when the face of the Sun is intercepted, the Moon loseth her light : so when God, who is our light, hideth his countenance from us, no marvell if we can discover no good nor comfort in our selves.

Secondly, the *life of glory* is much more *obscure* and secret ; for notwithstanding the first fruits and inchoations thereof bee in this life begun in the peace of conscience, and joy in the holy Ghost (as in an Eclipse of the Sun some dimme glimpses doe glance from the edges of the interposed body) yet in regard of the plenary infusion of glorious endowments, and those prerogatives of the flesh which belong unto it at the redemption of the body, it is a hidden mystery ; it is a *light which is only sowed* for the righteous ; though we expect a revelation of it, yet now it is but as corne in the ground, covered over with much darknesse. Now we are *sons*, saith Saint John, we have *Ius ad rem*, right unto our life and Crowne already ; but we are in a farre Countrey like the prodigall absent from the Lord ; and therefore, *It doth not yet appear what we shall be* : we can no more distinctly

d 1 Cor. 2. 14.

e 2 Pet. 1. 9.

f 1 Cor. 2. 10.

Pla. 97. 12

1 Ioh. 3. 2.



Eph. 4.24

Eph. 3.19

Phil. 17.15

Eph. 4.30

understand the excellency of our inheritance by these seals and assurances which ratifie our right therunto, than one who never saw the Sunne could conjecture the light and lustre thereof by the twinkling of a little Star, or the picture thereof in a table; Onely this wee know, *That when he shall appear, we shall be like unto him*; not onely in true holiness, for so we are like him now (wee are already created after him in righteousness and true holiness) but in full holiness too; we shall be filled with all the fulness of God, as the same Apostle speaks: *Such a fulness as shall satisfie us when I am he I shall be satisfied with thy likeness*. Therefore the last day is by an emphasis called a *Day of redemption*. First, in regard of the manifestation and revelation thereof. The Lord shall then appear and be revealed from heaven, all those curtains shall be drawing, those vailles betwene us and our Glory, those skinnies with which the Arke is overlaid, shall be torne and removed: our sins, our earthly condition, our manifold afflictions, the seeming poverty and foolishnes of the ordinances, shall be all laid aside, and then we shall see our Redeemer, not as Job did from a dunghill, nor as Moses through a cloude, but wee shall know even as we are knowne.

a Pro. 29.27

b Esai. 8.14, 18

Zach. 3.8

Psal. 71.7

Here then we see one of the maine reasons why wicked men despise religion, and (a) abominate the righteous, as (b) signes and wonders to be spoken against. They judge of spiritual things as blind men do of colours. These are hidden mysteries to them, no marvell if they count it a strange thing, and a very madnessse that others runne not to their excessse. But our comfort is that our hope is *Germine*, a growing thing, a stone full of eyes, a *hidden Manna*, (sweet though secret) a new name, which though no other man can know, yet hee that receiveth it is able to read.

Rev. 1.17

And this is the reason too why the Saints themselves are not enough affected with the beauty of Holiness, because

because it is in great part hidden even from them by cor-  
ruptions, and admixture of earthly lusts. *Life ap gen  
heads*, saith our Saviour, *for your redemption draweth  
high* : noting unto us, that so long as the thoughts and  
affections of men are downward, their redemption is  
out of their sight. *Open thou mine eyes*, saith David, *that  
I may behold the wondrous things out of thy Law* : I am  
a stranger on earth, O hide not thy Commandments  
from me.

Luk. 21. 28

Psa. 119. 18, 19

When a man makes himselfe a stranger unto  
earthly things, and setteth not any of his choicest affecti-  
ons and desires on them, he is then qualified to see those  
mysteries and wonders which are in the Law. If there  
were no earth, there would bee no darknesse (for the  
shadow of the earth is that which makes the night, and  
the body of the earth which absenteth the Sunne from  
our view) It is much more certaine in spirituall things,  
the light of Gods Word and Graces would not bee e-  
clipsed, if earthly affections did not interpose themselves.  
This is the reason why men goe on in their finnes and  
believe not the Word, because they have a vail over  
their eyes, which hides the beauty of it from them. *Who  
hath believed our reports*, or to whom is the arme of the  
Lord revealed? saith the Prophet : intimating unto us,  
that the Word will not be believed, till it be revealed.

Esa. 53. 1

*The Lord opened the heart of Lydia*, to attend unto Pauls  
preaching. As soon as the vail is taken away by Christ,  
and the Truth, Goodnesse, and beauty of the Gospell  
discovered, there is immediately wrought a cleer assent  
and subscription in the minde, an earnest longing and  
desire in the heart, a constant purpose and resolution in  
the will to forsake all things as dung in comparison of  
that excellent knowledge. As in the discovery of mathe-  
maticall conclusions there is such demonstrative and in-  
vincible evidence as would make a man wonder he had  
not understood them before : so in the discoveries of  
Grace unto the soule, the Spirit doth so thoroughly con-

Act. 16. 14

vince a man, that hee wonders at his former stupidity, which never admired such things before.

Againe the faithfull are here to be directed in this state of obscurity: how to carry themselves under those corruptions; temptations, desertions; which here hide the brightnesse and beauty of their life from them. First, above all preserve sincerity in the heart. There is nothing in us so perfect, so contrary to our corruptions as sincerity; that will ever bee to the soule in the midst of darkenesse as a chinke in a dungeon, through which it may discern some glimmerings of light; whereas without it all other shewes and pretences are but like windowes fastned upon a thicke wall only for uniformity in the building; though they seeme specious to the beholder without, yet inward they transmit no light at all, because they are laid over an opaque body. Secondly, foster not temptation, doe not pleade nor promote the Devils cause, set not forward thine enemies suggestions. Though it bee our duty to have our sinnes alwaies before us, so it bee upon the suggestion and proposall of Gods Spirit; yet we must turne our eyes from our very sinnes when Sathan displaies them. Christ will bee confessed, but hee forbids the Devils to confesse him; and God will have sinne to bee felt and seen, but as a duty, not as a temptation; in his owne word, not in Satans false glasses; to draw us unto him, not to drive or deterre us from him. When the Spirit convinceth of sinne, it is to amend us; but when Sathan doth it, it is only to affright and confound us. And commonly hee drives to one sinne, to cover another. Againe the Spirit opens sinne in the soule as a Chirurgeon doth a wound; in a close room, with fire, friends, and remedies about him: but the devill first drawes a man from the Word, from Christ, from the promises, and then strips the soule, and opens the wounds thereof in the cold aire only to kill and torment, not to cure or relieve. In such a case therefore the

soule

Soule should lay the faster hold upon Christ, and when there is no light should trust upon the name of the Lord and stay upon his God. Thirdly, in spirituall desertions exercise Faith to see God when he is absent : goe into the watch Tower, review thine owne and other mens experiences of Gods dealing; resolve to trust him though hee kill thee; resolve to cleave to him, as *Elisha* to *Eliab*, though he offer to depart from thee; resolve to venture upon him when he seemes angry and arm'd against thee; resolve to runne after him when hee hath forsaken thee; endure rather his blowes, than his absence; therefore he removes that thou shouldest cry after him; therefore he hides from thee, not that thou shouldest lose him, but onely that thou shouldest seeke him: And there is most comfort in a life recovered. Difficulties sweeten our fruition; and there is a fulnesse in Christ which will at last bee an ample reward of all preceding discomforts.

Secondly, the life which wee have by Christ is a plentiful and abundant life, (a) *I come*, saith hee, *that they might have life, and that they might have it more abundantly.* (b) *He that believeth on me, out of his belly shall flow rivers of living water,* like the (c) waters of *Ezekiels* vision, which swelled from the ankles to the loynes, and from thence to an unpassable streame. So the Apostle saith, that the Lord had (d) *shed forth the Spirit abundantly* in the renewing of his Saints. And it is an observation which you may easily make, that sundry times in the Apostles writings, the graces of the Gospell are called the (e) *riches of Christ*, and the riches of his grace, and the riches of his mystery, and the riches of his Glory, and the riches of his reproaches, and the (f) *treasure of a good heart*; By all which is expressed the preciousnes, and the abundance of the Spirit which wee have from the life of Christ. Therefore the Spirit is compared unto (g) *water*, and that not only to sprinkle and bedew men, but to wash and baptize them: (h) *ye shall be baptiz-*

a Ioh. 10. 10.

b Ioh. 7. 37.

c Ezc. 47. 3. 4. 5

d Tit. 3. 6.

e Eph. 1. 7.

2. 7. 3. 8.

Col. 1. 27.

Heb. 11. 26.

f Mat. 12. 35.

g Esay 12. 3.

Ioh. 7. 38.

h Act. 1. 5.

1.2 Cor. 6.12.

4 Eney. 1.9.

and with the Holy Ghost. As water knowes no bounds within it selfe, is only limited by the vessell which holds it; so the Spirit is of a very spreading and unlimited property it selfe, and is only straitned by the narrownesse of those hearts unto which it comes. (1) *It is not straitned in us*, saith the Apostle, or in our ministry, wee preach abundance of grace unto you; but *you are straitned in your owne bowels*; you are like narrow mouthed vessels: though floods of knowledge fall, fall downe, (k) *The earth (shall be full of the knowledge of the Lord, as the waters cover the Sea,)* yet but drops fall in. This is a great grieving of the Spirit of life, and indignity done to the springing and abounding vertue which he brings, for us by our lupineness and security to damme up this fountaine, to let this garden of spices be overgrown with weeds; to nippe, stifle, and keepe under the Graces of Christ; not to receive a proportionable measure of growth to those meanes, and influences which hee affords us.

Lastly, the *Life* which we have from Christ, is a *Safe*, an *Abiding*, an *Eternall Life*: the longer it continues, the more it abounds. It is such a life as runs not into death. Our earthly life is indeed but a dying and decaying life: but our spirituall life is a *growing life*. It is called in Scripture our *abiding in Christ*, to note that our estate in him is a fixed, constant and secure estate.

Life can End in Death but upon two reasons: either by an *inward principle and propension*, carrying it through slow and insensible progresse to a dissolution; or by the *assaults and violence of outward oppositions*: either it must be a *natural* or a *violent death*. Now the life which wee have from Christ hath no seedes of mortality in it selfe, because it comes from Christ: and as he saw no corruption, so nothing that riseth from him doth of it selfe tend to corruption: for *Christ dyeth no more, death hath no more power over him*. He now *liveth ever*; not only

onely by himselfe, but over his members; not onely as man, but as a member of his owne body, which body of it selfe, and as it is His Body, in that Spirituall and Heavenly constitution, and under that denomination can no more die, then Christ suffer againe. For the Body of Christ, *quod uero*, hath no seeds of corruption in it from him. For the Apostle saith, that the seed by which we are regenerated is (a) *incorruptible seed*.

All the danger then must bee from forren assault, and *external violence*. But against all this we have the power and strength of Christ himselfe to oppose. (b) *He is able to save to the uttermost those that come unto God by Him*. Let us consider more particularly the violences which may be offered to our life in Christ.

First, the *world* assaults us with manifold temptations, On the left hand with scorn, misreports, persecutions, and cruell mockings, with Giants and sonnes of *Anak*: On the right hand with allurements, objects, promises, dalliances, and insinuations, with Midianitish women. How shall wee secure our lives against such a siege of snares? Our Saviour quiets us in that case: (c) *be of good cheere, I have overcome the world*. Alas may the soule answer, if *Sampson* should have seene a little childe under the paw of a Lyon, and should thus comfort him, bee of good cheere for I have overcome a Lyon, what safety or assurance could hence arise to him who had not the strength of *Sampson*. But wee must know that Christ overcame not for himselfe, but for us, and as he hath overcome the world for us, so hee doth it *in us* likewise by his Grace; (d) *This is the victory which overcometh the world, even your Faith*.

secondly, nay but *Sathan* is a more powerfull, subtil, deepe, wile, working adversary than the World. Where shall I have protection and security against him? I answer, in that promise to man, and enrie to the Serpent; (e) *The seed of the woman shall bruse thy head, and thou*

a 1 Pet. 1.23.

b Heb. 7.25.

c 1 Ioh. 16.33.

d 1 Ioh. 5.4.5.

e Gen. 3.15.



f Rom. 16. 20.

g Iudg. 1. 1. 1.

h Psal. 130. 4.

i 2 Cor. 5. 15.

k 1 Iohn. 2. 1.

l Rom. 8. 33.

m Rom. 7. 17.

n Heb. 12. 1.

o Rom. 8. 35.

p Gal. 6. 14.

shall bruise his heels. *Hee's by head.* He shall teare out thy sting, and crush thy projects and machinations against his Church; but *show only His heels*; the vital parts shall be above thy reach. And this Christ did not for himselfe, but for us. (f) *The God of Peace*, saith the Apostle, *shall bruise Satan under your feet.* Hee shall be under our feet, but it is a greater strength than ours which shall keepe him downe. The victory is Gods, the benefit and insultation ours. If he come as a serpent with cunning craftinesse to seduce us; Christ is a stronger Serpent a *Serpent of Brasse*; and what hurt can a Serpent of flesh doe unto a *Serpent of Brasse*? If as a *Lion*, with rage and fiery assaults: Christ is a stronger *Lion*, A *Lion of the tribe of Juda*, the victorious Tribe. (g) *Who shall goe up for us against the Canaanites first?* *Juda shall go up.* If he come as an *Angell of light* to perswade us to presume and flatter; The (h) *meety of Christ begets feare* The (i) *love of Christ constraineth us.* Satan can but allure to disobedience; but Christ can constrain us to live unto him. If he come as an *Angell of darkness* to terrifie us with despairing suggestions, because we have sinned. (k) *If any man sinne, we have an Advocate*; and (l) *mbg shall lay any thing to the charge of Gods elect?* It is Christ that is dead, yet rather that is risen againe, who also *saith at the right hand of God, to make intercession for us.* *had odw mnd oodine sould blued comitute to*

Thirdly, but I have an enemy within me which is the most dangerous of all. The world may bee if not overcome, yet endured, and by being endured it will at last bee overcome. The Divell may bee driven away for a time, though he returne againe: but the flesh is an (m) *Ynhabiting sinne*, and so (n) *encompassing sinne.* If I breake through it, yet it is still within me; and if I reject it, yet it is still about me. St. Paul who triumphed and insulted over all the rest, over the world, (o) *Who shall separate us from the Love of Christ?* Shall tribulation, or distress,

# The Life of Christ.

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or persecution, or famine or nakedness, or perill, or sword: nay in all these things we are more than conquerors through him that loved us. Over Satan and Hell, (p) O death, where is thy sting? O Hell, where is thy victory? Even he cries out against this enemy his owne flesh. (q) O wretched man that I am, who shall deliver me from this body of Death? Yet even against this unremoveable and unvanquishable corruption the Life of Christ is safe in us upon these grounds. First, we have his Prayer which helps to subdue it; and to sanctifie our nature; (r) Sanctify them by thy Truth. Secondly, wee have His vertue and power to purge it out, and to cure it: (s) The Serpents of right conscience hath healing in his wings. Thirdly, wee have his office and fidelity to appeale unto, and where to complaine against our owne flesh. He undertooke it as a part of his businesse to (t) purge and cleanse his people. Fourthly, we have his Spirit to (u) combat and wrestle with it; and so by little and little to crucifie it in us; and lastly we have his Morn: as sanctuary to fly unto, to forgive them here; and hereafter to expell them.

Fifthly, for all this I am full of doubts and restless fears, which doe continually fight within me, and make my spirit languish and stinke: and that which may decay, may likewise expire and vanish away. To this I answer, that which inwardly decayeth and sinketh at the foundation is perishable: but that which in its operations, and, *quoad nos*, in regard of sense and present competency may seeme to decay, doth not yet perish in its substance. A cloude may hide the Sunne from the eye, but can never blot it out of his orbe. Nay, spirituall griefe is to that light which is sower in the heart, but like harrowing to the earth; it macerates for the time, but with all it tends to joy and beauty. There is difference betwixt the paines of a woman in travell; and the paines of a gouty or some mortall disease; for though that bee as extreme in smart, and present irksomnesse as the

other,

1 Cor. 15. 55.

q Rom. 7. 23.

r Ioh. 17. 17.

s Mal. 4. 2.

t Tit. 2. 14.

u Gal. 5. 17.

Heb. 9. 13.

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Ioh. 16. 21.

other yet it contains in it, & it proceeds from a *Master of Joy* : and all the wröslings of the soule with the enemies of saluation, are but as the paines of a woman in travell, when Christ is fashioned, when the issue is victorious and with gain, the soul no more remembreth those afflictions which were but for a moment.

Fifthly and lastly, I have fallen into many and great finnes, and if all sinne be of a mortall and venomous operation, how can my Life in Christ consist with such heavy provocations and apostasies? To this in general I answer, If the sight of thy finnes make thee looke to Christ; If thou (a) *carpest he singe*, all things are possible. It is possible for thy greatest (b) apostasies to vanish like a Cloud, and to be forgotten. Though sinne have weakened the Law, that we cannot be saved by that; yet it hath not weakened Faith, or made thee unable to save. For (c) *the strength of sin in the Law*, it hath its condemning vertue from thence. Now by faith we are not (d) *under the Law*, but under Grace.

When once we are incorporate into Christs body, and made partakers of the new Covenant, though we are still under the Law *mandat*, in regard of its obedience, which is made sweet and easie by Grace; yet we are not under the Law *male dictum*. So that though sinne in a beleever bee a transgression of the Law, and doth certainly (e) *incur Gods displeasure*; (f) yet it doth not *de facto*, (though it doe *de meritis*) subject him to wrath and vengeance, because every justified man is a person privileged, though not from the duties yet from the curses of the Law.

If the King should graciously exempt any subject from the Lawes penalty, and yet require of him the Lawes obedience; if that man offend, he hath transgressed the Law, and provoked the displeasure of the Prince, who haply will make him some other way to satisfaction: yet his offence doth not nullifie his privilege, nor void the Princes grace, which gave him an immunity from the forfeitures, though not from the ob-

servance

a Mark. 9. 23.

b Mos. 14. 4.

c 1 Cor. 13. 56.

d Rom. 6. 14.

Plane dicimus  
decessisse Legem  
quoad omnia non  
quoad spiritum  
Tertul. de pudic.  
cap. 6.

e Ad castigatio-  
nem non ad  
damnationem.  
Ibid. cap. 19.

Exvacuatur pec-  
catum, non ut  
non sit, sed ut  
non obstat. Aug.  
de peccat. Mer.  
& Remiss. li.  
c. 39.

servance of the Law. Adultery amongst the Jewes was punished with death; and theft only with restitution: amongst us Adultery is not punished with death, and Theft is. Now then though a Jew and an Englishman be both bound to the obedience of both these Lawes, yet a Jew is not to die for theft, nor an Englishman for Adultery, because wee are not under the Judiciall lawes of that people, nor they under our Lawes: Even so those sinnes which to a man under the covenant of workes do, *de facto*, bring Death if hee continue actually under that covenant, doe onely create a Merit of Death in those who are under the Covenant of Grace, but doe not actually exclude them from salvation, because without infidel-  
delly no sin doth peremptorily and *quoad eternum* con-  
demne.

But it may here further bee objected; How can I be-  
loove under the weight of such a sinne? Or how is Faith  
able to hold me up under so heavy a guilt? I answer,  
the more the greatnesse of sinne doth appeare, and the  
heavier the weight thereof is to the soule, there is the  
Grace of God more abundant to beget Faith, and the  
strength of Faith is prevalent against any thing which  
would oppose it. To understand this, we must note that  
the strength of Faith doth not arise out of the *formall*  
*qualitie* thereof, (for Faith in it selfe, as a habit and en-  
dowment of the soule, is as weak as other graces;) but  
only out of the relation it hath to Christ: Faith deno-  
tates a *mutuall* *Act* between us and Christ; and there-  
fore the Faith of the Patriarchs is expressed in the Apo-  
stle by (a) *saluting or embracing*; they did not onely  
claime Christ, but he them againe. So that the strength  
of Faith takes in the strength of Christ, because it puts  
Christ into a man, who by his Spirit dwelleth &c. (c) *li-*  
veth in us. And here it is worth our observing, that the  
reason why the house in the (d) parable did stand firme  
against all tempests, was because it was founded upon a  
Rocke.

\* Non filios Di-  
abolis faciunt  
quacunq; pec-  
cata--- filios  
autem Diabolis  
infidelitas facit,  
quod peccatum  
proprium voca-  
tur. 4<sup>th</sup> com-  
munis Epist. Pe-  
lag. l. 3. c. 3.

a Heb. 11. 13.

b Eph. 3. 17.

c Gal. 2. 20.

d Mat. 7. 24.

Rock. Why? may not a weake superstruction of rotten and inconsistent materials bee built upon a sound foundation? As a strong house falls from a weake foundation, may not in like manner a weake house by a tempest fall from a strong foundation? Surely in Christs Temple it is not as in ordinary materiall buildings. In these though the whole frame stand upon the foundation, yet it stands together by the strength of the parts amongst themselves, and therefore their mutuall weakness and failings do prejudice the stability of the whole. But in the Church, the strength of Christ the foundation is not an immanent, personal, fixed thing, but a derivative and an effused strength which runs through the whole building. Because the foundation being a yvial foundation is able to shed forth & transfuse its stability into the whole structure. What ever the materials are of themselves, though never so fraile, yet being once incorporated in the building, they are presently transformed into the nature and firmenesse of their foundation. To whom coming as unto a *living stone*, saith Saint Peter, yee also as *living stones* are built up a spirituall house; to note unto us the transformation and uniformity of the Saints with Christ both in their spirituall nature, and in the firmenesse and stability of the same.

More particularly the strength of Faith preserves us from all our spirituall enemies, From the Devill (f) Hee that is begotten of God keepeth himselfe, and the wicked one toucheth him not. (g) Above all take the shield of Faith, by which you shall be able to quench all the fiery darts of the wicked. From the World. (h) This is the victory which overcometh the world, even our Faith. From our fleshy corruptions. (i) The heart is purified by Faith. (k) The Law of the Spirit of life in Jesus Christ, (that is, the Law of Faith) hath made me free from the Law of sin, that is, the Law of the members, or fleshy concupiscence. And all this is, strengthened by the

Power

1 Pet. 2. 4. 5.

fr 1 Joh. 5. 18.

g Eph. 6. 16.

h 1. John 5. 4.

i Act. 15. 9.

k Rom. 8. 2.

Power of God, not by faith alone are we kept, but (1) *Yes are kept*, saith Saint Peter, *by the Power of God through Faith unto Salvation*: and that not such a Power as that is wherewith he concurrerth in the ordinary and naturall operations of the Creature, which proportioneth it selfe; and condescendeth unto the exigency of second causes, failing where they faile, and accommodating the measure of his agency to those materialls which the second causes have supplied (as we see when a Childe is borne with fewer parts then are due to natural integrity, Gods concurrence hath limited it selfe to the materials which are defective, and hath not supplied nor made up the failings of nature) but that power whereby hee preserves men unto salvation doth prevent, bend, and carry the heart of man (which is the secondary agent) unto the effect it selfe, doth remove every obstacle which might endanger his purpose in saving the Creature, and maketh his people a *willing people*.

■ But you will say, Faith is indeed by these meanes stronger then sinne when it *worketh*, but not when it *sleepe*: and the working of Faith, being dependant upon the faculties of the soule which are essentially mutable and inconstant in operation, must needs be uncertaine too: that sinne, though it bee far weaker than Faith, may yet, when by our security Faith is fallen asleepe, surprise and kill it: even as *Isael* a weake woman upon the same advantage killed *Sisera* a strong Captaine. But though Faith sleepe, yet hee that keepeth *Israell* doth neither slumber nor sleepe, and we are kept not only by Faith, but by His power, which power worketh all our workes for us and in us, giveth us both the Will and the Deed; \* the Gift of continuing in His Feare, and

\* Prima gratia  
qua data est  
primo Adam est

illa qua fit ut Homo habeat iustitiam si velit; secunda, qua potentior est in secundo Adam,  
plus potest, qua etiam fit ut velit, et tantum velit, tantoque ardore diligit, ut carnis  
voluntatem, contrariam concupiscentiam, voluntate spiritus vincat, &c. vid. Aug. de Corrupt. &  
Grat. cap. 11. 12.

the



the Will so to continue. The heart of the king, saith *Solomon*, that is the most soveraigne, unconquerable, pre-emptory, and unsubjected will in the world, is in the Hand of God, even as clay in the hand of the Potter. So that though our hearts in regard of themselves be not onely at large and indeterminate to any spirituall operations, but have an extreme reluctancy to all the motions of Gods Spirit: yet considering their subordination to Gods mercifull purposes, to the Power of His Grace, to His <sup>a</sup> heavenly <sup>(a)</sup> Call according unto purposes, to the exceeding greatnesse and working of his mighty Power, manifest it is that they are <sup>(b)</sup> *undecidable* mightily, by <sup>(c)</sup> a hidden, wonderfull, most effectuall power; yea, by an <sup>(d)</sup> Omnipotent facility and yet <sup>(e)</sup> most sweetly and connaturally moved unto Grace. They are all the frequent words of Holy *Anthon*, that <sup>(f)</sup> Champion of Grace, whose invaluable industry in this behalfe all after ages have admired, but hardly paralleld.

Now then for the further establishing the heart of a man, seriously and searhingly humbled with the sense and conscioussesse of some great relapse (for what I shall say can yeeld no comfort to a man in an unrelenting, obdurate, and persisting apostasie) Let him consider the safety and firmnesse of his life in Christ upon these grounds.

First, Gods Eternal Love and free Grace, which is towards us the Highest lianke of Salvation, both in order of time, nature, and causality. <sup>(g)</sup> Whom he predestinated

\* Heb. 3. 1.  
Rom. 8. 18.

<sup>a</sup> *Id. Aug. de Correp. & gra. cap. 9. 12.*

*Contra Julian. lib. 5. cap. 4.*

*De predest. Sanct. c. 16.*

*17. & Epi. 106.*

<sup>b</sup> *Subventum est infirmitati voluntatis Humanae, ut Divina gratia indeclinabiliter & insuperabiliter ageretur, &c.*

*Fortissimo*

*Adamo permisi facere quod vellet infirmos servavit ut invincibiliter vellent.*

*Aug. de Correp. & Gra. cap. 13.*

*c* *Non lege atque doctrina instructi foris inferos, sed interna atque occulta, mirabilis ac ineffabilis potestate operantur. Deus in cordibus hominum. non solum veras Revelaciones sed etiam bonas voluntates.*

*Aug. de Grat. Christi. lib. 1. cap. 24.*

*Occultissima & efficacissima potestas. contr. 2. Epist. Pelag. l. 1. c. 20.*

*d* *Habet Deus Humanum cor ad quod placet inclinandum Omnipotentissimam potestatem. De Cor. & Grat. cap. 14.*

*e* *Non ut volentes credamus, sed ut volentes ex volentibus fiat contr. 2. Epist. Pelag. l. 1. cap. 19.*

*f* *Agit omnipotens in cordibus hominum etiam motum voluntatis, &c. De Grat. & lib. arb. cap. 3.*

*g* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*h* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*i* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*k* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*l* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*m* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*n* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*o* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*p* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*q* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*r* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*s* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*t* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*u* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*v* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*w* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*x* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*y* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*z* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*aa* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ab* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ac* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ad* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ae* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*af* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ag* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ah* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ai* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*aj* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ak* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*al* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*am* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*an* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ao* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

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*ba* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bb* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bc* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bd* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*be* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bf* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bg* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bh* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

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*bs* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

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*bw* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bx* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*by* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*bz* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ca* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cb* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cc* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cd* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ce* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cf* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cg* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ch* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

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*cl* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cm* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cn* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*co* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cp* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cq* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cr* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cs* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ct* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cu* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cv* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cw* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cx* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cy* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*cz* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*da* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*db* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dc* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dd* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*de* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*df* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dg* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dh* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*di* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dj* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dk* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dl* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dm* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dn* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*do* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dp* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dq* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dr* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ds* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dt* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*du* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dv* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dw* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dx* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dy* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*dz* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ea* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*eb* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ec* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ed* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ee* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ef* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*eg* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*eh* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ei* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ej* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ek* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*el* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*em* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*en* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*eo* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*ep* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*eq* *Idem est qui nos velle cum volumus, sed ille facit ut velimus: Ibid. cap. 16.*

*er* *Idem est*

those also Hee called; and whom Hee called, those He justified; and whom He justified; those also Hee glorified. (b) It is not those he will glorifie, but hath glorified, to note that glorification is linked and folded up with justification, and is present with it in regard of their eternal co-existence in the predisposition and order of God, though not in effectum operis, in actual execution. Now (i) this Eternal Love and Grace of God is not founded upon reasons in the Object; for (k) He justified, and by consequence loved the ungodly. He (l) loved us when we were his enemies; and enemies we were not but by (m) wicked works. Now then if wicked works could not prevent the Love of God, why should wee thinke that they can nullifie or destroy it? If His Grace did prevent sinners before their repentance, that they might returne, shall it not much more preserve repenting sinners that they may not perish? If the masse, guilt, and greatnesse of Adams sinne, in which all men were equally sharers, and in which equality God looked upon us with Love and Grace (then (n) which sinne a greater I thinke cannot be committed against the Law of God) if the bloody and criminal sins of the unconverted part of our life, wherein wee drew iniquity with cords of vanity, and sinne as it were with cart-ropes: If neither (o) iniquity, transgression, nor sin; neither sin of nature, nor sinne of course and custome; nor sinne of rebellion and contumacie could pose the goodnesse and favour of God to us then, nor intercept or frustrate his counsell of loving us when wee were his enemies: why should any other sinnes overthrow the stability of the same love and counsell, when

*Ipsum iusto glorificat pius. Eadem est operis gratia, qua meritis dominis bonum & multa ad iustitiam & consummat ad gloriam, primo inchoans in homine voluntatem bonam; dividit eandem voluntatem adjuvans inchoatam; ut eadem voluntas & divino dono bona sit; & divino adiutorio malum superare concupiscentiam possit; ac sic in presentibus & gratia, adiutorio, infirmitati non cedat; in futuram autem, gratia beneficio, infirmitatem non habeat, etc. Fulgent. ad Monimum, lib. 1. c. 41. 32. 40.*

*h Verba p' eter-  
niti temporis po-  
sui de rebus eti-  
am futuris, an-  
quam iam fice-  
rit Deus. que  
jam ut fierent  
ex eternitate  
disposuit, &c.  
Aug. de Correp.  
& grat. c. 9.  
i Eph. 2. 9.  
i Iohn 4. 10.  
Aug. de Civ.  
Dei. l. 14. c. 1.  
Retra. l. 1. c. 23  
equi. Julian. lib.  
5. c. 4. & l. 6.  
cap. 19. de pra-  
dest. Sancti. cap.  
10. 15.  
k Rom. 5. 8.  
l Rom. 5. 8. 10.  
m Col. 1. 21.  
n Vid. Aug. de  
Civ. Dei. l. 21.  
c. 12. Enchirid.  
ca. 45. Tertul.  
cont. Iud. 205. c. 2  
o Exod. 34. 7.  
p Sive cum im-  
piam pie iusti-  
ficat iustus  
... sive cum iu-*

we are once his Sonnes, and have a spirit given us to bewaile and lament our falls. I cannot here omit the excellent words of *Fulgentius*, to this purpose. The same Grace, saith he, of Gods immutable Counsell doth both begin our merit unto righteousness, and consummate it unto glory; doth here make the will not to yeeld to the infirmity of the flesh, and doth hereafter free it from all infirmity; doth here renew it *Continuo Inuamino*, and elsewhere *Ingi auxilio*, with an uninterrupted supportance, and at last bring it to a full Glory.

q Ier. 31. 40.

Secondly, Gods promise flowing from his Love and Grace (q) *An everlasting covenant will I make*, saith God, and oblerve how it comes to be everlasting, and not frustrated or made temporary by us: *I will not turne away from them*, saith the Lord, *so doe them good*. True Lord, wee know thou dost not repent thee of thy Love; but though thou turne not from us, O how frail, how apt are wee to turne away from thee, and so to nullifie this thy covenant of mercy unto our selves! Nay, saith the Lord, *I will put my face into their hearts: that they shall not depart from me*. So elsewhere the Lord tels us that his

Elsay 4. 9, 20

Covenant shall be as the waters of Noah; the finnes of men can no more utterly cancell or reverse Gods Covenant of mercy towards them, than they can bring backe Noahs flood into the world againe: though for a moment he may bee angry and hide His face, yet his mercy in the maine is great and everlasting. The promises of God as they have Truth, so they have Power in them: they doe not depend upon our resolutions whether they shall bee executed or no, but by Faith apprehending them, and by hope waiting upon God in them, they frame and accommodate the heart to those conditions which introduce their execution. God maketh us to doe the things which he commandeth, we do not make him to doe the things which he promiseth. (a) *Ye are kept*, saith the Apostle, *by the power of God through faith*

\* *Deus facit ut  
nos faciamus  
qua praecepit:  
nos non facimus  
ut ille faciat  
qua promissit.*  
Aug.  
a 2 Pet. 1. 13.

3W

UNIO

## The Use of Christ.

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unto Salvation. Faith is first by Gods Power wrought and preserved. (It is the *(b)* Faith of the operation of God, namely that powerfull operation which raised Christ from the dead: and *(c)* your Faith standeth not in the wisdom of men, but in the power of God.) And then it becomes an effectual Instrument of the same power to preserve us unto salvation. (d) They shall all be taught of God, and every man that hath heard and learned of the Father, cometh unto me. There is a voluntary attendance of the heart of man upon the ineffable sweetnesse of the Fathers teaching: to conclude this point with that excellent and comfortable speech of the Lord in the Prophet. *(e)* The Lord change not, therefore ye sons of Jacob are not consumed. It is nothing in or from your selves, but only the immutability of my Grace and Promises which preserveth you from being consumed.

Thirdly, the *Obsequiation of the Spirit* ratifying and securing these promises to the hearts of the faithful; for the Spirit is the *(f)* shantell, earnest, and seal of our Redemption; and it is not only an assignation *ἡ ἀπολύτρωσις*, unto redemption, arguing the certainty of the end upon condition of the meanes; but it is an *(g)* establishing of us *ἡ ἁρμόζουσα* too into Christ as a means unto that end: so that from the first fruits of the Spirit a man may conclude his interest in the whole at last, as *S. Paul* from the resurrection of *(h)* Christ the first fruits argueth to the finall accomplishment of the resurrection.

Fourthly, the nature and effects of Faith, whose property it is to make future things present to the believer, and to give them a Being, and by consequence a necessity and certainty to the apprehensions of the Soule, even when they have not a Being in themselves. *Saint Paul* calls it the subsistence of things to come, and the evidence and demonstration of things not seen: which our Saviours words do more fully expaine; hee that drinketh my blood hath evermall life, and shall never thirst.

gagb

G g

Though

*b* 2 Col. 12.

*c* 1 Cor. 2. 5.

*d* Ioh. 6. 45.  
*Quisquis non  
venit professio  
ne didicit Aug.  
de Grat. Christi  
lib. 1. cap. 14.*

*e* Mal. 3. 6.

*f* Eph. 1. 13, 14.  
*Eph. 4. 30.*

*g* 2 Cor. 1. 21.

*h* 1 Cor. 15. 20.

Heb. 11. 1.

Joh. 6. 54.

Luk. 6. 22, 23.

Chrysost. Homil.  
9. in Rom.

Though Eternal Life be to come in regard of the full fruition, yet it is present already in regard of the first fruits of it. And therefore we find our Saviour takes a future medium to prove a present Blessedness: *ye are blessed when men shall hate you, &c.* for great is your reward in Heaven. Which inference could not be found unless that future medium were certain by the Power of Faith, giving unto the promises of God as it were a presubstancy. For it is the privilege of Faith to look upon things to come as if they were already conferred upon us. And the Apostle useth the like argument: *Sinners shall not have dominion over you, for you are not under the Law, but under Grace.* This were a strange inference in natural or civil things, to say you shall not dye, because you are in health; or you shall not be rejected, because you are in favour. But the Covenant of Grace, being sealed by an Oath, makes all the grants which therein are made, irreversible, and constant. So that now, as when a man is dead to the Being of Sinne (as the Saints departed this life are) the Being of sinne doth no more trouble them, nor returne upon them: so when a man is dead to the dominion of sinne, that dominion shall never any more returne upon him.

Consider further the *formall effect of Faith*, which is to *unite a man unto Christ*. By means of which union, Christ and we are made *(b) one Body*: for He that is *joyne* to Christ is one, and the Apostle saith, that *(c) he is the Saviour of his Body*, and then surely of every member of his body: so; for *(d) the members have all one* of another, else the Body of Christ would be a mangled and a maimed thing, and not as St. Paul calls it, *(e) indivisible*, the *fullness* of Him that filleth all in all. In the body of Christ there is *(f) a supply to every joyne*, a *measure of every part*, an edification and growth of the whole compacted body, from Him who is equally the Head to all.

Being

4 Eph. 3. 17.

1 Cor. 10. 17.

1 Cor. 12. 13.

1 Cor. 6. 17.

1 Eph. 5. 23.

1 Cor. 12. 25.

1 Eph. 1. 23.

1 Eph. 4. 16.



Being thus united unto Christ, first the *Death and Merit of Christ is ours*; whatsoever Hee really in His humane nature suffered for sinne, wee are in moderated justice reputed to have suffered with him. The Apostle saith, *that we were crucified and dead with Christ*, and thus as truly, as the hand which steales is punished when the back is beaten; and surely if a man were crucified in and with Christ, by reason of his mysticall communion with him, then he was crucified, as Christ, for all sin which should otherwise have laine upon him. Hee was not in Christ to cleanse some sinnes, and out of him to beare others himselfe. For the Apostle assures us that the *Merit of Christ is unconfinde by any sinne. The blood of Christ cleanseth from all sinne*. As Saint Ambrose said to Monica the Mother of *Austin*, when with many teares shee bewailed her Sons unconversion: *Non potest tot lacrymarum filius perire*, that is, that it could not bee that the son of so many teares should perish; so may I more certainly say to any soule that is soundly and in truth humbled with the sense of any grievous relapse, *non potest tot lacrymarum frater perire*, It cannot bee that the brother of so many teares, and so precious blood, which from Christ trickled down with an unperishable sovereignty unto the lowest and sinfullst of his body, should perish for want of compassion in him who felt the weight of our sufferings; or for want of recovery from him who hath the fountaine of Grace and Spirit.

Secondly, *the Life of Christ is ours* likewise. Christ liveth in me, saith the Apostle. Now the life of Christ is free from the power and the reach of death. If death could not hold him when it had him, much lesse can it reach or overtake him having once escaped. *Hee dyed once unto sinne*, but *He liveth unto God*: likewise saith Saint Paul, *reckon ye your selves to be dead unto sin, but alive unto God*, and that through or in Jesus Christ, by whom wee in like manner are made partakers of that

Rom. 6. 6, 7, 8,  
Gal. 6. 14.

1 Iohn 1. 7.

Aug. Confes. 43.  
cap. 13.

Rom. 6. 9, 10,  
11, 14.



a 1 Cor. 15. 45,  
49.

Rom. 5. 15, 21.

b Rom. 6. 4.

Eph. 2. 1, 5.

Phil. 3. 10, 14.

Col. 2. 12, 13.

Col. 3. 1, 3, 3,

4, 5.

c Per hunc me-

diatorem Deus

ostendit eos quos

ejus sanguine

redemit, facere

se ex malis di-

rectos in eter-

num bonos--et si

quippe in nobis

per hunc Dei

gratiam in bono

recipiendo, &

perseveranter

tenendo, non so-

lum posse quod

volumus, sed

etiam velle

quod possumus,

quod non fuit in

primo homine.

Quid erit au-

tem liberius li-

bero arbitrio

quando non po-

teris servire

peccato, &c.

Aug. de Cor-

rept. & Grat.

cap. 11. 12.

d Col. 1. 15.

Heb. 1. 2, 5, 6. e Aft. 13. 33, f Col. 1. 28.

Rev. 1. 5. g Rom. 8. 17. Gal. 3. 29. b Heb. 12. 23.

i Jam. 1. 18. & Exod. 4. 22. Jer. 2. 3, 14. Jer. 31. 9. Aft. 13. 46.

Life which He by rising againe from the Grave, did assume, as we were by *Adam* made obnoxious to the same death which he by failing did incur and contract. (a) For Christ is the *second Adam*, and as wee have borne the Image of the earthly in sinne and guilt, so must we beare the Image of the Heavenly in Life and Righteousnesse, and (b) that which in us answereth to the Resurrection and Life of Christ (which hee ever liveth) is our holinesse and newnesse of Life, as the Apostle plainly shews, to note (c) that our renovation likewise ought to be perpetuall and constant, not fraile and mutable, as when it depended upon the life of the first *Adam*, and not of the second.

Thirdly, the *Kingdome of Christ* is ours also. Now His Kingdome is not perishable, but eternall: A Kingdome which cannot be broken, or destroyed, as the Apostle speakes. Heb. 12. 28.

Fourthly, the *Sonneship* and by consequence *Inheritance of Christ* is ours. I speake not of his personall Sonneship by eternall generation, but of that dignity and honour which he had as (d) the first borne of every Creature, and heire of all things. That Sonneship which hee had as hee was borne from the dead; (e) *Then art my Son, this day have I begotten thee*, namely in the Resurrection, in which respect he is called (f) the first borne, and the first begotten of the Dead. In this dignity of Christ, of being (g) Heires, and a kind of first borne unto God, doe wee in our measure partake, for we are called the (h) *Church of the first borne*, and (i) a kind of first fruits of his Creatures: For though those attributes may bee limited to the (k) *Jewes* in regard of precedency to the Gentiles; yet in regard of the inheritance (which was usually and properly to descend to the first borne) they may bee applied to all, for of all believers the Apostle

saith,

saith, *If ye are Sons, then are ye heires, Coheires with Christ.* Wee hold in chiefe under his guardianship and protection, as his sequle and dependant. Now from hence our Saviours argument may bring much comfort and assurance; (*m*) *The Sonns abideth in the house for ever*; and the House of God is his Church, not in (*n*) Heaven only, but (*o*) on Earth likewise, as the Apostle shews.

Fifthly, *Christs victories are ours*: Hee overcame (*p*) the World, and (*q*) Temptations, and (*r*) Enemies, and (*s*) Sins for us. And therefore they shall not bee able to overcome him in us. (*t*) *He is able to succour them that are tempted.* Hee who once overcame them for us, will certainly subdue them in us: He that will overcome the last enemy, will overcome all that are before; (for if any be left, the last is not overcome.)

Lastly, we have the benefit of Christs *Intercession*: *I have prayed for thee that thy Faith faile not.* It is spoken of a saving Faith, as the (*a*) learned prove at large. And I have shewed before (*b*) that particular promises in Scripture are universally applyable to any man whose case is parallell to that particular. If then *Peters* sin did not by reason of this prayer of Christ overturne his Salvation, or being a (*c*) totall deficiency upon his faith; why should any man, who is truly and deeply humbled with the sense of relapse, or conscioussnesse of some sin, not of (*d*) ordinary guilt, or daily incursion, but indeed very hainous, and therefore to be repented of with teares of blood, yet why should he in this case of sound humiliation stagger in the hope of forgiveness, or mistrust Gods mercy, since a greater sin than *Peters*, in the grosse matter of it, can I think hardly be committed by any justified man.

These are the comforts which may secure the life of Christ in a lapsed, but repenting sinner: the summe of all is this. Since we stand not, like *Adam*, upon our owne

m Joh. 8. 35.  
n Joh. 14. 2.  
o 1 Tim. 3. 15.  
By which a-  
gainst Fil. p. 53  
p Ioh. 16. 33.  
q Heb. 4. 15.  
r Col. 2. 15.  
Luk. 11. 22.  
s Col. 2. 13. 14.  
t Heb. 2. 18.  
u 1 Cor. 15. 26.  
a D. Reynolds  
confess. with  
Hart. cap. 7:  
Divis. 8.  
D Abbot in  
Thompson. dia-  
trib. cap. 18.  
Falsæ est (in-  
quit Maldona-  
tus Jesuita) o-  
pinio eorum qui  
putant Petram  
fidem negando  
perdidisse in loc  
b Quod dicit  
Petro, - Totie-  
cles. dictum pu-  
tandum est. Je-  
suita ibid.  
c Rogavit ut ba-  
beret in fide li-  
berrimâ, fortissi-  
mâ, invictissi-  
mâ perseveran-  
tiam voluntaria-  
re, Aug. de cor-  
rupt. & gra. c. 8.  
d Consuetudina-  
rii reatus. Sal-  
vian. Quotidia-  
ne incursionis.  
Tertul.

bottomes, but are branches of such a Vine as never withers, Members of such a Head as never dies, sharers in such a Spirit as cleanseth, healeth, and purifieth the heart, partakers of such promises as are sealed with the Oath of God : Since we live not by our own life, but by the Life of Christ ; are not led or sealed by our owne spirit, but by the Spirit of Christ ; do not obtaine mercy by our owne prayers, but by the intercession of Christ ; stand not reconciled unto God by our owne endeavours, but by the propitiation wrought by Christ ; who loved us when we were enemies, and in our blood ; who is both willing and able to save us to the uttermost, and to preserve his own mercies in us ; to whose (e) office it belongs to take order that none who are given unto him bee lost ; undoubtedly that Life of Christ in us, which is thus underpropped, though it be not priviledg'd from temptations, nor not from (f) backslidings, yet is an abiding Life : He who railed (g) our Soule from death, will either preserve our feet from falling, or, if we doe fall, (h) will heale our backslidings, and will save us freely.

Infinitely therefore doth it concerne the soule of every man to bee restlesse and unsatisfied with any other good thing, till he find himselfe entituled unto this happy Communion with the Life of Christ, which will never faile him. As all the Creatures in the world, so man especially hath in him a twofold desire ; a desire of *perfection*, and a desire of *perpetuity* ; a desire to *advance*, and a desire to *preserve* his Being. (i) Now then till a mans Soule, after many rovinges and inquisitions, hath at last fixed it selfe upon some such good thing as hath compasse enough to satiate and replenish the vastnesse of these two

e Ioh. 6. 39.

f Hol. 11. 7. 11.

g Pls. 96. 13.

h Hol. 14. 4.

i Preissi nos aut  
re, & appetitum  
est cor nostrum  
donec requiescat  
in te. Aug.  
Conf. 1. 1. c. 1.  
Cum beati es-  
se omni a homin-  
bus, si ve-

re volunt, prescindo esse immortales volunt, aliter animi beati esse non possunt. Aug. de Trin. 1. 12. cap. 8. Cujus jam non difficulter occurrit Utroque conspecto effici beatitudinem, quam recto proposito intellectu in natura desiderat : Hoc est, ut boni incommutabili, quod Deus est, sine ulla molestia perscrutetur, & in eo se in eternum esse mansurum, nec ulla dubitatione cunctetur, nec ulla errore fallatur, Aug. de Civ. Dei, lib. 12. cap. 13.

desires

desires; impossible it is for that soule, though other wise filled with a confidence of all the glory, wealth, wisdom, learning and curiosity of *Solomon* himselfe, to have solid contentment enough to withstand the feares of the smallest danger, or to outface the accusations of the smallest sinne. Now then let us suppose that any good things of this World, without the Life of Christ, were able to satisfie one of these two desires, to perfect and advance our natures (though indeed it bee faire otherwise, since without Christ they are all but like a stone in a Serpents head, or a Pearle in an Oyster; not our perfections, but our diseases, like *Cleopatra* her precious stone; when she wore it, a Jewell; but when she dranke it, an excrement. I may boldly say that as long as a man is out of Christ, he were better be a begger, or an idiot, than to bee the steward of riches, honours, learning and wisdom, which should have beene improv'd to the Glory of Him that gave them, and yet to be able to give up at that great day of accompts no other reckoning unto God but this: Thy riches have beene the authors of my covetousnesse and oppression; thy honours, the steppes of my haughtines and ambition; thy learning and wisdom, the fuel of my pride.) But now I say, suppose that nature could receive any true advancement by these things; yet alas, when a man shall beginne to thinke with himselfe, may not God this night take mee away, like the foole in the Gospell, from all these things, or all these from mee? May I not, nay must I not within these few yeares, in stead of mine honour, be laid under mens feet? In stead of my purple and scarlet, be cloathed with rottennesse? In stead of my luxury and delicacies, become my selfe the food of wormes? Is not the poore soule in my bosome an immortall soule? must it not have a being, as long as there is a God who is able to support it? And will not my baggs and titles, my pleasures and preferments,

ments, my learning and naturall endowments, every thing save my finnes and mine adversaries, and mine owne Conscience forsake me, when I once enter into that immortality? When a man, I say, shall beginne to summon his heart unto such sad accounts as these, how will his face gather blacknesse, and his knees tremble, and his heart bee even damp'd and blasted with amazement in the midst of all the vanities and lyes of this present world? What a fearefull thing it is for an eternall soule to have nothing between it, and eternall misery to rest upon, but that which will moulder away and crumble into dust under it, and so leave it aloofe to sinke into bottomlesse calamity? O beloved, when men shall have passed many millions of yeares in another world, which no millions of yeares can shorten or diminish, what accession of comfort can then come to those glorious joyes which we shall be filled with in Heaven, or what diminution or mitigation of that unsupportable anguish which without ease or end must bee suffered in Hell, by the remembrance of those few houres of transitory contentments, which we have here, not without the mixture of much sorrow and allay enjoyed? What smack or relish think you hath *Dives* now left him of all his delicacies, or *Esaú* of his postage? What pleasure hath the rich foole of his full Barnes, or the young man of his great possessions? What delight hath *Jezabel* in her paint, or *Ahab* in the Vineyard, purchased with the innocent blood of him that owed it? How much policy hath *Achitophel*, or how much pompe hath *Herod*; or how much rhetorick hath *Terentius* left to escape or to bribe the torments, which out of Christ they must forever suffer? O how infinitely doth it concerne the Soule of every man to find this life of Christ to rest upon, which will never forsake him till it bring him to that day of Redemption, wherein he shall be filled with blessednesse infinitely proportionable to the most vast  
and

and unlimited capacities of the Creature.

And now when we can secure our Consciences in the inward, true, and spirituall renovation of our heart, in this invincible and unperishable obnoxious of the Spirit, who knitteeth us as really (though myltically) unto Christ, as his sinews and joynts do fasten the parts of his sacred body together; how may our heads bee crowned with joy, and our hearts sweetly bath themselves in the perfruition and preoccupation of those rivers of glory which attend that Spirit wheresoever he goeth? Many things I know there are which may extremely dishearten us in this interim of mortality; many things which therein encounter and oppose our progresse. The rage, malice, and subtilty of Satan; the frownes, flatteries, threats, and insinuations of this present world; the impatience and stubbornesse of our owne flesh; the struglings and counterlustings of our own potent corruptions; the daily conscioussesse of our falls and infirmities; the continuall entercourse of our doubts and feares; the ebbing and languishing, decaying and even expiring of our faith and graces; the frequent experience of Gods just displeasure, and spirituall desertions, leaving the soule to its owne dumps and darknesse. Sometimes like froward children we throw our selves down and will not stand: and sometimes there comes a tempest which blowes us downe that we cannot stand. And now whither should a poore Soule, which is thus on all sides invironed with feares and dangers, betake it selfe? Surely so long as it looks either within or about it selfe, no marvell if it bee ready to sink under the concurrent opposition of so many assaults.

But though there be nothing in thee, nor about thee, yet there is something above thee which can hold thee up. If there be strength in the merit, life, kingdom, victories, Intercession of the Lord Iesus: If there be comfort in the Covenant, Promises, and Oath of God, believe, and all this.



Els. 41.10, 14.

this strength and comfort is thine: leane not upon thine owne wilddome, trust not thine owne righteousness, arrogate nothing to thy selfe but impotency to good: no strength of thy selfe but against thy selfe, and Gods Grace; no power but to resist and withstand the Spirit. But rest only upon the Promises and Power of Him who is *Alpha and Omega, the Author and Finisher of thy Faith*; Who is a Head to take care of his weakest members. When thou art as weake as a worme in thine own sense, yet *fear not O worne Jacob, be not dismayed O men of Israel*, saith the Lord, *for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness*, that is, with the strength of my Truth and Promises. *How shall I give thee up Ephraim?* It is spoken to backsliding Ephraim; *How shall I deliver thee Israel? How shall I make thee as Admah, how shall I set thee as Zeboim?* that is, *How shall I make mine own Church as the Cities of Sodom?* *My heart is turned within me, my repentings are kindled together*, and mark the reason of all: *I am God, and not man*. Though you are *Men*, subject to many changes and miscarriages, yet I am not a *Man* that I should repent of my goodnesse, and therefore I will not turne to destroy Ephraim.

But now as men who looke upon the Sunne, when they looke downeward againe upon darker objects, can scarce see or distinguish any thing; so ought it to bee with us, our looking up unto God should make us see nothing in our selves, but matter to be humbled by, and driven backe unto him againe. If once the strong man begin to glory in his strength, or the wise man in his wisdom; If our prosperity and security make us resolve with *David*, that we shall never be moved: If because wee find our corruptions wounded and mortified, wee begin to insult over them more with our pride, than with our faith: How easie and just is it with God

to

to let in Satan upon us, to remove his hand from under us, to overshadow and withdraw his countenance from us, to set on our very wounded corruptions upon us, to burne up our City, and peradventure to plunge us in the guilt of some such fearefull finnes, as at the very names and first suggestions whereof wee would haply before have been startled and amazed? Alas what are wee to *David* and *Peter*, to *Solomon* and *Hozekiah*, men of such daily communion and intimate acquaintance with the Almighty. And yet notwithstanding what fearefull testimonies have they left upon record for all posterity to take notice what a fraile and inconstant creature man is, when once Gods Spirit departs from him? That the strength of the great est Champions in the Church of God is but like the strength of *Sampson*, of whom in all his great exploits the Scripture saith, that (a) *The Spirit of the Lord came upon him*, and when hee was overcome, that (b) *the Lord was departed from him*. We should therefore labour to (c) *rejoyce in the Lord with trembling*, to (d) *worke out our salvation with feare*, to pray that wee may bee delivered from our selves, and from the traines of Satan; that we may never know by our owne fearefull experience, into what an incredible excesse of sinning our flesh, though otherwise mortified, would breake forth, if God should a little subduſt his hand, and give us over a while to the violence of our own passions, to the treachery of our owne hearts. We should bee very watchfull and cautious against our selves, that wee presume not to sinne, because Grace hath abounded (e) *How shall wee that are dead to sinne, live any longer therein?* saith the Apostle. What a monstrous perverting of the grace and mercy of God is this to build straw and stubble upon so precious a foundation? Surely wee would esteeme that man prodigiously foolish and contumelious unto nature, who should spend his time, substance, and industry to find out a perverse philosophers stone, that should

a Iud. 14. 6. 19.

15. 14.

b Iudg. 16. 20.

c Psal. 2. 11.

d Phi. 2. 12.

e Rom. 6. 1.

f St. Edwin  
Sands relation.

g Psal. 119. 17.

b Rom. 2. 495.

i Joh. 5. 26, 27.

Mat. 28. 18.

k Joh. 6. 27.

l Joh. 1. 18.

m Joh. 11. 42.

should turne all the gold it touched into lead or dross : how injurious then and reprobfull are they to the grace of God, who extract their owne presumptions out of His mercy, and turne the redundancy of Divine Grace into an advantage and priviledge of sinning? As if Gods mercy had no other use than a dogges grasse, or a drunkards vomit, or a (f) Papists confession to his Priest, to absolve us for some sinnes that there might be roome made for more. Surely Grace teacheth men to make other conclusions from Gods mercy. (g) *Deale bountifully with thy servant that I may keep thy Word,* was Davids inference from Gods favour. And Saint (h) Paul assures us that none but hard and impenitent hearts despise the goodnesse and riches of Gods patience and forbearance, not knowing that the goodnesse of God should leade them to repentance. It is the work of grace to re-imprint the image of God in us, to conforme us unto Christ, to bend and incline the heart to a spirituall delight in the Law, to remove in some measure the ignorance of our minds, that we may see the beauty and wonders of Gods Law, and the difficulty and frowardnesse of the fleshly will against grace, that Gods Commands may not bee grievous, but sweet unto us.

These are the branches and properties of that Life which we have from Christ. And wee have them from Him as the Son, as a middle perion between us and his Father. First, because the Sonne hath His Fathers Seale: Hath (i) Judgement, Power, liberty to dispose of and dispense Life and Salvation to whom he will. (k) *Labour for the Meats that endureth unto eternall Life, which the Sonne of Man shall give unto you, for him hath God the Father Sealed.* Secondly, because the (l) *Son is in his Fathers bosome,* hath his heart, his care, his affections, and therefore He is (m) *heard alwaies in whatsoever He desireth for any of his members:* and this interest in his Fathers Love was that by which he raised Lazarus un-

quon

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# The Life of Christ.

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to Life againe. Lastly, he that hath the *Sonne*, hath the greatest gift which the Father ever gave unto the World. He cannot deny life where he hath given the Son; Hee cannot withhold silver where he hath given gold and Diamonds: (24) *If he spared not his Son, but delivered Him up for us all, how shall He not with him freely give us all things?*

Now our life is conveyed from Christ unto us. First, by *imputation of his merits*, whereby our persons are made righteous and acceptable unto God. Secondly, by *infusion or communion with His Spirit*, which sanctifies our nature, and enables us to doe spirituall services. For though we exclude workes from Justification formally considered; yet we require them of every Justified man; neither doth any Faith Justifie but that which worketh by Love, though it justifie not under that reason as a working Faith, but under that relative office of receiving and applying Christ. Thirdly, by *his Life and Intercession*, applying his merits unto us, and presenting our services unto his Father, as lively sacrifices, cleansed from those mixtures of deadnesse and corruption; which as passing from us did cleave unto them.

Having thus unfolded our Life by Christ, wee are in the last place to enquire into that *Propriety* which wee have unto Christ, which is the ground of the Life wee receive from him. For one thing cannot bee the principle and seed of Life unto another, except there be some union, and fellowship, which may be the ground of the conveyance: and this is that which the Text calls the *having of Christ*, which is the same with that of Saint John, To as many as received him, He gave power to bee called the *sonnes of God*: so then there must bee a mutuall Act, Christ exhibiteth Himselfe unto us, and we adhere and dwell in him: whereby there is wrought a

(a) Unity of wills, a Confederacy of affections, a Participa-

2 Rom. 8.32.

The propriety  
have in it

Ioh. 1.12.  
a Nostra & ip-  
sius conjunctio,  
nec miscet per-  
sonas, nec unit  
substantias, sed  
affectus conse-  
crat voluntates.  
Cyp. de cana  
Domini.

union of the Faith  
with Christ

now set forth in 5.5  
st by a Body

cipation of natures, a concurrence to the making up of the same body; so that Christ accounteth Himselfe incomplete without his Church. This union of the faithfull to Christ, being one of those *deeps things of God*, which are not discernable without the Spirit, is yet set forth unto us in the Scriptures under sundry vulgar and obvious similitudes, which I will but touch upon.

It is first set forth by the expression of a *Body*, consisting of divers members, *Rom. 12. 4, 5, 1 Cor. 12. 12, 13. Eph. 1. 22, 23.* In which places the purpose of the Apostle is to shew how that the proportion that is betweene Christ and his Church, answereth to that relation which is betweene the members of a Body and the Head. For as in the naturall Body all the members are joyned by nerves and vitall ligatures unto the Head, from whence they receive their strength and sensation, and doe, by vertue of that union to the Head, retaine a fellowship and communion amongst themselves: So is it betweene Christ and His Church. Every member of the true and mysticall body of Christ is by a secret knot of his Spirit so fastned unto him, and so compacted with the other members by that which every joynt supplyeth, as that the whole world of Elect, from Christ the Head and first-borne of the Creatures, unto the lowest and meanest of all his members, doe make up but *one Body*, unto which Christ, by being the *Head*, hath these principall relations. First, he is the principle of all Spirituall Influences, as the Head of Naturall. All the grace in us is but an overflowing and measure from His fullnesse. Secondly, he is the principle of all government and direction; all the wisdom and prudence of the Church is from him. He is the everlasting Counsell, or the Light that enlighteneth every man that cometh into the world, the power and the wisdom of God unto us. Thirdly, he is *conformable* to the members (for Christs Church is no monster) and maketh them conformable unto him.

He

Vid. Aquin.  
part. 3. q. 8. art.  
d. 2. 2. 2. 2.  
dist. 3. 7. 1. 3. d.  
gratia cap. 10.





Ezay 30. 12, 13.

Job. 15. 1, 5.

by an Ingrafture

Ezech. 15. 3.

pensions, and affections in us which were in Christ, his Rule must be ours, and his ends ours, and his Will ours. If there be any such exorbitancies, and swellings out, as make the heart have quite another point and center to move to, other grounds to fix upon, if men will despise the Word, will not be par'd and regulated to the foundation, but will *trust in oppression and perverseness, and stay on that; this iniquity will at length prove a breach which cometh suddenly at an instant.*

Thirdly, this union is compared to an *Ingrafture of a branch in a tree*, whereby the joyce and nourishment of the stock is conveyed, and the branch thereby quickned to bring forth fruit. Where by the way it is worth our noting, that the Church is most usually in this particular compared to a *Vine*, and the branches of a *Vine*, to note that there is nothing of worth or expectation in Christians, but their fruit. A man cannot *make a pinne* to fasten in a wall of the branch of a *Vine*. An unfruitfull Christian is the most unprofitable Creature that is; there are no secondary uses which can mediate (as I may so speak) for a dead *Vine*, to keep that from the fire: either it must be for fruit, or for fuel; to all other purposes it is utterly improper and unprofitable.

Now wee must observe, that a Branch may be in a tree two waies. First, by a meere corporall adherency, or continuation with the stock; by cleaving and sticking to the body of the Tree; and so every dead branch is in the Tree, as well as those that live: but this alone is not that which our Saviour requires, for such branches the husbandman will cut off and cast into the fire. Secondly by a reall participation of the life, sappe, and influences of the root, which unto the former sort of branches, though offered, yet is not received, because of the inward deadnesse and indisposition that is in it: thus it is betweene Christ and Christians. That which makes us to be in Christ after any kind of way is Faith.

And

And according to the differences of Faith are these differences of being in Christ to be discerned. Saint *Iames* makes mention of a *dead Faith*, when men are in Christ by some generall acknowledgement, by externall profession, by a partiall dependence (comming to him only as to a *Iesus* for roome and shelter to keepe them from the fire; not as to a *Christ* for grace and government in his service) not by any particular and willing attraction of those vitall influences, those working principles of grace and obedience which are from him shed abroad upon true believers. And this is the semi-conversion and imperfect renovation of many men, whereby they receive from him onely generall light of truth and common vertues, which makes them visibly, and externally branches in him. But Saint *Paul* makes mention of a lively, operative, unfaigned faith, which in true believers draweth in the power of Christs death, and the vertue of his resurrection, unto the mortification of sinne, and quickning of Spirit, and bringeth forth fruit unto God, and this only is that which is the ground of our life from Him. *The Life that I live, I live by the Faith of the Son of God.*

Lastly, this Union unto Christ is compared unto *Marriage*, *Psal. 45. Eph. 5. 32.* whereby the Church hath a right and propriety created to the body, name, goods, table, possessions, purchases of Christ, and doth reciprocally become all His, resigning its will, wailes, desires unto his government. Now for the discovery of this we may consider either the *essentials*, or the *consequents of marriage*. The former hath for the *genus* the most generall requisite, *consensus*; and that must have these *differences* and restrictions. First, it must bee a (a) *mutuall consensus*; for though Christ declare his good will; when He knocketh at our doores, and beleeceeth us in the ministry of his Word; yet if we keep our distance, reject his tokens of Love and Favour, and stop our eares

Iam. 2. 26.

to by Marriage

a Lumbard. dist.  
c. 4. distict. 27.  
Vbi non est viri-  
usque consensus  
non potest esse  
matrimonium.  
Instit. iur. can.  
lib. 2. Tit. 12.  
nuptiae igitur.  
Aquin. supplem.  
3. part. q. 45.  
art. 1.  
Fran. a villor.  
Relat. 7. part. 1

\* Verba presen-  
tem consensum  
exprimunt  
sunt necessaria.

Instit. Iur. Can.  
l. 6. 2. Tit. 11.

§ Licet autem  
per solum Lum-  
bard. lib. 4. di-  
stinct. 28.

Francisc. a vi-  
ctoria. Releff. 7.

part. 1. Pun. 2.  
a Act. 13. 46.

Act. 23. 21.  
b Quorum unus

corpus est, unus  
debet esse et a-  
nimus. Urban.

in Decret. part.  
2. caus. 31.

Lumbard. Dist.  
39.

c Psal. 78. 34.  
37.

d 2. King 7.  
25. 26.

e Qui errat non  
sensit. Ergo nec  
consentit. De-  
cret. part. 2. Cau.

29. qu. 1.  
Error circa ea

quae sunt deef-  
fensis contra-  
ctus obligat con-  
tractum. Fran.

a victoria.  
Releff. 7. part. 1

Pun. 2.

to his invitations, there is then no covenant made; this is but a *waving*, and no *marriage*. Secondly, it must bee a *present consent*, and in words *de presenti*. or else it is only a *Promise*, but no *Contract*. Many men, like *Balaam*, would faine die the death of the righteous, but live their owne lives; would faine belong to Christ at the last, and have nothing to doe with him ever before; would have him out of need, but not at all out of love, and therefore for the present they put him off: Many other suiters they have, whom they cannot deferre, on day: till at last peradventure he growes jealous, and weary, departs from them, and turnes unto those who will esteem him worthy of more acceptation. (a) Seeing you put the Word from you, saith the Apostle, and Judge *your selves* worthy of *eternall Life*. *Loca mea tunc ante the Gamsiles*. Thirdly, it must be *free and unconstrained*, for compulsion makes it a *ravishment*, and not a *marriage*. They (b) who must be but one Body, ought first to agree in the same free and willing resolution. Many men when God (c) layes them, will enquire early after him, when he puts them upon a *Racke* will give a forced consent to serve him; when he (d) sends his Lions amongst them, will send for his Priests to instruct them how to worship him, but this is onely to flatter with their lippes, that they may cleape the present paine, (like the howling devotion of some desperate Mariner in a storme) not at all out of cordiall and sincere affection; wicked men deale no better with God, than the frogs in the Fable with the block which was thrown in to bee their king. When hee makes a noise and disturbes their peace, when hee falls heavy upon them, they are sore affrighted, and seeme to reverence his power: but if he suffer their streame to bee calme about them, and stir not up his wrath, they securely dance about him, and re-assume their wonted loosenesse. Fourthly, it must bee (e) *without error*, for he that erres, cannot consent. If a

woman

woman take her selfe upon some absence of her husband to bee now free from him, and conceive him dead, and thereupon marry again; if it appear that the (f) former husband is yet living, there was a mistake and error in the person, and so a nullity in the contract. So if a man mistake himselfe, judge himselfe free from his former tie unto sinne and the Law, and yet live in obedience to his lusts still, and is not cleansed from his filthinesse, he cannot give any full consent to Christ, who will have a chaste spouse, without adulterers, or concubines. Lastly, It must (g) be an *irrevocable and perpetuall consent*, for all time, and in all states and conditions. This is a great difference betweene a wife, and a strumpet: a wife takes her husband upon all termes; his burdens, as well as his goods; his troubles, as well as his pleasures: whereas a strumpet is onely for hire and lust; when the purse is emptied, or the body wasted, the love is at an end. So here, hee that will have Christ, must have him *All*; for *Christ is not divided*; must entertaine him to all purposes, must follow the Lambe wheresoever he goeth, must leave Father, Mother, Wife, Children, his owne life for Christ; must take as well his Yoake, as his Crowne; as well his sufferings, as his salvation; as well his Grace, as his Mercy; as well his Spirit to leade, as his Blood to redeeme. He that will be his owne Master to doe the workes of his owne will, must, if hee can, bee his owne Saviour too, to deliver his soule from the wrath to come.

The consequents and intendments of marriage are two; *convictus & Proles*. First mutuall society; Christ and a christian must live together, have intimate, and dear acquaintance with each other; the spirit of a christian must solace it selfe in the armes and embraces, in the riches and lovelinesse of Christ; in his absence and removes long after him; in his presence and returnes delight in him, and entertaine him with such pure af-

*Decret. part. 2.  
Caus. 34. q. 1. 2.*

*¶ Quid perpetu-  
tatis repug-  
nat, matrimoni-  
um tollit. Aqu.  
supplem. 3. part.  
q. 47. art. 3.  
In Matrimonio  
est quasi qua-  
dam servitus  
perpetua. Ibid.  
art. 6.*

h D. Reynolds  
confer. with  
Hart. & dividit.

2.  
i Occulta com-  
municatione &  
inspirations  
gratia spirituali  
quisquis heret  
Domino unus  
spiritus est. Aug.  
de persec. & her.  
& Remis. lib. 1.  
cap. 10.

1 John 3: 24.

4: 13.

1 Rom. 5: 18.  
Non est mulieris  
semen ratione  
quadam plebeia  
& vulgari, sed  
conceptus e  
spiritu sancto.  
Itaque non est  
se natum ut esset  
omnium homi-  
num caput, sed  
eorum tantum  
quos ex univ-  
erso humano gene-  
te corrupto Deus  
voluit regenera-  
re per spiritum  
sanctum, &c.

Cameron de ecclesia pag. 88. Non est salvatus cruce Christi qui non est crucifixus in Christo.  
Non est crucifixus in Christo, qui non est membrum corporis Christi. Propter. Resp. ad  
Capitul. Gallorum. cap. 9. Christo proprie ecclesia videtur quatenus crucifixus est, & ex-  
tensus à mortuis, nempe ut in Christi matre ecclesia sit veluti satisfaciens Deo, & capiens  
peccata non in se, sed in capite. In resurrectione autem ecclesia sit veluti defuncta satisfaci-  
tione, &c. Cameron de ecclesia pag. 106. Adeo arcto vinculo Christus & ecclesia con-  
iuncti sunt, ut Christus sit veluti peccator in ecclesia, ecclesia veluti defuncta, pend. peccati  
in Christo. Ibid. pag. 127.

fections, and heavenly desires, as may make him take pleasure in His Beauty. Secondly, there must be a fruitfulness in us, we must bring forth unto God. Christ will not have a barren Spouse: every one that loveth him, keepeth his Commandments.

Now then in one word to unfold the more distinct quality of this our union to Christ, wee may consider a (h) threefold unity. Of Persons in one nature, of natures in one Person, of natures and Persons in one quality. In the first, is one God: In the second, is one Christ: In the third, is one Church. Our union unto Christ is the last of these, whereby He and wee are all spiritually united to the making up of one mysticall Body. The (i) formall reason or bond of this union is the Spirit of Christ, by which as by immortall, and abiding seed wee are begotten anew unto Christ. For Hee being the second Adam, wee are spiritually in him, and from him, as we are naturally, or corruptly, in and from Adam. (k) As Adam was the fountaine of all that are naturally generated, and by that meanes transmitted condemnation to all that are One with him: so Christ is the Head of all that are spiritually borne againe, and by that meanes transmitteth grace and righteousness to all that are one with him.

From this union of the faithfull unto Christ doth immediately arise a Communion, with him in all such good things as he is pleased to Communicate. I will but touch them, it having been the subject of this discourse hitherto.

First, we have a Communion with him in his Merits, (l) which are as fully imputed unto us for Justification, as

if his sufferings had been by us endured, or the debt by us satisfied. As we finde in the body medicines often applied unto sound parts, not with relation to themselves, but to cure others which are unsound; In a distillation of rheumes on the eyes, we cup and scarifie the neck which was unaffected, to draw backe the humor from the part distempered: even so Christ the glorious and innocent head of a miserable and leprous body suffered himselfe to be wounded and crucified; to wrestle with the wrath of His Father, so be One with a wretched people in the condition of their infirmities, as He was with his Father in the unity of divine holinesse; that so by his infirmity being joyned unto us, the Communion of his purity might joyne us unto God againe.

(A) He alone without any demerit of His suffered our punishment, that wee without any merit of ours might obtain his Grace. (A) The paines of Christs wounds were His, but the profit ours; the holes in his hands and side were his, but the balme which issued out was ours; the thornes were his, but the Crowne was ours: in one word, the price which he paid was his, but the inheritance which he purchased was ours. All the ignominy and agony of his Crosse was infinitely unbecoming, so honourable a person as Christ, if it had not been necessary for so vile a sinner as man.

Secondly, we have Communion with Him in His Life and Graces, by habituall and reall infusion and inhabitation of his Spirit unto Sanctification. For we are (c) Sanctified in him, and (d) except we abide in him, wee cannot bring forth fruit. Christ comes not only with a passion, but with an unction to consecrate us to himselfe: except thou bee a partaker as well of this, as of that, bee as willing to be crucified, as redeemed by Christ; in Him indeed thou art, but it is as a withered branch in a fruitful vine; while thou art in Him, it is to thy shame, that thou shouldst bee dead, where there is such abundance of

H h 3

Life;

a Solus pro nobis susceptis sine malis meritis penam, ut nos per illum sine bonis meritis consequeremur gratiam. Aug. cont. 2. epistolas Pelag. l. 4. c. 4. Hugo de sacram. l. 2. part. 1. c. 12. b illa in corpore Christi vulnera non erant Christi vulnera sed Latronum. Amb. serm. de latrone. c 1 Cor. 7. 2. d Iob. 15. 4.





# The Life of Christ.

471

fluence and conspiracy of them all, wee are more than conquerors.

Thirdly, wee have Communion with Christ in his (k) *Sonship*, from whence it comes to pass that Christ and his Church doe interchangeably take one anothers names : Sometimes hee is not ashamed to call himselfe *Jacob and Israel*. (l) *This is the generation of them that seek thy face O Jacob, and thou art my servant O Israel in whom I will be glorified*, saith the Lord, (speaking unto Christ : (n) yea hee giveth to the Church his owne Name : (o) *As there are many members, and yet but one body, so is Christ : (p) that is, so is the Church of Christ. And (q) what manner of love is this*, saith the Apostle, *that we should be called the sons of God*. From hence it comes that wee have fellowship with the Father, access and approach with confidence for all needfull supplies, assurance of his care in all extremities, interest in the inheritance, which hee reserveth for his children, confidence to be spared in all our failings, and to be accepted in all our sincere and willing services ; secret debates, spirituall conferences of the heart with God, he speaking unto our spirits by his Spirit in the Word, and wee by the same Spirit speaking unto him in prayers, complaints, supplications, thanksgivings, covenants, resolutions ; (r) he kissing us with kisses of Love and comfort, and wee kissing him againe with (s) kisses of reverence and worship.

We see then, to conclude all, what an absolute necessity lyes upon us of *having Christ*, because with him wee have (r) All things, and (u) can do all things without him we are (x) poore and (y) can do nothing. And the more necessary the duty, the more sinfull the neglect : especially considering that Christ with-holds not himselfe, but is ready to meet, to prevent, to attend every heart that in truth desires him. If a man have a serious, simple, sincere wil, to come wholly to Christ, not to be held back

H h 4

from

4 Ioh. 20. 17.  
1 Psal. 24. 6.  
m Esay 47. 3.  
o 1 Cor. 12. 12.  
p Aug. de Civ.  
Dei, l. 17. c. 18.  
To 7. de unitate  
Ecclesia cap. 4.  
Totus Christus  
Caput & corpus  
est, huiusmodi  
est & stultus  
est cum homine  
Christo unus  
Christus de pec.  
cat, Mer. & re-  
miss. l. 1. c. 31.  
Ita & Christus.  
Non dixit, ita  
& Christi, sed  
ita & Christus,  
ostendens Chri-  
stum recte ap-  
pellari etiam  
universum, hoc  
est caput cum  
corpore suo quod  
est Ecclesia, Id  
To. 4. l. 83. qu.  
69.  
q 1 Ioh. 3. 1.  
r Cant. 1. 2.  
s Psal. 2. 12.  
t Rom. 8. 32.  
u Phil. 4. 13.  
x Rev. 3. 17.  
y Ioh. 15. 5.

Rev. 22. 17.

2. 2 Cor. 5. 20.

1. 1 Joh. 3. 24.

*c Res delictata  
est Dei spiritus  
Parr.*

from him by his dearest and closest corruptions, by the sweetest pleasures, or strongest temptations, which can allure or assault him, hee may draw neere unto him with boldnesse, and assurance of acceptation; he hath a call, Christ (*a*) inviteth, yea (*a*) intreateth him, and therefore he may come; he hath a (*b*) command, Christ requireth it of him, and therefore he must come.

And now when wee have Christ, how carefull should we be to keepe him; how tender and watchfull over all our behaviours towards him, lest hee bee grieved and depart againe? The Spirit of the Lord is a (*c*) delicate spirit, most sensible of those injuries which his friends doe him. Let us therefore take heed of violating, afflicting, discouraging, grieving this spirit (which is the bond of all our union and interest with Christ) in any of those his sacred breathings and operations upon the soule. But when hee teacheth, let us submit and obey, receive the heliefe and the love of his truth: when hee promiseth, let us neither distrust nor despise, but embrace as true, and admire as precious, all the offers which he makes to us: when he contends, with our lusts in his Word and secret suggestions, let him not alwaies strive, but let us give up our fleshly affections to bee crucified by him: when hee woos, and invites us, when hee offers to leade and to draw us; let us not stop the eare, or pull away the shoulder, or draw backward like froward children, or cast cold water in the face of Grace, by thwarting the motions, and rebelling against the dictates thereof, but let us yeeld our selves unto him, captivate all our lusts, and consecrate all our powers, and submit all our desires to his rule and government; and then when he hath been a Spirit of union, to incorporate us into Christs body; and a Spirit of unction, to sanctifie us with his Grace, he will undoubtedly be a Spirit of comfort and assurance, to seale us unto the day of our full redemption.



THE  
LIFE OF CHRIST.

PHILIP. 3. 10.

That I may know Him, and the Power of His Resurrection, and the fellowship of his sufferings.

He purpose of the Apostle in this place is to arme the Church of the Philippians against those false Judaizing Teachers that Confounded Christ and Moses, Circumcision and the Gospell together.

This he doth by Arguments *Personall* from men, and by arguments *reall* from the *matter* it selfe. Arguments *Personall* are first from the disposition, quality, End of those false teachers, whom he describes, ver. 3. They are evill trees, and therefore no great heed to be given to the fruits they beare, to the doctrines they obtrude. They are Dogs, uncleane beasts, that barke onely for their bellies; and doe not onely barke, but watch their times to bite too. They are *evill workers*; though they come like fellow workers with Christ, pretending much strictnesse in the edification of the Church, yet indeed their businesse is only to pull downe and to pervert. They are the *concoys*, where the Apostle by an Ironi- call Paronomasia shewes the end of their doctrines, They preach

purpose of  
His life  
in this place

Arguments  
Personall  
Reall

1. from  
disposition  
of false teachers

preach indeed Circumcision, but their businesse is schism  
 and Concision; in the Law it was Circumcision, Gods  
 ordinance, but now being by Christ abolished it is no-  
 thing at all but a bare concision or cutting of the flesh,  
 and will in the event prove a rent and schisme in the  
 Church. The second personall Argument is taken from  
 the Apostles owne condition; who neither by nature  
 nor education was an enemy to Legall Ceremonies,  
 who in all points had as great reason to vindicate the  
 Law, and to boast in fleshly priviledges as any of those  
 false Teachers, *ver. 4.* He was by nature an *Israélite* of  
 the whole blood as well as they; by Education, of the  
 strictest sect of all, a *Pharisee*; by custome and practice a  
*persecutor* of the Church, under that very name because  
 the law he had been bred under was endangered by that  
 new way; and in his course of life altogether *unblame-*  
*able* in regard of legall Obedience and observations; and  
 lastly in his opinions touching them, he counted them  
*gainfull things*, and rested upon them for his salvation,  
 till the Lord opened his eyes, to see the light of the glo-  
 rious Gospel of God in the face of Jesus Christ. The ar-  
 guments from the *matter* are first from the substance of  
 which Circumcision was the shadow. *Wee are the Cir-*  
*cumcision, who worship God in the spirit, and rejoyce in*  
*Christ Iesus, &c. vers. 13.* They boast in the flesh, they  
 have a Concision, but wee are the Circumcision, because  
 we have the fruit and truth of Circumcision, the spiri-  
 tuall worship of God, which is opposite to externall  
 Ceremonies. *Ioh. 4. 23.* Secondly from the plenitude  
 and alsufficiency of Christ, which stands not in need of  
 any legall accession to piece it out, and this the Apostle  
 shewes by his own practice and experience. *What things*  
*were gaine to me: those I counted losse for Christ,* because  
 they were things that kept him from Christ before, and  
 he repeats the same words Confidently againe, that hee  
 might not bee thought to have spoken them unadvised-  
 ly

from Apostles  
 condition

1  
 Paul / from the  
 substance

2  
 from the  
 substance

ly or in a heate, *penitentielesse* and I count all things but  
 losse for the excellency of the knowledge of Christ Iesus  
 my Lord, for whom I have suffered the losse of all things.  
 As a merchant in a tempest is contented to suffer the  
 losse of all his goods: to redeeme his life, or rather as a  
 man will bee content to part with all his own beggerly  
 furniture for a Jewell of great value, *Mat. 13. 44.* One-  
 ly here wee are to note that the Apostle did not suffer  
 the losse of them *quoad Substantiam*, in regard of the  
 Substance of the duties, but *quoad qualitatem* & *officium*  
*Iustificandi*, in regard of that dependance, and Expecta-  
 tion of happinesse which he had from them before. Nei-  
 ther did he only suffer the losse of them (as a man may  
 doe of things which are excellent in themselves and use,  
 as a merchant throws his wares out of the ship, when yet  
 he dearly loves them, & delights in them, but he shewes  
 what estimation he had of them, *I count them dung*, that  
 I may winne Christ, I count them then filthy carrion: so  
 the word signifies; *καυσαλα quasi καυσαλα*, garbage and  
 filth that is thrown out to dogs, things which dogs (such  
 as he describes these false teachers to be) may delight in;  
 but the spirit of God in a sincere heart cannot relish nor  
 savor in comparison of Christ. *And may be found in him*,  
 when I shall appear before the face of God, or *may finde*  
*in him* All that I lose for him, that is a most plentifull  
 recompence for any legal commodities which I part from  
 for his sake. *not Having mine own right cause*; &c.  
 Here the Apostle distinguisheth of a twofold righteous-  
 nesse; *Legal*, which is a mans owne, because a man must  
 come by it by working himselfe, *Rom. 10. 5.* And *Evan-*  
*gelicall*, which is not a mans owne, but *the righteouse-*  
*nesse of God*, *Rom. 3. 21. 22.* Freely given to us by grace  
 through Christ. *That I may know him*, &c. *That I may*  
 have the experience of his Grace and mercy in iustific-  
 ing me freely by faith through the vertue of his sufferings  
 and resurrection.

Here



Here then we have these two things set down, first the *Preciousnesse*, secondly the *nature of saving Faith*. The *Preciousnesse* is in the whole scope of the place, for the words are a comparative speech, where faith is preferred before all legal and moral performances. The *nature* is opened by the *Act* of it, *Knowledge*, and the *Object*, the *virtue of Christs Resurrection*, and the *fellowship of his Sufferings*.

Faith

Touching the former of these two, the scope of the Apostle in this place is to shew, that faith is the most precious and excellent gift of God to a Christian man. So it is expressly called by Saint Peter, a *precious Faith*, 2 Pet. 1. 3. For understanding of which point wee must note that faith may be Considered in a double respect. Either as it is a *Quality* inherent in the soule, or as an *Instrument* whereby the soule apprehendeth some other thing. Now in the same thing there is much difference between it selfe as a *Quality*, and as an *Instrument*. Heate as a *Quality*, can only produce the like quality again, but as an *Instrument* of the Sunne it can produce life and sense, things of more excellency than the *Quality* it self. Faith as a *Quality* is no better than other graces of the Spirit, but as an *Instrument* so it hath a quickning quality which no other Grace hath. *The just shall live by Faith*, Heb. 10. 38.

This preciousnesse of Faith is seen chiefly in two respects: First, in regard of the *Object*, and secondly, in regard of the *Offices* of it. First, Faith hath the most precious and excellent *object* of any other, Christ and his Truth, and promises. Herein, faith the Apostle, God commended His love, in that when we were sinners Christ died, Rom. 5. 8. This was the soveraigne and most excellent love token, &c. iustification of divine favour that ever was sent from Heaven to men. God so loved the world, to superlatively, so beyond all measure or apprehension, that He gave his Sonne, Ioh. 3. 16. There is such a com-

passe of all dimensions in Gods love manifested through  
 Christ, such a height, and length, and breadth, and depth,  
 as makes it exceed all *knowledge*, Eph. 3. 18, 19. It is ex-  
 ceeding & unsearchable riches. In one word, that which  
 faith looks upon in Christ is the price, the purchase, and  
 the promises which we have by him. The price which  
 made satisfaction unto God : the purchase which pro-  
 cured salvation for us ; and the promises which comfort  
 and secure us in the certainty of both ; and all these are  
 precious things. *The blood of Christ, precious blood :*  
*1 Pet. 1. 18. The promises of Christ, precious promises,*  
*2 Pet. 1. 4. And the purchase of Christ, a very exceeding*  
*and abundant weight of glory, 2 Cor. 4. 17.* But it may  
 be objected, have not other graces the same object as  
 well as Faith ? Doe we not love Christ, and feare him,  
 and hope in him, and desire Him, as well as beleeve in  
 him ? True indeed, but herein is the excellency of  
 Faith, that it is the first grace which looks towards  
 Christ.

Eph. 2. 7.  
 Eph. 3. 8.

ἡ πρώτη πρὸς  
 σωτηρίαν  
 νόσος.  
 Clem. Alex.  
 Strom. lib. 2.

Now the Scripture useth to commend things by their  
 order and precedency. As the women are commended  
 for coming first to the Sepulcher, the messenger which  
 brings the first tidings of good things is ever most wel-  
 come ; the servant who is nearest his masters person is  
 esteemed the best man in that order : so faith being the  
 first grace that brings tidings of salvation, the nearest  
 Grace to Christs Person, is therefore the most excellent in  
 regard of the object.

Secondly, Faith is the most precious Grace in regard  
 of the *office* of it. Though in its inherent and habituell  
 qualification it be no more noble than other graces, yet  
 in the offices which it executeth, it is far more excellent  
 than any. Two pieces of parchment and waxe are in  
 themselves of little or no difference in value, but in their  
 offices which they beare as instruments or patents, one  
 may as far exceed the other as a mans life, exceeds  
 his

*Handwritten notes:*  
 Faith  
 Office  
 1st

his lands; for one may bee a pardon of life, the other a lease of a Cottage. One man in a City may in his personall estate be much inferiour to another, yet as an Officer in the City he may have a great preceedence and distance above him. Compare a piece of gold with a scale of silver or brasse, and it may have far more worth in it selfe; yet the scale hath an Office or Relative power to ratifie covenants of far more worth than the piece of gold: so is it between faith and other Graces; Consider Faith in its inherent properties, so it is not more noble than the rest: but consider it as an instrument, by God appointed for the most noble offices, so it is the most superlative & excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to *unite to Christ*, and give possession of him. The Apostle prays for the *Ephesians*; that *Christ may dwell in their hearts by faith*, *Ephes. 3. 17*. Wealth in the Mine doth no good at all till it bee sever'd and appropriated to persons and uses. Water in the Fountaine is of no service unto me, till it be conveyed thence to mine owne cisterne; the light of the Sonne brings no comfort to him who hath no eyes to enjoy it; So though Christ bee a Mine full of excellent and unsearchable riches, a Fountaine full of comforts and refreshments, a Sonne of righteousness, a Captaine and Prince of Life and salvation; yet till he is made ours, till there be some bond and communion between him and us, we remaine as poore and miserable as if this Fountaine had never been opened, nor this Mine discovered.

Now this union to and communion with Christ is on our part the work of Faith, which is as it were the spiritual joyne and ligament by which Christ and a Christian are coupled. In one place we are said to *live by Christ*. *Because I live*, saith he, *you shall live also*, *Job. 14. 9*. In another, *by Faith*, *The Just shall live by Faith*, *Heb. 10. 38*. How by both? By Christ, as the Fountaine; By

Faith.



Faith begeth  
Love  
Love consequent  
Faith

more close and intimate fellowship in nature between us and Christ. Besides, Faith is the immediate tie between Christ and a christian, but love a secondary union following upon, and grounded on the former. By nature wee are all enemies to Christ and his Kingdome, of the Jewes minde, *we will not have this man to raigne over us*: therefore till by faith wee are throughly perswaded of Christs Love to us, wee can never repay love to him againe. *Herein is love*, saith the Apostle, *not that we loved God, but: that hee loved us, and sent his Sonne*, 1 John 4. 10. Now betweene Gods Love and ours comes Faith to make us one with Christ, *wee have knowne and believed the love that God hath to us*, v. 16. And hence it followes that because by Faith as Hee is so are we in this world, therefore *Our love to Him is made perfect, and so wee loved him, because he first loved us*, v. 19. So that wee see the union we have with Christ by Love presupposeth the Unity wee have in Him by Faith; so Faith still hath the preeminence.

The second office wherein consists the excellency of Faith is a consequent of the former, namely, to *justifie a man*: for there is no man righteous in the sight of God any further then he is taken into the unity of Christ, and into the fellowship of his Merits. God is alone well pleased in Christ, and till a man bee a member of his Body, a part of his fulnesse, hee cannot appeare in Gods presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his naturall body, *John 19. 36.* to note the indissoluble union which was to bee betweene him and His mysticall Members. So that now as in a naturall body the member is certainly fast to the whole so long as the bones are firme and sound: so in the mysticall, where the body is, there must every member be too, because the bones must not bee broken asunder. If then Christ goe to Heaven, if Hee stand unblameable before Gods

Gods justice, we all shall appear in him so too, because his bones cannot be broken. That which thus puts us into the Unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our Faith. The Apostle gives two excellent reasons why our Justification should be of Faith rather than of any other Grace. The first on Gods part, that *it might be of Grace*: The second on the part of the promise, *That the promise might be sure to all the seed, Rom. 4. 16.* First, Justification that is by faith is of meere grace and favour, no way of worke or merit. For the act whereby Faith justifies, is an act of humility, and selfe-dereliction, a holy despaire of any thing in our selves, and a going to Christ, a receiving, a looking towards him and his Al-sufficiency; so that as *Mary* said of herselfe, so we may say of Faith, *The Lord hath respect unto the lowliness of his grace,* which is so far from looking inward for matter of justification, that it selfe as it is a work of the heart, *et credere,* doth not justify, but only as it is *an apprehension or taking hold of Christ.* For as the hand in the very receiving of a thing must needs first make it selfe empty (If it bee full before, it must let all that goe ere it can take hold on any other thing:) So faith being a receiving of Christ, *John 1. 12.* must needs suppose an emptinesse in the soule before.

Faith hath two properties (as a Hand) *To worke,* and *to receive*: when faith purifies the heart, supports the drooping spirits, worketh by love, carries a man through afflictions and the like, these are the workes of Faith: when Faith accepts of righteousness in Christ, and receives him as the gift of his Fathers Love, when it embraces the promises afar off, *Heb. 11. 13.* and laies hold on Eternall Life, *1 Tim. 6. 12.* This is the *receiving act of Faith.* Now Faith justifies not by working (lest the effect should not bee wholly of Grace, but partly of Grace, and partly of worke, *Ephesians. 2.*

*Faith beget  
Humility*

*Faith it  
is spiritual  
properties*



8.9.) but by bare receiving and accepting or yeelding consent to that righteousness, which in regard of working was the righteousness of Christ, *Rom. 5. 18.* and in regard of disposing, imputing, appropriating unto us, was the righteousness of God, *Rom. 3. 21. 1 Cor. 1. 30. Phil. 3. 9.* To make the point of Justification by the receiving and not the working of Faith plaine, let us consider it by a familiar similitude.

Suppose a Chirurgian should perfectly cure the hand of a poore man from some desperate wound which utterly disabled him for any worke; when he hath so done, should at one time freely bestow some good almes upon the man, to the receiving whereof he was inabled by the former cure; and at another time should set the man about some worke, unto the which likewise the former cure had enabled him; and the worke being done, should give him a reward proportionable to his labour: I demand which of these two gifts are arguments of greater grace in the man, either the recompencing of that labour which was wrought by the strength hee restored, or the free bestowing of an equall gift, unto the receiving whereof likewise he himselfe gave abilitie? Any man will easily answer that the gift was a worke of more free grace than the reward, though unto both way was made by his owne mercifull cure; for all the mercy which was shewed in the cure was not able to nullifie the Intrinsicall proportion which afterwards did arise between the worke and the reward. Now this is the plaine difference between our doctrine and the doctrine of our adversaries in the point of Justification. They say we are justified by Grace, and yet by workes, because grace enables us to worke: we say we are justified freely, not by the workes of grace, but by the grace which bestowes our Justification, and therewith our strength of working unto us. For surely Gods free grace is more magnified in giving us undeservedly both righteousness

teousnesse and works, than in giving us works to deserve our righteousnesse.

Secondly, Justification by Faith doth make the promise sure to all the seed. If unto a beggar should be proposed some excellent benefit upon condition to performe some acceptable and perfect service unto the person that offers it ; whom yet it would be impossible to please by working, without some exact abilitie for the duty required ; the man might easily doubt of the certaintie of the benefit, because his performance of the condition required is uncertaine : but if the same benefit should be proposed upon no other act on his part required, than only the acknowledgment of his owne want, and the willing acceptance of the thing offered, a man could not be unsure of it : So if the Lord should propose righteousnesse or salvation to a man upon condition of his morall obedience, mans corruptions are so many, and his abilities so weak, his enemies so potent, and his heart so treacherous to comply with them, that the promise cannot be made sure to him upon the concurrence of his own workes. But when there is nothing required of a man but to cleave to Christ, nothing but to relinquish his owne endeavours, and to accept the help of a sure Saviour, and to relye upon the sure mercies of *David*, this must needs make our righteousnesse and salvation to be as certaine as is the value of the merits, or fidelitie of the promise, on which we relye. If there be nothing requisite to the firmnesse and consistencie of a house, but only to be put upon the foundation, then the house must needs be as sure as the foundation ; if there be nothing requisite to the safenesse of a mans money or writings, but to put them in a closet or boxe, the things must needs be as safe as the place into which they are put : so since nothing else is required to make our salvation sure but only to rest upon Christ, who is a safe foundation to his Church, *Maith. 16. 18.*

*Justif. by Fa  
makes sure  
the promise*

and a certaine Treasure, Col. 3. 3. Faith which alone puts us into him, doth therewithall make our salvation sure unto us. Behold I lay in Sion a chiefe corner stone, elect and precious, (there is both our Foundation and our Treasure) now the safety which faith brings from hence is this; He that believeth shall not be confounded, or put to shame; in the Prophet it is, shall not make haste, 1 Pet. 2. 6. both words expresse safety. For a man to rely upon another for any good thing, and at last to faile in his expectation, this must needs shame him in the disappointment of his hopes; but when the hopes of a man are grounded upon the unsearchable riches, and the unfailable promise, and the immutable truth, power, and goodnesse of God; impossible it is that the faith of such a man should shame or deceive him. When a man is secure and certaine of any good thing, hee is contented to waite the season of it; David by Gods promise and anction was certaine of the Kingdome, and therefore hee would not take away the life of Saul when it was in his power, but waited till the time of his death by God appointed should come, 1 Sam. 26. 9, 10, 11. but when a man is unconfident of a thing, he is ready to snatch at every probability, to make use of every occasion that happens to further his desires. If I should see two men going towards the Court in competition for some office of preferment, and should observe the one to ride night and day in full speede, to deny himselfe the comforts of the way, and to expresse much impatiency and indignation at every stoppage that met him; the other to take time and leisure, to rely upon the former promises of the Prince, or the prevalency of some honourable Friends, and to laugh at the greedinesse of his competitor, I should easily conclude that the hopes of that man were greater, whole haste is lesse: for when a man hath a thing already in promise, and that from the hands of a man of whose power and fidelity he hath infallible assurance, he

Faith begets  
Patience

is not over-rehement for performance, but willingly attends the times and good pleasure of his friend. Now this is the business of faith to give a being to the things we hope for, and though in themselves they be as farre off, and out of sight, yet to make them subsistent and at hand in the promise, even within the reach and embracement of Faith. *Heb. 11. 13.* So that Faith doth therefore keep a man from greedinesse and precipitancy in his pursuit, and from confusion and shame in his hopes of good, because it sets them as safe, &c. certain in the power and promises of Christ, as if they were already made good unto him. So then to conclude this point, Faith being the only Grace wherein is magnified the fulnesse and freeness of Gods favour, and wherein is secured his promise to all the seed; It must needs be the first Grace for a mercifull Iustification.

The third office of Faith, is, having input us into Christ, and justified us by him, to give us together with Him all other things, which is the conviction that the Apostle makes, *Rom. 8. 32.* If He have given us Christ, how shall He not with him freely also give us all things? These All Things, are of two sorts: First, All general. Secondly, All secular good things. Saint *Peter* puts them together, and shewes how they runne from Christ to us; through Faith as the pipe; His divine Power hath given unto us all things that appertain to Life and Godlinesse, and that through the knowledge (that is, the Faith) of him thus hath called us to glory and vertue, *2 Pet. 1. 3.*

First, all Graces: Faith is the first Grace in a Christian Soule, and the spring of the rest. This is the maine business of that excellent Chapter, *Heb. 11.* to shew how Faith was the matter-wherein, in the lives and actions of those holy men whose tenor we see there upon record. The Apostle tells us that Faith worketh by Love, *Gal. 5. 6.* where by Love we may understand either generally the universall habit of all other operative graces, and then

*Heb. 11. 1. 2.*  
los suis quibus  
quodammodo  
videt, verum  
esse quod non-  
dum videt.  
*Aug. Ep. 222.*  
*πρόληψις ἐ-*  
*κούσις.*  
*Clem. Alex.*  
*from. l. 2.*  
*Anticipation &*  
*prae-comprehen-*  
*sio. Ibid.*  
*πιστὶς ἐστὶν*  
*ἐν τῷ ὄντι*  
*τῶν γινωσκόντων.*  
*Ibid. l. 5.*

*Faith is*  
*the*

*All Graces*  
*all secular*

*All Graces*

*Faith is the*  
*matter-wherein*  
*the lives and*  
*actions of*  
*those holy men*  
*whose tenor we*  
*see there upon*  
*record.*  
*The Apostle tells*  
*us that Faith*  
*worketh by Love,*  
*Gal. 5. 6.*  
*where by Love*  
*we may understand*  
*either generally*  
*the universall*  
*habit of all other*  
*operative graces,*  
*and then*

if these be  
qua dydric  
Clem. sten.  
Strom. l. 5. 130

the sense is, that Faith doth as it were activate and intimate all other habits of grace, and apply them to these severall works: or rather particularly, the Love of God which is shed abroad in our hearts by the Holy Ghost; and then the method and meaning of the place is this, First, Faith shewes us the great Love of God in Christ, The life that I live, saith the Apostle, I live by the Faith of the Son of God, who loved me, and gave Himselfe for me, Gal. 2. 20. where we see the principall discovery that Faith makes in Christ, and that it fixeth upon is his love to us; and this is a most sovereign and superlative love. Hecce, saith the Apostle, God commendeth his love towards us, in that while we were yet sinners, Christ dyed for us, Rom. 5. 8. 11

Secondly, Faith having thus revealed to our hearts the Love of God in Christ, doth kindle in them a reciprocal Love towards Christ again, working in us the same mind that is in Christ, Phil. 2. 5. and consuming our spirits to a retribution of Love for Love. We have believed the Love that God hath to us, saith the Apostle, and therefore, saith he, We love Him because he loved us first, 1. Joh. 4. 19. 19. Thus Faith worketh Love.

But now this by there is a further power in Faith, for it doth not only worke Love, but it worketh by Love as the Text speaks: that is, it maketh use of that Love which is first thus kindled, as of a goad and incentive to further obedience; for this Love which we repay into Christ againe, stirreth us unto an intimate and Heavenly communion with Him, unto an entire and spirituall conformity unto Him. And the reason is, because it is a conjugal Love, and therefore a fruitfull love, for the end of marriage is fructification: *Pe. we knowe love to the Law*, saith the Apostle, *by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, and the end of this spirituall marriage is added, That we should bring forth fruit unto God, which*

is presently after expounded. That we should serve in  
newness of Spirit, Rom. 7. 4. 6. If a man love me; such  
our Saviour, he will keep my Words; and this obedience  
is the child of Faith, as it is set down in the same place.  
Ye shall know that I am in my Father; and thus saith he; and  
I in you; and immediately upon this Faith is followes,  
He that hath my Commandments and keepeth them, he  
is it that loveth me; and he that loveth me, shall be loved  
of my Father; and I will love him, and will manifest my  
self unto him; John 14. 21, 23, 24. In which place  
there are these things of excellent observation. First, the  
noble objects that Faith doth contemplate, even the ex-  
cellency of Gods Love unto us in Christ. You shall know  
that I am in my Father; and thus saith he; and I in you;  
in His dearest affection: One with Him in mercy, in  
counsell, in power. Then He and I both go one way,  
have both one deere and resolution of Grace and com-  
passion towards sinners: And that you are in us; your  
nature in me; your iniquities in me, the punishment of  
your sin upon me; that I will beate of your bones; and flesh of  
your flesh; that you are in my heart; and in my tenderest af-  
fection; that you were crucified together with me; that you  
were crucified with me; that you sit together with me in  
Heavenly place; that I dyed your death; that you rose  
my Resurrection; that I pray your prayers; that you were  
my righteousness; and that I am saved by my merits to  
justify you, by my Grace and Spirit to renew and purifie  
you, by my Power to keepe you, by my Wisdom to lead  
you, by my Communion and Compassion to share with  
you in all your troubles; these are the mysteries of the  
Love of the Father and the Son to us.

Rom. 6. 6, 8.

Ephes. 2. 6.

Now this Love kindleth the Love in us againe, and this  
Love sheweth it selfe in two things. First, in doing the  
Commandments of Christ; that is, in accepting of  
them; in giving audience unto them; in opening our eyes  
to see; and our hearts to entertaine the wonders of the



Law. And secondly in keeping of them, in putting to the strength of our Love (for Love is as strong as Death; it will make a man neglectfull of his owne life to serve and please the person whom he loves) that so we may performe the duties which for good & Saviour requires of us. And now as our Love was not the first mover (*we loved Him, because He loved us first*) So neither shall it be the last; as the Father and the Son did by their first Love provoke ours; so will they by their second Love reward ours. And therefore it followeth, *He that loveth me shall be loved of my Father, and I will love him.* This is not meant of a new Love, but of a further declaration of their former Love, namely in a more close and familiar communion, and Heavenly cohabitation with them; *we will dwell with Him, and He will dwell with us; we will dwell with Him in face; we will make all our goodnesse to passe before him; we will converse and communicate with His Spirit; we will sup with Him; we will provide Him a feast of fattened things; and of refined wine; we will open the fountains of consolation and delight Him with the abundance of Glory.* Excellent is the purpose of the present point is that place of the Apostle 2 Cor. 13. 4, 15. *The Love of Christ, saith he, constraineth us, that is, either Christs Love to us by Faith apprehended, or our Love to Christ by the apprehension of His Love wrought in us, doth by a kind of sweet and loving violence win, and overtake our hearts; not to live henceforth unto ourselves, but unto Him that dyed for us and rose againe; and the root of this strong persuasion is adjoynded, namely because we thus judge, because we know and beleeve, that if one dyed for all, then all are dead to the guilt, and to the power of sin, and ought to live a new life conformable to the resurrection of Christ againe. Therefore in two parallell places the Apostle speaketh promiscuously, Faith and a new Creature. In Christ Jesus neither Circumcision availeth any thing;*

2 Cor. 13. 4, 15.

The Love of Christ

Faith & Circumcision  
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not

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nor uncircumcision, but \* *Faith which worketh by Love*, neither circumcision nor uncircumcision, but a \* *new creature*. The reason of which promiscuous acceptation the Apostle renders the inseparable union between faith and renovation. \* *If any man be in Christ he is a new Creature.*

\* Gal. 5. 6.  
\* Gal. 6. 15.

\* 2 Cor. 5. 17.

Secondly, Faith gives us *all good things* requisite to our condition. Adam was created Lord of his fellow inferior Creatures, invested with propriety to them all. In his fall hee made a forfeiture of every good thing which God gave him. In the second Covenant a reconciliation being procured, Faith entitling a man to the Covenant doth likewise re-invest him with the Creatures againe. *All things*, saith the Apostle, *are yours*, and he opens the title and conveyance of them, *you are Christs, and Christ in Gods*, 1 Cor. 3. 23. So else where he saith, that *the living God giveth us all things richly to enjoy*, that is, not only the possession, but the use of the things, 1 Tim. 6. 17. where by *all things* wee may understand, first the liberty and enlargement of Christians, as it stands in opposition to the pedagogie and discipline of *Moses Law*, which distinguished the Creatures into cleane and uncleane, and so by consequence into usefull and unusefull; so that now by any immediate eye of conscience we are not prohibited the free enjoyment of any Creature of Gods. Secondly, by *all things* we understand not all simply, but all requisites; All that in regard of our state and course are necessary to life and godlinesse. O woman, saith our Saviour, great is thy Faith, *Be it unto thee even as thou wilt*, Mat. 15. 28. This is a large grant to aske what wee will and to have promise of obtaining it; but hee who promiserh to beleivers what they will, doth likewise regulate and confine their wills to desire nothing; but with subordination to His Will; nothing but their owne portion, that which *is* *good convenient for them*. The heathen man could say, *That man hath as much as hee desires, who desires nothing but what*

*Tantum habet quantum vult, qui nihil vult nisi quod habet.*  
Senec.

what he hath. So we may say of a Christian, he hath indeed whatsoever he will, because God gives him a heart to desire nothing but that which is Gods promise and his own necessity.

Now all these things Faith gives us; first, because it gives us the *Fountain*, and secondly the *Promises* of *them* all. First Faith carries us to the *Fountain*, that is, to God. With thee, saith the Prophet *David*, there is the *Fountain* of life, *Psalm 36.9.* And we see of God in *Christ Jesus*, saith the Apostle, *1 Cor. 1.30.* Now wee know there is a kinde of All-sufficiency in a *Fountain*; what ever water a man wants, hee may have his supply at the *Fountain*; whereas *Cisternes* and broken pits will bee presently exhausted. Wee may observe in many fountains that to the eye they seeme to have farre lesse water in them for the time, than some greater torrent or winter flood; which overrunnes whole valleyes; and carries away woods and stones before it: yet *Job* tells us that a *Torrent* will make men ashamed in summer, when they turne aside for water to refresh them, and can find none, *Job 6.19.20.* But hee that comes to a fountain for refreshment shall never be ashamed; because it is living and growing water; and so makes a perpetuall supply. So the Faithfull oftentimes have lesse wealth and abundance of earthly things than other men: yet notwithstanding they have therewithall the *Fountain*, and so by consequence they have more certainty, and more sweetnesse. First more certainty, for *Fountain* water is *Living* water, and so it multiplies; whereas other men have their water in *Cisternes* that are broken, full of holes and chinkes to let it out againe: so the Prophet tells us of some that drudge and labour, but it is in the fire; their worke perissheth as fast as it growes, and of others that earne wages, but put it in a bagge with holes, it falls out as fast as it is put in. What are these holes, this fire that melts, and lets out the estates

Faith carries us to  
the fountain; i.e. God

Fountain - its  
description

not certainly  
in the sweetness

not in the  
the water  
the fire in  
the bag with  
holes

estates

estates of wicked men; they are principally these two. First, the *lust* of their own hearts. *Ye ask and receive not, because ye spend it upon your lusts*, saith the Apostle; and as lust keeps it away, so lust lets it out when we have it. How many great estates have Wine and women, Hawkes and Hounds, fashions and complements, pride and vaine-glory, humours and projects, quarrels and dissensions, the back, the belly, the eye, the care, the tongue, the many inventions of an idle head, the many exorbitancies of a wandering heart, melted away, and reduced to nothing. Every member of the body, every appetite of the soule, so many chinkes to let out an estate. But now the faithfull have their lusts abated, their hearts ordered, the drop sic and intemperancy of their affections removed, and so all the holes at which Gods blessings might soke away are stopped up. Secondly, the cisternes of wicked men are broken, and their bagges full of holes by the *secret judgement and curse of God*, purifying their sinfull lusts in their sinfull gaine, blasting and withering their fruitlesse estates, as Christ did the barren fig-tree. We see how the Lord threatens to curse the people for their sinnes in their going out and coming in, in their basket, and in their store: to breake the staffe of their bread, to take away their cup from their mouth, to take his Wine and his Oyle to himselfe againe, to consume their Palaces with fire, to remove their bankets, to discover their treasures, and to seeke out their hidden things, to heare the cry of the beame, and of the stone out of the wall, and to pull them out of their nests, even from among the Starres, with infinite other the like expressions, in which the Lord useth to shew unto us the power and vigilancy of his Justice in the administration of the World. Whereas the faithfull have the Bread and the Word, the Creatures and the blessings of God together, and so have more certainty in these things. The Womans Oyle and Meale

Meale was not much, yet it encreased, and went along with her occasions, there was a Spring in the Cruce and in the Barrell, it was living Oyle, and living Meale, that grew, and held out in the famine. As a mans occasions are, so the Fountaine supplies him. If he want a cup, a Bucket, a Cisterne full, there is in the Fountaine an swe-  
 rable to all his wants: so whatever necessity the Lord brings the faithfull unto, he gives them an eye to see, a heart to rest in, and to expect in the use of honest means a supply proportionable to each of them. And as they have more certainty, so have they more *sweetness* in the waters which they fetch from the Fountaine. Water in pits and cisternes rots, and grows mddy and unsavory; so do the Creatures of God to wicked men. Cares, feares, jealousies, desires, hopes, ends, infinite commix-  
 tures and disturbances deprive the Creatures of their native rellish and purenesse. The sweetest Wine to an aguiish Palate tastes of that bitter humour which it there finds. So lusts and curses interweaving themselves with the Creatures in a wicked mans hands, must needs take away the sence of their simple goodnesse, turne their table to a snare, and the things which should have been for their good into an occasion of falling. Whereas the faithfull by the Word and Prayer have the Creature san-  
 ctified, seasoned, and perfumed unto their use again, have the curse of God removed, and their own lusts corrected, and with-held from mingling with them. Thus Faith gives us *all things* in the Fountaine, more certaine, and more *sweet*, by stopping the holes which did let them out, and by removing the *lusts* and *curses* which did before embitter them.

Secondly, Faith gives us *all things* by giving us the Promises. Godlinesse hath the promises of this life, and that which is to come, 1 Tim. 4. 8. Wicked men have good things only by Gods generall providence, which maketh his Sunne to shine as well on them as on the  
 just

Faith gives  
 promises

just by a common bounty. But this manner of tenure is liable to many forfeitures, curses, taxations; many irrodes and devastations, by woolvish and wailing lusts; and by consequence is not able to settle and secure the heart in the enjoyment of them. But now by Faith in the Promises the godly have their hold altered, have their estate settled in a better and surer tenure, delivered from those many incumbrances and intanglements unto the which before they were obnoxious; so that now a mans heart is secured beyond all doubts or humane fears. A poore man may object; I am not wise enough to order my affaires, I am disabled by sicknesse and weaknesse to attend my calling, my charge encreaseth upon me, and my probabilities of providing for them waxe smaller than before. But yet Faith is able to answer these and all other the like objections, by proposing the *promise*. Dost thou live by thine owne strength? Dost thou prosper by thine owne wisdom and industry, or by the blessing and truth of God in his promises? and is Gods Truth an Acceptor of persons? Is not his fidelity as firme towards weake and poore, as towards rich believers? Is there any want or weaknesse, any poverty or deficiency in heaven? Do the Promises of God stand in need of mans wisdom or strength to bring them to passe? Can thy increase of charge or occasions, exhaust the treasures, or drye up the Fountaines and truth of God? If an honorable and wealthy person have occasion to enlarge his retinue, and live at a higher pitch than before, yet because hee hath abundance, he doth not repine at this necessity. All the faithfull are of the household and family of God, who is no whit the poorer in his state and power, by maintaining many or few. He gives to *all men*, and yet he gives *liberally*, *Jam. 1. 5.* which no rich man in the World is able to do; because as he gives to others, himselfe decreaseth. But God gives out of a Fountaine, as the Sunne gives light, which



which whether it shine to one, or to thousands, retaines still equall light in it self, neither can the eyes of men exhaust or draw out the light of the Sunne. *All the Creatures are mine*, saith God, *upon a thousand hills*. If a thousand hills can beare Corne enough, or feed Cattell enough for any poore mans reliefe, he need not doubt or feare; for God hath still thousands of mountaines, as it were so many granaries or store-houses, in his truth and promises, for the faithfull in any straits to have recourse unto. And thus Faith gives us all things by entitling us to the Promises.

*an objection  
answered*

Against all this which hath been spoken touching the excellency of Faith, may be objected that determination of the Apostle: *Now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity*, 1 Cor. 13. 13. By which comparison this point touching the precedency of Faith seemes to be impaired. To which I answer; That the Apostle speaks of a greatnesse *extensive*, in regard of duration, Charity being an everlasting Grace, but Faith pertaining only to this life, as being requisite to the present qualitie and state of the Church: (for faith and fruition are oppos'd, 2 Cor. 5. 7. Faith looketh upon things in their promises, fruition in their reall existence) but now consider faith as an *instrument* to lay hold on Christ, and the precious promises of life and grace in him, and consider it as a *Root*, a living principle to put the heart in worke, to purifie the conscience, to enflame the heart to spirituall obedience, and a retribution of holy love to God for all his love to us in his Son; and thus Faith exceeds Charitie as the motion of the mouth in eating, which is an act that tends immediately to life, doth the motion of the mouth in speaking, which tenderth not to an end so important, nor absolutely necessary.

Another objection may be this. Other Graces make a man like Christ, which Faith cannot do, because Christ could

could not beleeeve unto justification, or life, having the Fountaine of both abundantly in himselfe, whereas the proper and primitive worke of Faith is to carry a man out of himselfe, and to make him see all his sufficiency in another. To which I answer two wayes: First, Christ had faith, though not to such purposes as we: Faith in the common nature of it, as it imports *assent* to all divine truth, and *adherence*, or *reliance* of the soule to the benefit and *goodnesse* which the same brings with it (for *ratio veritatis*, and *ratio commodi* are the two objects of a right faith, or rather severall qualifications of the same object) thus it is a Legall thing comming under the compasse of those duties of the Law, unto which Christ made himselfe subject. But faith as a condition, an Officer, an Instrument of justification, so it could not stand with Christ, who was not to be righteous by beleaving, but to be himselfe the righteousness of those that beleeeve. But in other respects when the Apostle saith, he was heard in that which he feared, when he saith himselfe, My God, my God; it is manifest, that though he had not faith for righteousness, yet he had it for deliverance, that though he were not saved by beleaving, yet he was obedient in beleaving. Secondly, it is more to be *one* with Christ, than to be *like* him; more to be a part of him, than a picture: Now faith makes a unity with Christ, other graces only a resemblance; faith makes a man a member, others only a follower of him; and so in that respect still Faith hath the preeminence.

Now then from the great necessity and preciousnesse of this duty, we may first inferre the greatnesse of their sin, who neglect it, who live with no sense of the want, and little sorrow for the weaknesse of it, to lye, sweare, revell, cozen, to live in the practice of any notorious outrage, and morall enormitie, many men esteeme hainous and unworthy; But to live in infidelitie, without the know-

John 3. 18, 36.  
*Notat Constantiam et penitentiam rei adhesionem. Camer.*

Esay 54. 7, 8.

Ioh. 16. 8.

knowledge or fellowship of Christ, in an utter unacquaintance with their owne unworthinesse, and unexperience of their everlasting insufficiencies to compasse or contrive their owne salvation, are things seldome or never seriously thought on by them. And yet infidelity is indeed the edge, and sting of all other finnes, that which binds them and their guilt everlastingly upon the soule, and locketh them like shackles to the conscience, which otherwise by the help of Christ might easily shake them off. He that believeth, saith Christ, is not condemned, *he that believeth not is condemned already, and the wrath of God abideth on him.* There is a displeasure which is but for a moment, a wrath which doth only sing, and blow upon the soule, and then away; such the faithfull themselves after some bold adventure into the waies of sinne, may have experience of. And there is a wrath which is constant, permanent, intimately and everlastingly adherent unto the soule, which will seize only upon unbelievers. *The Spirit shall convince the world of sinne because they believe not,* saith Christ. Sinne there stands in opposition to righteousness, and Judgement, or holinesse, so that the meaning is, The spirit shall convince men that they are unrighteous and unholy men, held under by the guilt, condemnation, and power of sinne; shut up in fast chaines unto the wrath and judgement of the great day; unavoidably cast and condemned in the Court of Law, because they fled not by faith unto that office of mercy and reconciliation which the Father hath erected in his beloved Sonne. All sins do of themselves deserve damnation, but none doe so fast inferre damnation without infidelity. This was that great provocation in the Wildernesse which kept the people out of the Land of Promise, and for which God is said to have been grieved forty yeares together. *How long will this people provoke mee? How long will it be ere they believe in me? they despise the holy Land, they believed*

not his word; they drew backward, and turned againe in their hearts into Egypt. The Apostle summes up all their murmurings and provocations, for which they were excluded that type of heaven, in this one word, *They envied not in diantiar, because of their unbeliefe.* If there be but one only medicine against a deadly disease, and when that is offered to the sick person he refuse it, and throw it under his feet, the state of that man is infallibly desperate and remediless. There is but one name, but one sacrifice, but one blood, by which we can be saved, perfected, and purged for ever, and without which God can have no pleasure in us: How can we then escape if we neglect so great Salvation, and trample under foot the blood of the Covenant? It is a fruitlesse labour and an endlesse folly for men to use any other courses (be they in appeatance never so specious, probable, rigorous, mortified, Pharisaicall, nay angelicall) for extricating themselves out of the maze of sinne, or exonerating their consciences of the guilt or power thereof without Faith. Though a man could scourge out of his owne body rivers of blood, and in a neglect of himselfe could out-fast *Moses* or *Elias*; though he could weare out his knees with prayer, and had his eyes nail'd unto heaven; though hee could build Hospitals for all the poore on the earth, and exhaust the Mines of India into Almes; though hee could walke like an Angell of light, and with the glittering of an outward holinesse dazle the eyes of all beholders; nay, (if it were possible to be conceived) though he should live for a thousand yeares in a perfect and perpetuall observation of the whole Law of God; his originall corruption, or any one, though the least digression and deviation from that Law, alone excepted, yet such a man as this could no more appeare before the Tribunal of Gods justice, than stubble before a consuming fire. It is only Christ, in the bush that can keep the fire from burning. It is only Christ, in the heart that can keepe sinne

Heb. 10. 39.  
A. 7. 39.

H. b. 3. 19.

A. 4. 12.  
Heb. 10. 14.  
Heb. 9. 13, 14.  
Heb. 2. 3.

1oh. 15. 5.

Heb. 12. 1, 2.

1 Ioh. 4. 4.  
Eph. 6. 16.

from condemning, *without me*, that is, separated from me, *ye can do nothing* towards the justification of your persons, or salvation of your soules, or sanctification of your lives or natures. No burden can a man shake off, no obstacle can he breake through, no temptation can he overcome without faith; *shake off every thing that presseth down, and the sin which hangereth so fast on, and run with patience* (namely through all oppositions and contradictions,) *the race that is set before you;* saith the Apostle. But how shall we do such unfeasible works? Hee shewes that in the next words, *Assure us, looking off from our selves unto Jesus, the Author and finisher of our faith.* When a man looks inward upon his owne strength, he may as justly despaire of moving sinne from his soule, as of casting downe Mountaines with one of his fingers: but he who is able to give us faith, is by that able to make all things possible unto us. The world tempts with promises, wages, pleasures of sin, with frownes, threats, and persecutions for righteousness: If a man have not faith to see in Christ more precious promises, more sure mercies, more full rewards, more abundant and everlasting pleasures: to see in the frowns of God more terror, in the wrath of God more bitterness, in the threats of God more certainty, in the Law of God more curses, than all the world can load him withall; impossible it is that he should stand under such assaults; for *this is the victory which overcometh the world, even our faith.* Satan dischargeth his fiery darts upon the soule, darts pointed and poysoned with the venome of Serpents, which set the heart on fire from one lust to another: if a man have not put on Christ, do not make use of the shield of faith, to hold up his heart with the promises of Victory, to hold out the triumph of Christ over the powers of death and darknesse; to see himselfe under the protection of him who hath already thrown downe the Dragon from Heaven, who hath Satan in a chaine, and

and the keyes of the bottomlesse Pit in his owne command; to say unto him. The Lord rebuke thee Satan, even the Lord that hath chosen Jerusalem rebuke thee, impossible it is to quench any of his temptations, or to stand before the rage and fury of so roaring a Lion. *Whom resist,* saith Peter, *stedfast in the faith.* Our corruptions set upon us with our own strength, with high imaginations, with strong reasonings, with lustfull dalliances, with treacherous solicitations, with plausible pretences, with violent importunities, with deceitfull promises, with fearfull prejudices, with profound & unsearchable points and traines; on all sides lust stirs & works within us like sparkles in a dried leaf, & sets every faculty against it self. The mind tempts it self unto vanity, the understanding tempts it self unto error and curiosity, the will tempts it self unto frowardnesse and contumacy, the heart tempts it self unto hardnesse and security. If a man have not faith, impossible it is either to make any requests to God against himselfe, or to deny the requests of sinne which himselfe maketh. It is faith alone which must *purifie the heart*, and trust his power and fidelity who is both willing and able *to subdue corruptions*. In vaine it is to strive, except a man strive lawfully. In <sup>a</sup> prayer it is faith which must make us successfull: in the <sup>b</sup> word, it is faith which must make us profitable: In <sup>c</sup> obedience, it is faith which must make us cheerful: In <sup>d</sup> afflictions, it is faith which must make us patient: In <sup>e</sup> trials, it is faith which must make us resolute: In <sup>f</sup> desertions, it is faith which must make us comfortable: In <sup>g</sup> a life, it is faith which must make us fruitfull: and in <sup>h</sup> death, it is faith which must make us victorious. So that as he said of water, *upon whom I draw*, so may I of faith, it is of all things the most soveraign and pretious, because it is of universall use in the life of man. Therefore the Apostle calleth men without faith: *Absurd men*, because it is an unreasonable and sottish thing for a workman to be without his chiefe instrument, and that which is uni-

1 Pet. 5. 9.

Ad 1. 9.  
Mic. 7. 19.

a 1 Tim. 1. 6, 7.  
b Heb. 4. 2.  
c 1 Cor. 15. 58.  
d H. b. 10. 36,  
38.  
e H. b. 11. 23,  
36.  
f Esay 50. 10.  
Jonah 2. 4.  
g Heb. 10. 38.  
h Rom. 9. 37,  
38.

i 2 Thes. 3. 2.



verſally requiſite to every one of his works. A Husband-  
man without a Plow, or a Builder without a rule, a Prea-  
cher without a Bible, a Chriſtian without Faith, are things  
equally abſurd and unreaſonable. And yet thus unreaſo-  
nable are men uſually. By Faith *Mofes* repelled and fled *Joseph*  
from the ſolicitations of his adulterous Miſtris; And  
have they then faith that run upon temptations of luſt, let  
their hearts wallow in the ſpeculations, and their bodies  
in the beds of uncleaſneſſe? Faith made *David* look to  
God when *Shimei* reviled him; and have they faith that  
dart out oaths, ſtabbes, and execrations at once againſt  
their enemy and againſt God? Faith made *Noah* when  
he was warned of God to feare, and *Jehſab* to tremble at  
his Word; and have they Faith who mock the Meſſen-  
gers, and deſpiſe the Word, and miſuſe the Prophets, and  
reſect the remedies, and ſlight the times of their peace  
and viſitation which God gives them? Faith made *A-*  
*braham* put a ſword to the throat of his beloved Son, the  
Sonne of bleſſing, and the Sonne of promiſe; and have  
they then faith who will not ſacrifice a ſtinking luſt, nor  
part from a prodigious vanity when God requires it? O  
what a world of ſweetneſſe and cloſeneſſe is there in ſin  
to our nature, when men love a luſt, a rag, a faſhion, an ex-  
crement, better than *Abraham* did his Son *Iſaac*. Faith  
made *Mofes* ſuffer rather the reproaches of Chriſt than  
the riches of *Egypt*; and have they faith, who had ra-  
ther be without Chriſt than their profits and pleaſures;  
who ſubordinate the bloud, the ſpirit, the will, the waies,  
the glory of Chriſt to their earthly deſignes and baſe re-  
ſolutions? By faith he feared not the wrath of a King;  
and have they faith that feare the breath of fooles, and  
would ſaine be religious, if it did not diſcredit them, and  
cruſh their arts of compliance, pleaſibility, and ambi-  
tion? Thus every ſinne wilfully committed is backed and  
ſtrengthened with infidelity. If men did by faith ſee him  
that is inviſible, an unapproachable light, and a conſu-  
ming

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ming fire; see the sword in his left hand to revenge iniquity, and the Crowne in his right hand to reward holiness; look upon his judgments as present in his power, and upon his glory as present in his promises; It could not bee that they should goe on in such outrages against him and his Law. *Know you not, saith the Apostle, that neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdome of God?* Nothing but faith can unbinde and unlock these sins from the soules, and by faith not only their guilt, but their power and dominion is removed and subdued.

1 Cor. 6, 9, 10.

A second use and inference from this Doctrine is to enflame the heart to seek for faith as for a precious jewell, or a hidden treasure. Men are never satisfied with earthly treasures, though oftentimes they heap them up for the last day: How much more carefull should they be to lay up a good foundation for the time to come, that they may obtaine eternall life & Great encouragement we may have hereunto upon these considerations.

Iam. 5, 3.

1 Tim. 6, 19.

First, the more faith a man hath, the more comfort he may take in all the good things which he doth enjoy. He may looke upon them as the witnesses of Gods truth and promises, as the tokens of his love, as the accessions and supernumerary accruments unto his Kingdome, as the supplies and daily provisions of a Father which careth for us.

*faith be a comfort*  
*encourage comfort*  
*comfort in all good things*

Mat. 6, 33:

Secondly, the more faith a man hath, the more security he hath against all evils, he may undergo them with patience, with (a) hope, with (b) joy, with (c) triumph, with (d) profit. He may look upon them as (e) needfull things, as (f) precious things, as (g) conformities unto Christ his Head, as the (h) seeds of peace, righteoulnesse and praises; As rain though it make the way foule, yet it makes the Land fruitfull.

*security of all good*  
a Rom. 5, 3, 4.  
b Iam. 1, 2, 3.  
c Rom. 8, 37, 38.  
d 1 Cor. 15, 55.  
e Isay 27, 8, 9.  
f 1 Pet. 1, 9.  
g 1 Pet. 3, 17.  
h Deut. 8, 16.  
Heb. 12, 11.

K k 3

Thirdly,



which is otherwise without light and peace?

Lastly, the more faith a man hath, the more joy and glory hee hath in spirituall, the more contentment and quietnesse in earthly things. *Being justified by faith, wee have peace with God; in whom beleeving, we rejoyce with joy unspeakable, and full of Glory. Let your conversation be without covetousnesse, and be content with such things as you have, for he hath said, I will not faile thee, nor forsake thee.* Earthly-mindednesse and worldly cares grow out of want of Faith. In these and a world the like respects should we be moov'd to seek for his grace: and that so much the more carefully, because the heart is of it selfe barren, and therefore very unfit to have a forraigne plant grow in it; very apt to over-top it with lusts and vanities. We must therefore be diligent to make our assurance full and certaine; diligent in the *Word of faith*, and with the *spirit of faith*. *Be ye not slothfull, saith the Apostle, But followers of them who through Faith and patience inherit the Promises.*

Lastly, we must doe with faith, as men doe with precious things, Try it, and put it to the touchstone, that wee may prove whether it bee truly valuable and unfeigned; because there is much counterfeit faith, as there is false money, and deceitfull jewels, and wild herbs in the field, which very neerly resemble those that are right & pure. This is an argument which hath been much travaill'd in by men of more learning and spirit; and therefore I will but touch upon it, by considering foure principall effects of this Grace.

The first is a love and liking of those spirituall truths which by faith the heart assenteth unto: for according as is the evidence and preciousnesse of the thing beleeved, such is the measure of our love unto it. For loving faith is an assent with adherence and delight contrary to that of Devils, which is with trembling and horror; and that delight is nothing else but a kind of relish and expe-

*joy in spirituall things  
rest in earthly things*

Rom. 5. 1.

1 Pet 1. 8.

Heb. 13. 5, 6.

*Faith to be tried*

1 Pet. 1. 10.

Rom. 10. 8.

1 Cor. 4. 13.

Heb. 6. 12.

*Rules to examine the  
truth from Tradition*

*a love of truths  
assented to by the heart*

1. Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Eph. 5. 25.  
 Rom. 5. 5. 8.  
 1 John 4. 16.  
 Cant. 5. 10. 16.  
 b 1 John 4. 19.  
 5. 1.  
 c Eph. 6. 24.  
 d Rom. 7. 40.  
 Mat. 10. 37.  
 Luk. 14. 26.  
 e Deut. 13. 6, 9.

rience of the goodnesse of that truth which wee assent unto. Whereupon it necessarily followes even from the dictate of nature (which instructeth a man to love that which worketh in him comfort and delight) that from this assent must arise a love of those truths whence such sweetnesse doth issue. By the first act of faith we apprehend God a reconcileable God, by the second a reconciled God, for faith shewes us (a) Gods love to us in Christ, proposeth him as altogether lovely, the chiefest of tenne thousand, and thereby begetteth in us a love unto Christ againe: and this love is a sincere, uncorrupted, immortal love; a conjugall and superlative love; nothing must bee loved in competition with Christ; every thing must beerejected and cast away, either as a *snare* when hee hates it, or as a *Sacrifice* when he calls for it. Therefore (c) God required the nearest of a mans blood in some cases to throw the first stone at an Idolater; to shew, that no relations should preponderate, or over-throw our hearts from his love. Christ and earthly things often come into competition in the life of a man. In every unjust gaine, Christ and a bribe, or Christ and cruelty; in every oath or execration, Christ and a blasphemy; in every sinnefull fashion, Christ and a ragge, or Christ and an extrement; in every vaine-glorious affectation, Christ and a blast; in every intemperancy, Christ and a vomit, a stagger, a shame, a disease. O where is that faith in men which should overcome the world, and the things of the world? Why should men delight in any thing while they live, which when they lie on their death-beds (a time speedily approaching) they shall never be able to reflect on with comfort, nor to recount without amazement and horror? Certainly hee that fosters any *Dalila* or darling lust against the will and command of Christ, well may hee delude himselfe with foolish conceits that he loves the Lord Jesus; but let him bee assured, that though he may be deceived, yet God will not bee mocked;

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ed; not every one that saith, Lord, Lord, shall be accounted the friends of Christ, but they who keep his Commandements.

The second effect of Faith is *Affiance and Hope*, confidently for the present relying on the goodnesse, and for the future waiting on the power of God, which shall to the full in due time performe: what in his Word he hath promised. I have set life and death before you; saith *Moses* to the people, *That thou mayest love the Lord thy God, and that thou mayest obey his voice: and that thou mayest cleave unto him, &c.* We are confident, saith the Apostle, knowing that whilst we are at home in the body we are absent from the Lord. When once the minde of a man is wrought so to assent unto divine promises made in Christ as to acknowledge an interest, claime, and propriety unto them, and that to be at last actually performed, not by a man, who may bee subject both to unfaithfulness in keeping, and disability in performing his promises, but by Almighty God, who the better to confirme our faith in him, hath both by word and oath engaged his fidelity, and is altogether omnipotent to do what he hath purposed or promised: Impossible it is but from such an assent grounded on the veracity and al-sufficiency of God, there should result in the minde of a faithfull man, a confident dependance on such promises: renouncing in the meane time all self-concurrency, as in it selfe utterly impotent, and to the fulfilling of such a worke, as is to be by Gods owne Omnipotency effected, altogether irrequisite: and resolving in the midst of temptations to rely on him, to hold fast his mercy and the profession of his faith without wavering, having an eye to the recompence of reward, and being assured that he who hath promised will certainly bring it to passe.

A third effect of faith is *joy and peace of conscience*: Being justified by faith we have peace with God. The God of peace fill you with all joy and peace in believing. The mind

*Affiance Hope*

Deut. 10. 30.  
2 Cor. 5. 6.

*Joy Peace*  
Rom. 15. 13.



minde is by the relish and experience of sweetnesse in Gods promises, composed unto a settled calmnesse and serenity. I doe not meane a dead peace, which is onely an immobility and sleepeinesse of conscience, like the rest of a dreaming man on the top of a Mast, but such a peace as a man may by a Syllogisme of the practicall judgement, upon right examination of his owne interest unto Christ, safely infer unto himselfe. The wicked often have an appearance of peace as well as the faithfull, but there is a great difference. For there is but a door between a wicked man and his sin, which will certainly one day open, and then sinne at the doore will flye upon the Soule: but between a faithfull man and his sinne there is a wall of fire, and an immoveable and impregnable fort, even the merits of Christ: the wicked mans peace growes out of Ignorance of God, the Law, himselfe: but a righteous mans peace growes out of the knowledge of God, and Christ. So that there are two things in it, *Tranquillity*, it is a quiet thing, and *Serenity*, it is a cleere and distinct thing. However, if a faithfull man have not present peace (because peace is an effect not of the first and direct, but of the second and reflexive act of faith) yet there is ever with all faith the seed of peace, and a resolution to seek and to see it out.

The last effect of faith which I shall now speake of, is *Justification*; faith worketh by love. And it worketh first, *Repentance*, whereby we are not only to understand griefe for sinne, or a sense of the weight and guilt of it, which is only a legall thing (if it proceed no farther) and may goe before faith; but hatred of sinne, as a thing contrary to that new spirit of holinesse and grace, which in Christ we have received. For as sense of sin as a *curst* thing (which is legall humiliation) doth arise from that faith, whereby wee beleieve and assent to the truth of God in all his threatnings (which is a legall faith) so the abominating of sinne as an *uncleane* thing and contrary

*Tranquillity*

*Repentance*

*Reason*

trary to the Image and holinesse of God (which is Evangelicall repentance) doth arise from Evangelicall faith; whereby we looke upon God as most mercifull, most holy, and therefore most worthy to be imitated and served. Secondly, *Renovation*, and that twofold: First, *inward* in the constitution of the heart which is by Faith purified: Secondly, *outward* in the conversation and practice; when a man out of the good treasure of his heart brings forth good things, and as hee hath received the Lord Jesus so walketh in him. Now in all our obedience we must observe these *three Rules*: First, that binding power which is in the Law, doth solely depend upon the authority of the Lawgiver who is God. He that customarily, and without care of obedience, or feare of displeasure, or antipathy of spirit, breaks any one Commandement, ventures to violate that authority which by one and the same ordination made the whole Law equally binding, and by consequence is habitually, and in *præparatione animi* a transgressor of the whole Law. And therefore Obedience must not bee *partiall* but *universal*, as proceeding from that Faith which hath respect equally to all Gods will, and lookes upon him as most true and most holy in all his commands. Secondly, as God, so his Law is a *spirituall* and a *perfect* Law, and therefore requires an *inward universality* of the subject, as well as that other of the Precepts which we walke by. I meane such a spiritual and sincere obedience of the heart, as may without any mercenary or reserv'd respects, uniformly sway our whole man unto the same way and end. Thirdly, In every law all matter Homogeneall and of the same kinde with the particular named; every sprig, seed, originall of the duty is included, as all the branches of a Tree belong to the same stocke. And by these rules we are to examine the truth of our obedience.

Before I draw downe these premises to a particular Assumption and Application, I must for caution sake premise

*Repentance inward  
outward*

*In the 3<sup>rd</sup> rule  
2<sup>nd</sup> observable*

*1<sup>st</sup> binding power*

*inward universality*

*Caution, before  
with respect to faith*

premise, that *faith* may be in the heart either *habitually*, as an *actus primus*, forme or seede, or principle of working, or else *actually*, as an *actus secundus*, a particular Operation; and that in the former sense it doth but remotely dispose and order the soul to these properties, but in the latter it doth more visibly and distinctly produce them. So then according as the heart is deaded in the exercise of Faith, so do these properties thereof more dimly appeare, and more remissely work.

Secondly, we must note that according as faith hath severall workings, so Satan hath severall waies to assault and weaken it. There are two maine workes of Faith, *Obedience* and *Comfort*, to *purifie* and to *pacifie* the heart: and according unto these, so Satan tempts. His maine end is to wrong and dishonour God, and therefore chiefly hee labours to disable the former vertue of Faith, and tempts to sin against God. But when hee cannot proceed so far, he labours to discomfort and crush the spirits of men: when he prevails in the former, he weakens all the properties of faith: when in the latter only, hee doth not then weaken all, but onely intercept and darken a Christians peace.

For understanding this point, we must note that there are *many acts of Faith*. Some *direct*, that look outward towards Christ, others *reflexive*, that looke inward upon themselves. *The first act of faith*, is that whereby a man having been formerly reduced unto extremities and impossibilities within himselfe, lookes upon God as Omnipotent, and so able to save; as mercifull, and in Christ *reconcilable*, and so likely to save if he be brought unto.

Hereupon growes a *second act*, namely a kinde of *exclusive resolution*, to bethinke himselfe of new waies; to trust no inferiour causes for salvation, or righteoutnes, to sell all, to count them all dung, not to consult any more with flesh or blood, but to prepare the heart to  
 seeke

thoughts of Satan  
 i<sup>st</sup> Faith -  
 disable Christ  
 crush the Spirit

act of Faith  
 - direct  
 - reflexive  
 1<sup>st</sup> act - to look to God  
 then to

exclusive Resolution  
 to leave all waies

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Gal. 1. 16.  
2 Chr. 30. 19.  
2 King. 7. 3. 4.

seeke the Lord: To resolve as the Leper in the Famine at *Samaris*, not to continue in the state he is in, nor yet to returne to the City, to his wonted haunts and waies, where he shall be sure to perish: and from this resolution a man cannot by any discomforts bee removed, or made to bethink himselfe of any other new way, but onely that which he sees is possible and probable, and where he knows, if he finde acceptance, he shall have supplies and life enough: and this act may consist with much feare, doubt, and trembling. The *Syrians* had food, and *Samaris* had none, therefore the Lepers resolve to venture abroad. Yet this they cannot do without much doubting and distrust, because the *Syrians* whom they should meet with were their Enemies. However this resolution over-ruled them, because in their present estate, they were sure to perish, in the other there was roome for hope, and possibility of living; and that carried them to *Esthers* resolution; If we perish we perish; such is the Act of Faith in this present case. It is well assured that in the case a man is in, there is nothing but death to be expected; therefore it makes him resolve to relinquish that. It looks upon God as plenteous in power and mercy, and so likely to save, and yet it sees him too as armed with Justice against sinne, as justly provoked and wearied in his patience. And therefore may fear to be rejected, and not saved alive. Yet because in the former state there is a certainty to perish, and in the later a possibility not to perish, therefore from hence ariseth a third act, a conclusive & positive purpose to trust Christ. I will not only deny all other waies, but I will resolve to try this way, to let about it, to go to him that hath plenty of redemption and Life. If I must perish, yet he shall reject me; I will not reject my selfe, I will go unto Him. And this act or resolution of Faith is built upon these grounds.

First, Because Gods Love and free Grace is the first originall

*The 4. ground of Faith is  
the free Grace of God  
which is the first*

is Love & Grace

Ioh. 3. 16.  
1 Ioh. 4. 10.

a Eph. 5. 25.

b Rom. 9. 11.

c 1 Ioh. 4. 19.  
Hof. 14. 4.

d Rom. 11. 5, 6.

e 2 Tim. 1. 9.

f Rom. 3. 24.

4. 5.

5. 10.

g Eph. 2. 8. 9.

original mover in our salvation. If God did beginne His worke upon previllon of any thing in and from our selves, we should never dare to come unto him, because wee should never find any thing in our selves to ground His mercy towards us upon. But now the Love of God is so absolute and independant, that it doth not only require nothing in us to excite and to call it out, but it is not so much as grounded upon Christ himselfe. I speake of His first Love and Grace: Christ was not the Impulsive cause of Gods first love to mankind, but was himselfe the great gift which God sent to men therein to testifie that he did freely love them before. *God so loved the World, that He gave His Son.* Herein is Love, not that we loved Him, but that he loved us and sent his Son. The love must needs go before the gift, because the gift is an effect, a token, a testimony of the Love. Christ first (a) loved the Church before he gave himselfe for it. Now then if the first love of God to man was not procured, merited, or excited by Christ himselfe as Mediator; but was altogether absolute: (b) much lesse doth the Love of God ground it selfe upon any thing in us. The whole series of our Salvation is made up without respect to any thing of ours, or from us. (c) He loved us without cause or ground in our selves. For we love him, because he first loved us. He elected us of meere grace, without cause or ground from our selves. (d) *There is a remnant,* saith the Apostle, *according to the Election of grace; and if of grace, then is it no more of works, otherwise grace is no more grace.* Hee called us without intuition of any thing in our selves, (e) *κατ' ἰσταν ἡμεῖς οὐκ ἔργον*, saith the Apostle, *not according to our own works, but according to his purpose and grace he called us with an holy calling.* Hee justified us without any ground in or from our selves, (f) *freely by his grace, when we were enemies and ungodly persons.* He saveth us without any ground in or from our selves. (g) *By grace ye are saved through faith, and that not of your selves.* There

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There is nothing in us of which we may boast in the matter of Salvation, and therefore there is nothing in us which should make us desperate or flee from God: for all the gradations and progresses of our Salvation are alone from His Grace.

Secondly, because there is an All-sufficiency in the righteousness and merits of Christ, (b) To cleanse all sin, (i) to consummate all our salvation, to subdue all our enemies, (k) to answer all our objections, to silence all challenges and charges that are laid against us.

Thirdly, because of the manifold experiences which many other grievous sinners have found of the same love and All-sufficiency. When Faith lookes upon a converted *Manasse*, upon a Thief translated into Paradise, upon a persecutor turned into an Apostle; and when it considers that God (l) hath a residue of Spirit still, that the blood of Christ is an inexhausted fountaine, and that these spectacles of Gods compassion are in the Scriptures exhibited, that (m) we through patience and comfort of the Scriptures might have hope, and that God in (n) them did shew forth all long suffering for a patterne to those who should after, believe in him: It then makes a man reflect inward upon himself, and resolve to try that gate, at which they have entred before.

Fourthly, because there is a generality and unlimitedness in the *Invitation* unto Christ, (o) *Come unto me* all that are weary, (p) *Let every one that will come*: There is in Christ erected an Office of Salvation; a heavenly Chancery of equity and mercy, not only to moderate the rigour, but to reverse and revoke the very acts of the Law. Christ is (q) set forth or proposed openly as (r) a Sanctuary, and (s) a sign for the nations to flee unto; and He hath sent His (t) Ambassadors abroad to warne, and to invite every man. As a Fountaine is open for any man to drinke, and a schoole for any man to learne, and the Gate of a City for any man to enter, and a Court of

Equity

*All-sufficiency*

b: 1 Joh. 1. 7.  
i Heb. 7. 25.  
k Rom. 8. 31.  
32.

*What sinners have found*

l Mil. 2. 15.

m Rom. 15. 4.  
n 1 Tim. 1. 16.

*The generality of the Invitation*

o Mat. 11. 28.  
p Rev. 22. 17.

q Rom. 3. 25.  
r Acts. 13. 47.  
s Psal. 3. 6.  
t Esay. 55. 1. 4.  
u Esay. 18. 3.  
v Mark. 16. 15.



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Equity for any man to relieve himselfe: so Christ is publicly and universally set forth as a generall refuge from the wrath to come, upon no other condition than such a will as is not only desirous to enjoy His mercy, but to submit to His Kingdome, and glorifie the power of His Spirit and Grace in new obedience.

Fifthly, because God Himselfe workes the worke and the will in us. For in the *New Covenant* God workes first. In the first Covenant man was able by his created and naturall strength to worke his owne condition, and so to expect Gods performance. But in the New, as there is difference in the things covenanted, then only righteousness and Salvation, now (a) *remission of finnes and adoption*; in the (x) *meanes or intermediate causes*, which are now (y) *Christ and his righteousness and Spirit*; in the (z) *stability*; that a perishable, this an eternall and finall Covenant; that can never be changed; in the conditions, there legall obedience, here only faith, and the certaine consequent thereof, repentance: So likewise is there difference in the manner of performing these conditions; for now God Himselfe begins first to worke upon us, and in us, before we move or stir towards Him. Hee doth not onely command us, and leave us to our created strength to obey the Command, but He furnisheth us with His owne Grace and Spirit to fulfill the Command, and when He bids us come unto Him, He doth likewise draw us unto Him. In this Covenant the first Treaty is betweene God and Christ. For though the Covenant be between God and us; yet the negotiation and transaction of it is between God and Christ, who was (a) *a surety of the Covenant for us*. For first, God in His Decree of Love bestowed us upon Christ, (b) *(Things they were; and then gave them unto me)* we were (c) *chosen in Him*: we to be members in Him, and He to be a Head and Fountaine unto us of all grace and glory. For (d) *God had committed unto Him*

u Ier. 31. 34.

s Ier. 33. 21.

y Ier. 32. 40.

33. 20.

z Ier. 31. 33.

32. 39.

Ezek. 11. 19.

20. 36, 26, 27.

a Heb. 7. 22. 9.

6.

b Ioh. 17. 20.

c Eph. 1. 4.

d Ioh. 1. 18.

Ioh. 1. 14.

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an Office of power to redeeme His Church, and He received a Commandement from His Father to finish the worke of mediation.

Secondly, being thus made Christs, partly by the gift of Gods eternall Love, partly by Christs owne voluntary susception of that Office, whereby he was to be a Head and Captaine of Salvation to His Members; God in due time reveals Himselfe, His Name, Power, and Covenant unto us: (e) *I have manifested thy Name unto the men which thou gavest me*; and this is the tender of the Covenant, and beginning of a Treaty with us. And here God beginnes to worke in us: for though the Covenant be proposed under a condition; yet God gives us as well the condition as the Covenant. Our Faith is (f) *the operation of God, and the work of his power*: (g) *that which he requires of us*; He doth bestow upon us; and here the first work of God is (h) *spirituall and heavenly teaching*. The second, is the *terminus*, or product of that teaching (i) *our learning*, which I call Gods work, not as if we did nothing when we are said to learne, and to come unto Christ; but because all that we do is by the strength and grace which from him we receive: we come unto Christ as a Child may be said to come unto his mother, or nurse, who holds him at a distance from her selfe, and draws him neerer and neerer when she calls him. Thus as we were made Christs by *donation*, *Thou gavest them me*; so after likewise by *incorporation*, and unity of natures with him in his Spirit, and having this Spirit of Christ, He thereby worketh in us the will and the deed, and thus (k) *our scale is put unto Gods covenant*, and we have a *consist* of it in our selves in some measure; whereas (l) *infidelity makes God a thar*, by saying, either I looke for life some other way; or I have nothing to do to depend on Christ for it; though God have proposed Him as an all-sufficient Saviour. Now then when man hath experience of Gods working this will in him, when he

e Ioh. 17. 6.

f Col. 1. 12.

1 Cor. 2. 5.

g *Gratias agiti-*

*bi clementissime*

*Domine, quia*

*quid quaeris à*

*me prius ipse*

*donasti. Cypr.*

*b Esay 54. 9, 13*

*i Eph. 4. 20.*

*Qui credunt*

*praedicatore*

*forinsecus inso-*

*nanie, intus à*

*patre audiunt*

*atq; discunt: qui*

*autem non cre-*

*dunt foris audi-*

*unt, intus non*

*audiunt, Aug.*

*de praedest.*

*Son. 7. c. 8.*

*4 Ioh. 3. 33.*

*l 1 Ioh. 3. 10.*

finds his heart opened to attend, and his will ready to obey the call: when he is made desirous to seare Gods Name, and prepared to seeke His face, ready to subscribe and beare witness to all Gods wayes and methods of saving; That he is righteous in his judgements, if Hee should condemne; wonderfull in his patience, when He doth forbear; mighty in his power, wisdom, and mercy, when he doth convert; unsearchable in the riches and treasures of Christ, when he doth justifie; most holy, pure and good in all his commands; the Sovereigne Lord of our persons and lives, to order and dispose them at his will; on the sense and experience of these works doth grow that conclusion and resolution to cleave to Christ.

Lastly, because this act of Faith is our duty to God: As we may come to Christ because we are *called*, so we *must come*, because we are *commanded*. For as Christ was (e) commanded to save us, so we are (f) commanded to beleeve in him. From these and the like considerations ariseth a purpose to rely on Christ. But yet still this purpose at first by the mixture of sinne, the pragmaticallnesse and importunity of Satan in tempting, the unexperience of the heart in trialls, the tendernesse of the spirit, and fresh sight and reflexion on the state of sinne, is very weake and consisteth with much feare, doubts, trepidation, shrinking, mistrust of it selfe. And therefore though all other effects flow in great measure from it, yet that of comfort, and calmenesse of spirit, more weakely, because the heart being most busied in spirituall debates, prayers, groanes, conflicts, struglings of heart, languishing and sighing importunities of spirit, is not at leisure to reflect on its own translated condition, or in the seeds-time of teares to reape a harvest of joy. As a tree new planted is apt to bee bended at every touch or blast of winde, or Children new borne to cry at every turne and noyse; so men in their first conversion are usually more

e Ioh. 10. 18.

f Ioh. 3. 24.

more

more retentive of fearefull, than of more comfortable impressions.

The last act then of faith is that *reflexive act*, whereby a man knoweth his owne Faith and Knowledge of Christ, which is the assurance of faith upon which the joy and peace of a Christian doth principally depend; and hath its severall differences and degrees according to the evidence and cleernesse of that reflection. As beauty is more distinctly rendered in a cleere, than in a dimme and disturbed glasse; so is comfort more distinct and evident according to the proportions of evidence and assurance in Faith. So then to conclude with this generall rule; according as the habits of faith are more firme and radicated; the acts more strong, constant and evident; the conquests and experiences more frequent and successfull; so are the properties more evident and conspicuous. For the measure & magnitude of a proper passion and effect, doth ever follow the perfection of the nature and cause whence it proceeds: And therefore every man as he tenders either the love and obedience he owes to God, or the comfort he desires in himselfe to enjoy, must labour to attaine the highest pitch of Faith, and still with Saint Paul to grow in the knowledge of him and his resurrection and sufferings. So then upon these premises, the heart is to examine it selfe touching the truth of faith in it. Do I love all Divine truth, not because it is proportionable to my desires, but conformable unto God who is the Author of it? Can I in all estates without murmuring, impatency, or rebellion, cast my selfe upon Gods mercy, and trust in him though hee should kill me? Do I wholly renounce all self-confidence and dependance, all worthiness or concurrence of my selfe to righteousness? Can I willingly, and in the truth and sincerity of my heart, owne all shame and condemnation, and acquit God as most righteous and holy if He should reject me? Do I not build either my

*The reflexive act*  
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hopes or feares upon the faces of men, nor make either them or my selfe the rule or end of my desires? Doe I yeeld and seriously endeavour an universall obedience unto all Gods Law, and that in the whole extent and latitude thereof, without any allowance, exception, or reservation? Is not my obedience mercenary, but sincere? Do I not dispense with my selfe for the least sprigges of sin, for irregular thoughts, for occasions of offence, for appearances of evil, for motions of concupiscence, for idle words, and vaine conversation, for any thing that carries with it the face of sin? And when in any of these I am overtaken, do I bewaile my weaknesse, and renew my resolutions against it? In a word, when I have impartially and uprightly measured mine own heart by the rule, doth it not condemne me of selfe-deceit, of hypocrisy, of halting and dissembling, of halting and prevaricating in Gods service? I may then comfortably conclude, that my faith is in some measure operative and effectual in me: Which yet I may further try by the nature of it, as it is further expressed by the Apostle in the Text, *That I may know him.*

Here we see the nature of faith is, expressed by an *act of knowledge*, and that act (respectively to justification) limited to Christ; *This is eternall Life to know him, and him whom thou hast sent*: where, by knowledge I understand a *certaine and evident assent*. Now such assents are of two sorts; some grounded upon the evidence of the *Object*, and that light which the thing assented unto doth carry and present to the understanding; as I assent to this truth, that the Sunne is light by the evidence of the thing it selfe: and this kind of assent the Apostle contradistinguisheth from faith by the name of *light*. Others are grounded upon the *Authority or authoritativeness of a narrator*, upon whose report while we relye without any evidence of the thing it selfe, the assent which we produce is an assent of *faith or credence*. Now that

that Faith is a *certaine assent*, and that even above the certainty of meere naturall conclusions, is on all hands I thinke confessed: because, how ever in regard of our weakenesse and distrust, we are often subject to stagger, yet in the thing it selfe, it dependeth upon the infallibility of Gods owne Word, who hath said it, and is by consequence neerer unto him who is the fountaine of all truth, and therefore must needs more share in the properties of truth, which are *certainity*, and *evidence*, than any proved by meere naturall reasons: and the assent produced by it is differenced from suspicion, hesitancy, dubitation in the opinion of *Schoolmen* themselves. Now then in as-much as we are bound to yeeld an evident assent unto divine truths, necessary hereunto it is that the understanding be convince'd of these two things. First, that God is of infallible authority, and cannot lye nor deceive (which thing is a principle by the light of nature evident and unquestioned,) Secondly, that this authority which in faith I rely upon is indeed and infallibly Gods own authority.

The means whereby I come to know that may bee either extraordinary, as revelation, such as was made by the Prophets concerning future events, or else ordinary and common to the faithfull. This the Papiſts say is the authority of the Church. Against which if one would dispute much might be said. Briefly (granteeing first unto the Church a ministeriall, introductory perswasive, and conducting concurrence in this work, pointing unto the starre, which yet it selfe shineth by its own light, reaching forth and exhibiting the light, which though in it selfe visible, could not bee so ordinarily to me, unlesse thus presented; explaining the evidence of those truths unto which I assent for their owne intrinsecall certainty:) I doe here demand how it is that each man comes to beleefe? The Colliar will quickly make a wise answer, as the Church beleeves. But now how

*Aquin. 2. 2. q. 4. art. 8.*  
*Greg. val.*  
*Tom. 3. Disp. 1.*  
*qu. 4. p. 1. 8.*  
*Aquin. 2. 2. q. 1. art. 4.*

*Aug. de doctr.*  
*Christ. lib. 1. in*  
*proem.*



1 John 5. 31.

Eph. 1. 23.

1 Joh. 2. 27.

1 John 10. 4.

1 Pet. 2. 9.

1 Cor. 2. 13.

1 John 4. 13.

1 Joh. 3. 14.

or why doth the Church beleeeve these or these truths to be Divine? Surely not because the Church hath so determined; our Saviour Himselfe would not bee so beleeeved. *If I beare record of my selfe, my record is not true.* Well then, the Church must needs beleeeve by the Spirit which leads it into all truth. And what is the Church, but the *Body of Christ*, the congregation of the faithfull, consisting of divers members? and what worke is that whereby the Spirit doth illuminate and raise the understanding to perceive aright divine truth, but onely that *Oynment which dwelleth in you*, saith the Apostle, whereby Christs sheepe are enabled to *beare His voice*, in matters of more Heavenly and fundamentall consequence, and to distinguish the same from the voyce of strangers?

Now, have not all the faithfull of this unction? Doth it not runne downe from the head to the skirts of the garment? Are wee not all a *royall Priesthood*? And in both these respects anointed by the Spirit? And having all the Spirit, (though in different measures and degrees) is it not in congruity probable that we have with Him received those vivificall and illightning operations which come along with him? Capable is the poorest member in Christs Church, being growne to maturity of yeares, of information in the faith. Strange therefore it is, that the spirit, not leaving me destitute of other quickning graces, should in this onely leave my poore soule to travell as farre as *Rome*, to see that by a Candle, or rather by an *ignis fatuus*, which himselfe might more evidently make known unto me. For the Spirit doth beget knowledge. *We have received the spirit which is of God, that we might know the things which are freely given to us of God.* And againe, *Hereby we know that we dwell in Him, and he in us, because he hath given us of His Spirit.* And againe, *Hereby we know that He abideth in us, by the Spirit which He hath given us: Especially since*

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since wee must take even the determinations of the Church and Pope, (though they were infallible in themselves.) at second hand as they passe through the mouth of a Priest, whose authority, being not infallible, nor Apostolicall, but humane, impossible it is not but that he may mis-report His holy Father, and by that meanes misguide and delude an unsetled soule.

Againe I demand, How doth it appeare unto mee that the judgement of the Church is infallible, when it alone is the warrant of my Faith? That this is it selfe *no principle*, nor to the light of naturall reason *primo intuitu* manifest *ex evidentia terminorum*, is most certaine. For that this company of men should not erre, when other companies of men may erre, cannot possibly be immediately and *per se* evident, since there must first needs *a priori* be discovered some internall difference between those men, from whence, as from an antecedent principle, this difference of erring or not erring must needs grow.

Now then I demand, what is that whereby I do assent unto this proposition (in case it were true) That the Church cannot erre? The Church it selfe it cannot bee, since nothing beares record of it selfe, and if it should, the prooffe would bee more ridiculous than the opinion, being but *idem per idem*, and *petitio quæstionis*. Above the Church *a Priori* there is not any light but the Scriptures and the spirit. Therefore needs by these must I assent unto that one proportion at least. And if unto that by these, why then by the same light may I not assent unto all other divine truths, since evident it is, that the same light which enables mee rightly to apprehend one object, is sufficient also to any other, for which a lesser light than that is presumed to suffice? So then a true faith hath its evidence and certainty grounded upon the Authority of the word, as the instrument, and of the spirit of God raising and quickning the soule to attend, and ac-

knowledge the things therein revealed, and to set to its owne scale unto the truth and goodnesse of them. But how do I know either this Word to be Gods Word, or this Spirit to be Gods Spirit, since there are sundry false and lying spirits? I answer, first, *ad huncinens*, there are many particular Churches, and Bishops, which take themselves to be equally with *Rome* Members, and Bishops of the universall Church. How shall it invincibly appeare to my Conscience that other Churches and Bishops all, save this only, do or may erre? and that this, which will have me to beleieve her infallibility, is not her selfe an hereticall and revolted Church. This is a question controverted. By what authority shall it be decided, or into what principles *a priori* resolved? and how shall the evidence of those principles appeare to the Conscience? That the Popes are Successors of *Peter* in his See of *Rome*, that they are doctrinall as well as personall successors, that *Peter* did there sit as moderator of the Catholike Church, that his infallibility should not stick to his chaire at Antioch, as well as to that at *Rome*; that Christ gave him a principality, jurisdiction, and Apostleship to have to himselfe over all others, and to leave to his successors; who though otherwise private men, & not any of the Pen-men of the *Holy Ghost*, should yet have after him a power over those Apostles who survived *Peter* (as it is manifest *John* did.) That the Scripture doth say any tittle of all this, that the traditions which do say it are a divine word, are all controverted points: & though there bee Forgeries more than enough in the Church of *Rome*, yet I doubt whether they have yet enough to conjure themselves out of the circle, which the agitation of these questions do carry them in. But secondly, there are sundry lights, there is light in the Sun, and there is light in a blazing or falling starre. How shall I difference these lights will you say? surely I know not otherwise than by the lights themselves; undoubtedly the Spirit brings a proper.

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proper, distinctive, uncommunicable Majesty and luster into the soule, which cannot be by any false spirit counterfeited: and this spirit doth open first the eye, and then the Word, and doth in that discover *notas infimas veritatis*; those marks of truth and certainty there, which are as apparent as the light, which is without any other *medium*, by it selfe discerned.

Thus then we see in the generall, That saving faith is an assent created by the word and spirit. We must note further that this knowledge is twofold, 1. *Generall, mentall, speculative*, and this is simply necessary, not as a part of saving faith, but as a *medium*, degree and passage thereunto: For *How can men beleieve without a Teacher?* 2. *Particular, practickall, Applicativus*, which carries the soule to Christ and there fixeth it. *To whom shall we goe? thou hast the words of eternall life; wee beleieve and are sure that thou art that Christ. I know that my Redeemer liveth. That yee being rooted and grounded in Love, may be able to comprehend, and to know the Love of Christ. I live by the faith of the Son of God, who loved me, and gave himselfe for mee. By his knowledge shall my righteous servant justify many.* This saving knowledge must be commensurate to the Object known, and to the ends for which it is instituted, which are Christ to be made ours for righteousness and salvation. Now Christ is not proposed as an object of bare and naked truth to be assented unto, but as a Sovereigne and saving truth to do good unto men. He is proposed, as the *Desire of all flesh*. It is the heart which beleieves; *With the heart man beleieveth unto righteousness*, and Christ dwelleth by faith in the heart; *If thou beleevest with all thine heart thou maist be baptized.* And the heart doth not only looke for truth but for goodnesse in the objects which it desireth, for an al-sufficiency and adequate ground of full satisfaction to the appetites of the soule; such a compasse of goodnesse as upon which the whole man may rest, and relie, and unto

Rom. 10. 14, 15

Ioh. 6. 68, 69.

Iob 19. 25.

Eph. 4. 13, 35  
17. 18

Gal. 2. 20

Esay 53. 11.

Hag. 2. 7.

Rom. 10. 10.

Eph. 3. 17.

Act. 8. 37.

unto the which he may have a personall propriety, holdfast, and possession. So then in one word, *faith* is a particular assent unto the truth and goodness of God in Christ, his sufferings and resurrection, as an al-sufficient and open treasury of righteousness and salvation to every one which comes unto them; and thereupon a resolution of the heart there to fixe and fasten for those things, and to look no further.

Now this faith is called *knowledge*. First, in regard of the principles of it, The (a) Word and Spirit: both which produce faith by a way of (b) conviction, and manifestation. Secondly, in regard of the ground of believing, which is the knowledge of Gods will revealed: for none must dare demand or take any thing from God, till hee have revealed his will of giving it; (c) *He hath said*; must be the ground of our faith. Thirdly, in regard of the certainty and undoubtednesse which there is in the assent of faith, (d) *Abraham* was fully perswaded of Gods power & promise; now there is a twofold certainty: a certainty of the thing beleaved, because of the power and promise of him that hath said it; and a certainty of the mind beleaving. The former is as full and sure to one beleever as to any other, as an Almes is as certainly and fully given to one poore man who yet receives it with a shaking and Palsie hand, as it is to another that receives it with more strength. But the mind of one man may be more certaine and assured than another, or than it selfe at some other time: sometimes it may have a certainty of evidence, assurance and full perswasion of Gods goodnesse; sometimes a certainty only of Adherence, in the midst of the buffets of Satan, and some strong Temptations, whereby it resolveth to cleave unto God in Christ, though it walke in darknesse, and have no light. Fourthly, and lastly, in regard of the last Reflexive Act (e) Whereby wee know that we know him, and (f) beleeye in him. And yet both this and all the rest are capable of growth,

a Rom. 10. 14.

2 Cor. 4. 13.

b 1 Cor. 14. 24.

Iohn 16. 8.

c Rom. 10. 14.

Heb. 13. 5.

1 Chro. 17. 25.

d Rom. 4. 21.

e 1. Ioh. 3. 3.

2 Tim. 1. 12.

f Rom. 1. 17.

2 Pet. 3. 18.

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growth, as the Apostle here intimates; we know here but in part, and therefore our knowledge of Him may still increase. The heart may have more plentiful experience of Gods mercy in comforting, guiding, defending, illighting, sanctifying it, which the Scripture calls *the (g) learning of Christ*, and thereupon cannot but desire to have more knowledge of him, and Communion with Him: especially in those two great benefits, his Resurrection and sufferings.

*And the power of his Resurrection.* ] The Apostles desire in these words is double. First, that he may finde the workings of that power in his soul, which was shewed in the Resurrection of Christ from the Dead, that is, the Power of the Spirit of Holiness, which is the mighty principle of Faith in the heart. That Spirit (*h*) of Holiness which quickned Christ from the Dead, doth by the same glorious power beget Faith and other graces in the soule. It is as great a worke of the Spirit to forme Christ in the heart of a sinner, as it was to fashion him in the womb of a Virgin.

Secondly, that he may feele *the Resurrection of Christ* to have a *Power in him*. Now Christs Resurrection hath a twofold power upon us, or towards us. First, to apply all his merits unto us, to accomplish the worke of his satisfaction, to declare his Conquest over death, and to propose himselfe as an All-sufficient saviour to the Faithfull. As the stampe addes no vertue nor matter of real value to a peece of Gold, but only makes that value which before it had, actually applyable and current: So the Resurrection of Christ, though it was no part of the price or satisfaction which Christ made, yet it was that which made them all of force to His Members. Therefore the Apostle saith, that Christ *was justified in Spirit*. In His Death He suffered as a Malefactor, and did undertake the guilt of our sins (so farre as it denotes an obligation unto punishment, though not a meritoriousness

2 Eph. 4. 20.  
Phil. 4. 20.

*Christ's  
Resurrection - the  
power*

*h* Rom. 1. 4.  
Rom. 8. 11.  
1 Pet. 3. 18.  
Eph. 1. 19.  
C. 2. 12.

1 Tim. 3. 16.



John 11. 44.

John 20. 6, 7.

Rev. 1. 18.

a Acts 13. 34.

b 1 Cor. 15. 17.

c Rom. 4. 16.

d Eph. 4. 30.

Rom. 8. 23.

e Rom. 4. 25.

f Rom. 14. 9.

g Acts 3. 15.

outnesse of punishment; ) but by that Spirit which raised Him from the Dead He was justified Himselfe, that is, He declared to the world that He had shaken off all that guilt from Himselfe, and as it were left it in His Grave with His Grave Cloaths. For as Christs Righteousnesse is compared to a robe of triumph, so may our guilt to a garment of Death, which Christ in His Resurrection shook all off, to note that Death had no holdfast at all of him. When *Lazarus* was raised, It is said that hee came forth bound hand and foot with Grave Cloaths, to note that hee was not out as a Victor over Death, unto which he came to returne againe: but when Christ rose He left them behind, because Death was to have no more power over Him. Thus by His Resurrection Hee was declared to have gone through the whole punishment which he was to suffer for sin, and being thus justified himself; that he was able also to justifie others that beleevd in him. This is the reason why the Apostle useth these words to prove the Resurrection of Christ, *I will give you* *the* (a) *sure mercies of David*, for none of Gods mercies had been sure to us if Christ had been held vnder by death; (b) *Our faith had been vaine, we had been yet in our sins*. But his worke being fully finished, the mercy which thereupon depended was made certaine, and as the Apostle speakes, (c) *sure unto all the seed*. Thus as the Day wherein Redemption is victorious and consummate is called the (d) *day of Redemption*: so the work wherein the merits of Christ were declared victorious is said to (e) *have been for our justification*, because they were thereby made applicable unto that purpose.

The second work of the Power of Christs Resurrection is to *overcome all death in us*, and restore us to life again. Therefore he is called (f) *the Lord of the living*, and (g) *the Prince of life*, to note that his life is operative unto others. We are by his Resurrection secured first against the death and Law, which we were held under; for every

every sinner is condemned already. Now when Christ was condemned for sin, he thereby delivered us from the death of the Law, which is the curse: so that though some of the grave cloaths may not be quite shaken off, but that we may be subject to the workings and feares of the Law upon some occasions, yet the malediction thereof is for ever removed. Secondly, we are secured against the death in sin, (b) regenerated, quickned, renewed, fashioned by the power of godlinesse, which tames our rebellions, subdueth our corruptions, and turneth all our affections another way. Thirdly, against (c) the hold-fast and conquest of death in the grave, from whence we shall be (d) translated unto glory: a specimen and resemblance of this was shewed at the Resurrection of Christ, *(When the graves were opened, and many dead bodies of the Saints were raised, and entered into the City.)* As a Prince in his inauguration or soleinne state openeth prisons, and unlooseth many which there were bound, to honour his solemnity: so did Christ do to those Saints at his Resurrection, and in them gave assurance to all his of their conquest over the last Enemy.

What a fearefull condition then are all men out of Christin, who shall have no interest in his Resurrection? Rise indeed they shall, but barely by his power as their (m) Judge, not by fellowship with him as the first fruits and first borne of the dead; and therefore theirs shall not be properly, or at least comfortably a Resurrection, no more than a condemned person going from the prison to his execution may be call'd an enlargement; *Pharaohs* Butler and Baker went both out of prison, but they were not both delivered; so the righteous and the wicked shall all appeare before Christ; and be gathered out of their graves; but they shall not all be Children of the Resurrection: for that belongs only to the just. The wicked shall be dead everlastingly to all the pleasures and waies of sin, which here they wallowed in. As there

h 1 Petr. 1. 3.  
Rom. 8. 11.  
Rom. 6. 4.  
i Joh. 6. 39, 40.  
1 Cor. 15. 22, 23  
Rev. 1. 5.  
4 Heb. 5. 9.  
Heb. 4. 9. 10.  
1 The. 4. 16, 17  
1 Mat. 27. 52,  
53.

m Acts 17. 31.  
Luk. 20. 36.  
Luk. 14. 14.

a Psal. 49. 17.

b 1 Thel. 4. 16,  
18.

Mat. 27. 46.

c Ioh. 15. 2.

M. J. 3. 3.

Tit. 2. 14.

Psal. 110. 3.

d Heb. 12. 14.

Rev. 22. 15.

e Hab. 1. 13.

f Mat. 5. 8.

a Tim. 2. 21.

g 2 Tim. 3. 13.

Rev. 22. 11.

b Heb. 3. 12, 13.

c Heb. 10. 39.

d Rom. 8. 5.

James 5. 3.

Deu. 32. 34, 35.

Esa. 30. 33.

there remains nothing to a drunkard or adulterer after all his youthfull excellences, but crudities, rottennesses, diseases, and the worme of Conscience; so the wicked shall carry no worlds nor satisfactions of lust to hell with them, their (a) glory shall not descend after them. These things are truths written with a sunne-beame in the booke of God: First, That (b) none out of Christ shall rise unto Glory. Secondly that (c) all who are in him are purged from the Love and power of sinne, are made a people willingly obedient unto his scepter and the government of his grace and spirit; and have eyes given them to see no beauty but in his kingdom. Thirdly, Hereupon it is manifest (d) that any uncleane thing shall rise unto glory. A Prince in the day of his state, or any royall solemnity, will not admit beggers, or base companions into his presence. (e) He is of purer eyes than to behold, much lesse to communicate with uncleane persons. (f) None but the pure in heart shall see God. Fourthly, that every (g) wicked man waxeth worse and worse, that he who is filthy grows more filthy, (h) that sinne hardneth the heart, and (i) infidelity hasteneth perdition. Whence the conclusion is evident, That every impenitent sinner, who without any inward hatred and purposes of revenge against sin, without godly sorrow forepast, and spirituall renovation for after-times allowes himselfe to continue in any course of uncleannesse, spends all his time and strength to no other purpose, than (k) only to heape up coales of Juniper against his own soule, and to gather together a treasure of sins and wrath, like an infinite pile of wood to burne himselfe in.

Againe, this power of Christs resurrection is a ground of solid and invincible comfort to the faithfull in any pressures or calamities, though never so desperate, because God hath power and promises to raise them up againe. This is a sufficient supportance, first, Against any, either publike, or private afflictions. However the Church may

seeme

seeme to be reduced to as low and incurable an estate as  
(4) dried bones in a grave, or the brands of wood in a fire;  
yet it shall be but like (m) the darknesse of a night, after  
two daies he will revive againe, His goings forth in the  
defence of his Church are prepared as the morning.  
When (n) Job was upon a dunghill, and his Reines were  
consumed within him; When (o) Jonah was at the bot-  
tome of the Mountaines, and the weeds wrapped about  
his head, and the great billows and waves went over  
him, so that he seemed as cast out of Gods sight; When  
(p) David was in the midst of troubles, and (q) Ezekiah  
in great bitternesse, this power of God to raise unto life a-  
gain was the only refuge and comfort they had. Second-  
ly, against all temptations and discomforts: Satans traines  
and policies come too late after once Christ is risen from  
the dead; for (r) in his resurrection the Church is dischar-  
ged and set at large. Thirdly, against Death it selfe; be-  
cause we shall come out of our graves as gold out of the  
fire, or miners out of their pits, laden with gold and glo-  
ry at the last.

Lastly, we must from hence learne (s) to seek those  
things that are above, whither Christ is gone. (r) Christs  
Kingdome is not here, and therefore our hearts should  
not be here. (u) He is ascended on high, and hath given  
gifts unto Men, as absent lovers send tokens to each  
other, to attract the affections, and call thither the  
thoughts. If Christ would have had our hearts rest on the  
earth, He would have continued with us here (x) but it  
is His Will that we be where He is: and therefore we must  
make it the maine businesse of our life to move towards  
him. Things of a nature encline to one another, even to  
their prejudice. A stone will fall to his center, though  
there bee so many rubs in the way, that it is sure to bee  
broken all to peeces in the motion. The same should bee  
a Christians resolution. Christ is his Center, and Hea-  
ven is his Country, and therefore thither he must con-  
clude

1 Ezek. 37. 11.  
Lam. 3. 6.  
m Plal.  
Hof. 6. 2, 7.  
Mic. 7. 8.  
Zach. 3. 2.  
n Job. 19. 15, 27.  
o Iona. 1. 2, 7.

p Plal. 138. 7.  
q Efa. 38. 17.

r Ro. 8. 33. 34.  
Hcb. 7. 14. 25.

s Col. 3. 1.  
t Ioh. 18. 36.

u Eph. 4. 8.

x Ioh. 17. 24.

1 Cor. 5. 4.  
 1 Cor. 5. 8.  
 1 Tim. 1. 23.  
 1 Mercatura est  
 quoddam am-  
 more ut majora  
 lucraria. Tert.

a Rom. 6. 6.  
 Col. 2. 12.

b Heb. 9. 14.  
 Col. 3. 5.  
 Gal. 5. 24.  
 Joh. 16. 11.  
 Luk. 11. 22.  
 1 Joh. 9. 8.

clude to go, notwithstanding he must be broken in the way with manifold temptations and afflictions. Saint (y) Paul desired, if it had been possible, to be clothed upon, and to have his mortality swallowed up of life, and to get whole to Heaven. But if he may not have it upon so good termes, he will not only (=) considerably endevour, but desire to be dissolved and broken in peeces; that by any meanes he may come to Christ, because that, being best of all, will be an abundant recompence for any intercurrent damage. It is not a losse, but a marriage and honour for a woman to forsake her own kindred, and home, to go to a Husband; neither is it a losse, but a preferment for the soule, to relinquish for a time the body, that it may go to Christ, who hath married it unto himselfe for ever.

[And the fellowship of his sufferings.] This fellowship notes two things. First, A participation in the benefits of his sufferings; Secondly, A Conformity of ours to his. First, His (=) sufferings are Ours; we were buried and Crucified with him, and that againe notes two things: First, we communicate in the Price of Christs Death, covering the guilt of sin, satisfying the wrath of God; and being an expiation and propitiation for us. Secondly in the (=) Power of his Death, cleansing our Consciences from dead works, mortifying our earthly members; crucifying our old man; subduing our iniquities and corruptions; pulling downe the throne of Satan; spoyling him of all his armour, and destroying the works of the Devill. And this power worketh, first, by the propheticall office of Christ, Revealing; secondly, by his Regall office, applying and reaching forth the power of his blood to subdue sin, as it had before triumphed over death and satan.

But herethe maine point and question will be, what this mighty power of the Death of Christ is that to kill sinne in us; and wherein the Cause thereof consisteth?

fisteth? To this I answer that Christs Death is a three-fold Cause of the Death of sinne in his members.

First, It is *Causa meritoria*, A meritorious Cause. For Christs death was so great a price that it did deserve at Gods hand to have our sinnes subdued. All power and judgment was given unto him by his Father, and that power was given him to purchase his Church withall. And this was amongst other of the covenants, that their sinnes should bee crucified. Hee gave himselfe unto Gods justice for His Church, and that which by that gift he purchased, was the sanctification and cleansing of it. Now as a price is said to doe that which a man doth by the power which that price purchased: so the blood of Christ is said to cleanse us, because the office or power whereby he purifieth us, was conferr'd upon him *Sub iustitia pretii*, under the condition of suffering. For it was necessary that remission and purification should be by blood.

Secondly, it is *Causa exemplaris*, The death of Christ was the Exemplar pattern, and Idea of our Death to sin. He did beare our sinnes in his Body on the Tree, to shew that as his Body did naturally, so sinne did by analogie and legally dye. Therefore the Apollle saith that he was made sinne for us; to note, that not only our persons were in Gods account crucified with him unto Justification; but that sinne it selfe did hang upon his Crosse with him unto mortification and holines. In which respect Saint Paul saith, *Thou he condemned sin in the flesh*, because he dyed as sinne in *Abraham*. And in this regard of mortification we are said to be planted in the likeness of Christs Death; because as when an Ambassador doth solemnize the marriage of his King with a foraine Princeesse, that is truly effected between the parties themselves, which is transacted by the agent, and representative person to that purpose and service authorized: so Christ being made sinne for us (as the Sacri-

Eph. 5. 25, 26.

Heb. 9. 22, 23.

1 Pet. 2. 24.

1 Cor. 5. 21.

Rom. 8. 3.



finne had the finnes of the people emptied upon him) and in that relation, Dying; sin it selfe likewise dieth in us. And there is a proportion between the Death of the Crosse which Christ died, and the Dying of sinne in us. Christ dyed as a Servant, to note that sinne should not rule; but be brought into slavery and bondage: He died a Curse, to note that we should look upon sinne as an accursed and devoted thing; and therefore should not with *Achan* hide, or reserve any: He dranke vinegar on his Crosse, to note that we should make sin feeble the sharpnesse of Gods displeasure against it: he was fast nail'd unto the Crosse, to note that we should put sin out of ease, and leave no lust or corruption at large, but crucifie the whole body thereof. Lastly, though he did not presently die, yet there he did hang till he dyed; to note that wee should never give over subduing sin while it hath any life or working in us. Thus the Death of Christ is the pattern of the death of sin.

Thirdly, It is *Causa Objectiva*, an Impelling or moving cause as *Object*s are. For *Object*s have an *Attractive Power*, *Achan* saw the wedge of gold, and then Covered it. *David* saw *Bathsheba*, and then desired her. Therefore the Apostle mentions lusts of the Eye, which are kindled by the things of the World. As the strength of imagination fixing upon a blackamore on the Wall made the Woman bring forth a black child: so there is a kind of Spirituall Imaginative power in faith to crucifie sinne by looking upon Christ crucified. As the Brazen Serpent did heale those who had been bitten by the fiery Serpents *inquam objectum fidei*, meely by being looked upon: so Christ crucified doth heale sin by being looked upon with the Eye of Faith. Now Faith looks upon Christ crucified, and bleeding. First, as the gift of his Fathers love, as a token and spectacle of more unsearchable and transcendent mercy, than the comprehension of the whole host of Angels can reach unto. And hereby the

Ioh. 7. 21. I  
2 Sam. 11. 2, 3.  
1 Ioh. 2. 15, 16.

Num. 21. 9.

Rom. 5. 8.

the heart is ravished with love againe, and with a gratefull desire of returning all our time, parts, powers, services unto Him, who spared not the Sonne of his owne love for us. Secondly, It looketh on him *As a sacrifice for sinne*, and Expiation thereof to Gods Justice; and hereby the heart is framed to an humble feare of reproaching, voyding, nullifying unto it selfe the death of Christ; or by continuance in sinne, of crucifying the Lord Jesus againe. It is made more distinctly, in the sufferings of Christ, to know that infinite guilt, and helth-filthinesse which is in sinne, which brought so great a punishment upon so great a person: And hereupon groweth to a more serious hatred thereof, and carefulnesse against it, as being a greater enemy unto his Jesus, than Judas that betrayed, or the Pharisees that accused, or the souldiers that crucified him; as being more sharp to the soule of Christ than the nailes or speares that pierced His sacred body. How shall I dare (thinks the faithfull soule) to live in those sinnes by which I may as truly be denominated a betrayer and Crucifier of him that saved me, as Judas, or Pilate, were? Thirdly, It looks on him as *Our forerunner into Glory*, whither he entred not but by a way of blood. From whence the heart easily concludes, if Christ entred not into his owne glory but by suffering, how shall I enter into that glory which is none of mine, if I shed not the blood of my lusts, and take order to Crucifie all them before I goe?

Heb. 9. 26.

Heb. 12. 2.  
Luk 24. 26.  
1 Pet. 1. 11.

So then none can conclude that Christ dyed for him, who finds not himselfe set against the life of sinne within him, in whom the body of corruption is not so desead, as that it doth no more rule to wast his conscience or enrage his heart. If a man grow worie and worie, his heart more hard, his conscience more senselesse, his resolutions more desperate, his care more dead, his courses more camall and worldly than before; certainly the

Mt. II. 21, 24.  
Heb. 10. 28, 29.

1 Pet. 1, 2, 3.

Esa. 53. 9.  
Col. 1. 24.

Hab. 10. 14.

fellowship and vertue of the blood of Christ hath hitherto done little good to such a man. And what a wofull thing is it for a man to live and dye in an estate much more miserable than if there never had been any Jesus given unto men? For that man who hath heard of Christ, at whole heart he hath knocked, unto whose Conscience he hath been revealed, and yet never beleeveth in him unto righteousness, or sanctification, but lives and dyes in his filthines, shall be punished with a far sorer Condemnation, than those of Tyre, Sydon, or Sodom, that knew nothing of him. O then let us labour to shew forth the power of Christs Death, and that he dyed not in vaine unto us. Though we cannot yet totally kill, yet let us crucifie our corruptions, weaken their vigor, abate their rage, dispossesse them of the throne in our hearts, put them unto shame: and in as much as Christ hath suffered for sin, let us cease from sin, and live the rest of our time not to the will of the flesh, nor to the lusts of men, but to the will of God.

The second part of our fellowship in sufferings with Christ is the *conformitie* of ours to his. In all our afflictions he is afflicted; and Saint Paul calls His sufferings the filling up of that which is behinde of the afflictions of Christ. Not as if Christs sufferings were imperfect (*for By ones Offering He hath perfected for ever them that are sanctified.*) But as Christ hath *Personal* sufferings in *corpore proprio*, in his Humane Body, as Mediator, which once for ever He finished: So He hath generall sufferings in *corpore mystico*, in his Church, as a member with the rest.

Now of these sufferings of the Church we must note that they have no conformity with Christs in these two things: First, not in *Officio*, in the office of Christs sufferings; for His were meritorious and satisfactory; Ours only ministeriall, and for edification. Secondly, not in *pondere & mensura*, not in the weight and measure of them.

## The Life of Christ.

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them ; not so bitter, heavy, and wofull as Christs were. For the sufferings of Christ, upon any other Creature, would have crushed him as low as Hell, and swallowed him up for ever. In other respects there is a conformitie of our sufferings to Christs, so that He esteemeth them His.

*Our sufferings are :* First, such as we draw upon our selves by our owne folly ; and even in these afflictions which Christ as the King over His people inflicteth upon them, yet as their Head and Fellow-member He compassionateth, and as it were smarteth with them. For Christ is so full of tenderesse, and so acquainted with sorrowes, that we may justly conceive Him touched with the feeling of those paines, which yet He Himselfe seeth needfull for them. Secondly, such as are by God imposed for tryal and exercise of those graces which himselfe gives ; and in these we have a twofold Communion and conformity to Christ : First, *By association* ; Christ giveth us His Spirit to draw in the same yoke with us, and to hold us under them by His strength. That Spirit of Holinesse by which Christ overcame his sufferings, helpeth our infirmities in ours. Secondly, in the manner of undergoing them, with a proportion of that meeknes and patience which Christ shewed in His sufferings. Thirdly, such as are cast upon us by the injuries of Satan and wicked men. And these also beare conformitie unto Christs, as in the two former respects, so thirdly in the cause of them, for it is Christ only whom in his members Satan and the world doe persecute. All the enmitie that is between them is because of the seed of the woman. If Christ were now amongst us in the fashion of a servant and in a low condition as once he was, and should convince men of their wickednes as searchingly as once he did, He would doubles be the most hated man upon the Earth. Now that He is conceived of, as God in glory, men deale with him as *Joab* with *Abner*, they kisse and

Heb. 4. 15.

1 Ier. 1. 3.  
1 Pet. 1. 7.

1 Pet. 4. 14.

1 Pet. 2. 21, 23.

Acts 9. 4.  
1 Pet. 4. 14, 16.  
Mat. 5. 11.  
Ioh. 15. 18, 19.  
Gen. 3. 15.  
2 Tim. 1. 8.

2 Tim. 3. 12.  
1 Pet. 4. 4.  
Esay 53. 8.  
Zach. 3. 8.

Mat. 20. 13.

2 Sam. 1. 2. 13.  
b. 1. Ioh. 3. 2.  
Heb. 12. 3.

c. Velis bab-  
tante Camillo,  
1. Sic Roma fuit.  
d. Phil. 4. 22.  
e. Ioh. 16. 33.  
f. Luk. 22. 32.

flatter Him in the outward profession of His Name and Worship; and they flatter and persecute Him in the hatred of His wayes and members. And this is the principall reason why so many stand off from a through embracing of Christ and His wayes; because when they are indeed in His body, they must goe His way to Heaven, which was a way of suffering. They that will live godly in Christ Iesus must suffer persecution, and be by wicked men esteemed as signes and wonders to be spoken against; and that not only amongst Pagans, and professed enemies to the Truth, but even in Israel, and amongst those who externally make the same profession.

But this should comfort us in all our sufferings for Christs sake, and for our obedience to His Gospell; that wee drinke of our Masters owne Cup, that wee fill up that which is wanting of His afflictions, that Christ Himselfe was called a Samaritane, a Devill, a Wine bibber, entrapped, spied, snared, slaine; and He who is now our Captaine to leade us, will hereafter be our (a) Crowne to reward us; we may safely (b) look upon Christs issue, and know it to be ours. First, we have *Christs fellowship in them*; and if it were possible, a man were better be in Hell with Christ, than in Heaven without Him: for His Presence would make any place a Heaven, as the (c) KING makes any place the Court. Secondly, we have (d) *Christs strength* to beare them. Thirdly, (e) *His victories to overcome them*. Fourthly, (f) *His Intercession* to preserve us from falling away in them. Fifthly, *His Graces* to be the more glorified by them, as a Torch when it is shaken shines the brighter. Sixthly, *His compassion* to moderate and proportion them to the measure of strength which He gives us. And lastly, *His Crowne* on our heads, His Palme in our hands, His triumphall Garments upon us, when we shall have tasted our measure of them.

For

For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of Glory. While we looke not at the things which are seen, but at the things which are not scene : *For the things which are seen are Temporall, but the things which are not seen, are Eternall.*

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FINIS.





Gal 10 13 Bf

# THREE TREATISES

OF

*The Vanity of the Creature.*

*The Sinfulness of Sinne.*

*The Life of Christ.*

BEING THE SVBSTANCE  
OF SEVERALL SERMONS  
Preached at *Lincolns-Inne.*

By EDVV: REYNOLDS, D.D. late Preacher to  
that Honourable Society, sometime Fellow  
of *Merton Colledge in Oxford*, and now  
Rector of the Church of *Bransdon*,  
in *Northampton-shire.*

The fifth Edition, Revised and Corrected.

GAL. 2. 20.

*Not I, But CHRIST liveth in me.*

LONDON,

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and are to be sold at his Shop in *St Dunstons*  
Church yard in *Fleetstreet*. 1651.

Rom. 1. 29.  
2 Pet. 2. 14.

ousnesse, and full of envy, debate, deceit; &c. and S. Peter that they have Eyes full of Adultery, that cannot cease from sin. Now where there is All of a strong thing that must needs bee exceeding strong. If all the foure winds should meet together in their full strength, what mountaines would they not root up by the foundation? What a mighty rage and strength is there in the sea, only because it is full of waters; and all water belongs unto it? Who is able to look upon the Sunne, or endure the brightnesse of that glorious Creature, only because it is Full of light? the same reason is in fleshly lusts; they are very strong in us, because our nature is full of them, and because all their fulnesse is in our nature.

Hos. 9. 17.  
Zeph. 1. 12.  
Psal. 66. 18.  
Hos. 4. 8.  
Mic. 2. 1.  
Ezek. 33. 31.  
Rom. 6. 19, 20.  
Eph. 5. 18.

Now this strength which is thus made up of so many ingredients, doth further appeare in the Effects of it, which are these Three, all comprised in the generall word of Obeying it in the Lusts thereof, which denotes a full and uncontrolled Power in sin. First, the fomenting, entertaining, cherishing of lust, shaping of it, delighting in it, consenting to it; when a man doth joine himself to sin, and settle himself upon it, and set his heart to it, & respect it in his heart, and study and consult it, and resolve upon it. Secondly, executing of it, and bringing into act the suggestions of the flesh thus conceived, yeelding to the commands, drudging in the service, drawing iniquity with cords and cartropes, resigning both heart and hand to the obedience of sin. Thirdly, Finishing it, going on without wearinesse or murmuring, without repenting or repining in the waies of Lust, running in one constant channell, till like the waters of Jordan the soule drop into the dead lake. All these three Saint James hath put together to shew the gradations, and the danger of fleshly Lusts. Every man is tempted, when he is drawn away of his own Lusts and enticed; Lust when it hath Conceived bringeth forth sinne, and sinne when it is finished bringeth forth Death. First, there is the Suggestion, Lust draweth a-

way

way and enticeth. Secondly, the *Conception and formation*, in the delight and consent of the will. Thirdly, the *Execution*, and bringing into act. Fourthly, the *Consummation and accomplishment of Lust*, filling up the measure, going on unweariedly to the last, till there is no hope, and so abusing the patience and long suffering of God unto destruction. Sinne growes till it bee ripe for the slaughter; now if men in the interim cut off their sins, and turne to God before the decree be sealed, before hee stir up all his wrath, and will suffer his Spirit no longer to strive, if they consecrate that little time & strength they have left to Gods Service, then the kingdome of sin is pulled downe in them. To this purpose is the Countsell of *Daniel to Nebuchadnezzar*; *That he should break off his sinnes by righteousness, and his iniquities by shewing mercy to the poore*, that is, he should relinquish those sins which were most predominant in him; his unjustice and oppression, and tyranny against poore men (thus *Paul* preached of righteousness, and temperance, and judgement to come, to *Felix* a corrupt and lascivious Governor) and by that meanes his tranquillity should be lengthened, not by way of *merit* (for a theefe deserves no pardon, because he gives over stealing) but by way of *mercy and favour*.

Dan. 4. 27.

Hitherto I have but shewed that sin is a strong king. But this is not enough to drive men to Christ (which is my principall scope.) It is further required that men be *Convinced of being under this power of sinne*. The first use then which I shall shew you may be made of this Doctrine is for *Conviction and tryall of the raigne of sin in our selves*; for the more distinct expediting whereof I shall propose these three cases to be resolved. First, whether sinne may raigne in a regenerate man so, as that this power and kingdome of sinne shall consist with the righteousness of Christ? Secondly, *How wicked men may be Convinced that sinne raignes in them*, and what difference there is betweene the power of sinne in them, and

and in the regenerate? Thirdly, why every sin doth not reigne in every unregenerate man?

For the first of these, we must remember in the generall, that sinne doth then reigne when a man doth *obey it in the lusts thereof*, when hee doth *yeld up himselfe to execute all the commands of sinne*, when hee is held under the power of Sathan, and of darknesse. And for the regenerate, we must likewise note what Saint *Paul*, and Saint *John* have spoken in generall of this point. *Sinne shall not have dominion over you, for you are not under the Law, but under Grace*, saith Saint *Paul*, when a man is delivered from the obligations of the Law, he is then delivered from the strength of sinne; (for the strength of sinne is the Law) And he that is borne of God sinneth not, neither can sinne, saith Saint *John*, that is, cannot obey sinne in all the lusts and commands thereof, as a servant to sinne, from which service hee hath ceased by being born of God (for no man can bee Gods Sonne, and sinnes servant) for we are to distinguish between *doing the works of sinne, and obeying sinne in the lusts thereof*. As a man may doe divine workes, and yet not ever in obedience to God, so a man may bee subject as a *Captive* in this or that particular tyranny of sinne, who is not obedient as a *servant* to all the government of sinne, for that takes in the whole will, and an Adequate submission thereof to the peaceable & uncontrouled power of sinne. Let us then enquire how farre the power of sinne may discover it selfe in the most regenerate. First, the best have flesh about them, and that flesh where ever it is worketh, and rebelleth against the Spirit of Christ, so that they cannot doe the things which they would. Secondly, this flesh is of it selfe indifferent to great sinnes as well as to small, and therefore by some strong temptation it may prevaile to carry the Saints unto great sins, as it did *David*, *Peter*, and others. Thirdly, this flesh is as much in the will as in any other part of regenerate men,

Act. 26. 18.  
Col. 1. 13.

Rom. 6. 14.

1 Cor. 15. 56.  
1 John 3. 9.

men, and therefore when they commit great sins, they may commit them with consent, delight, and willingness of heart. Fourthly, this flesh is in their members as well as in their wills, and therefore they may actuate, and execute those wills of sinne which they have consented unto. Fifthly, wee confesse that by these sins thus committed, the Conscience of a regenerate man is wasted and wounded, and overcome by the power of sinne, and such a particular grievous Guilt contracted, as must first be washed away by some particular repentance, before that man can be againe qualified to take actual possession of his inheritance, or to be admitted unto glory. In which case that of the Apostle is most certain, *that the very righteous shall scarcely be saved.* For we are to note that as some things may indispose a man for the present use, or dispossesse him of the *Comforts and Emoluments*, which yet are not valid enough to devest him of the whole *right and state* in a living: so some sinnes may bee of so heavy a nature as may unqualifie a man for an actual admittance into Heaven, or possession of glory, which yet doe not nullifie his Faith, nor extinguish his Title and interest unto it. Thus we see that sinne may in the most holy have great power; the examples whereof are all written for our learning, to teach us what is indeed within us, how circumspectly wee should walke, how watchfull over our hearts, how steadfast in our Covenant, lest wee fall after the example of those men, and so break our bones as *David* did. For one great sinne presumptuously committed, will bring either such a hardnets of heart, as will make thee live in a wretched security and neglect of thy service, and peace with God, Or such a woefull experience of his wrath and heavy displeasure against sinne, as will even bruise thy Conscience, and burne up thy bowels, and make thee goe drooping and disconsolate it may be all thy dayes.

1 Pet. 4.18.

But yet, though sinne may thus farre proceed against  
V a rege-

Admodum pie  
& more suo Do-  
ctissime contro-  
versiam hanc  
expedivit sua-  
rissime memo-  
ria presul Ro-  
bertus Abbot  
Episcopus Saris-  
buriensis. Ani-  
mad. in Thom-  
soni diatrib. c.  
21.

A regenerate man; all this doth not amount to a *compleat* reigne. Though sinne may have a victory in the faithfull and that even over their wils, yet it hath not a *kingdome*, which imports a compleat and *universall* resignation of the whole will and man to the obedience of it. It is one thing to have the *whole consent of the will* unto some one sinne stollen away by some particular temptation; and another, to be wholly addicted and devoted to the wayes of sinne, to have the whole heart universally married to Lust, and filled with Satan, whereby it bringeth forth fruit unto death. Into the former of these we grant the faithfull may fall, (and yet even in that case, the seed of God which abideth in them, though it did not operate to prevent sinne, will yet undoubtedly serve to supply repentance in due time; and though Consent went before to conceive sinne, yet it shall not follow after to allow it being committed; but they review their sin with much hatred, and selfe-displacency, with affliction of spirit, humiliation of heart, admiration of Gods patience and forbearance, with renewing their Covenant, with Complaints and heavy bewaylings of their owne forwardnesse, with a filiall mourning for their ingratitude and undutifulnesse unto God.) But that a regenerate man should totally addict himselfe to the wayes of sin, is repugnant to the Scripture, and extremely contrary to that Throne which Christ hath in the heart of such a man.

For the second Case, how unregenerate men may be convince'd that sinne doth reigne in them, we must observe that the *compleat reigne of sinne*, denotes two things. First, that Strength, Power, Sovereignty, and Dominion of sinne, which hath been already opened. Secondly, A peaceable, uncontrolled, willing, universall subjection of all the members unto the obedience of that King.

Now to measure the unregenerate by this Adequate Rule,



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Rule, we must know, that they first are of severall sorts and stampes. Some are apparently and *in conspectu hominum* outrageous sinners, upon whom every man that sees them, and is well acquainted with the trade and course of sinne which they live in, may without breach of Charity passe this sentence, there goes a man who declares himselfe in the eyes of the World to be a servant of sinne; (I speak not this for liberty of censuring, but for evidence and easinesse of discerning onely.) Every man that thinks it basenesse and below the straine of his spirit to tremble at Gods Word, to feare judgements against sinne denounced, who with a presumptuous and high hand rejects the warnings which God sends him, who in his practice and sinfull conformities makes more account of the course of the World, than of the curse of God; of the fashions of men, than of the will of the Spirit, of the estimation of men, than of the opinion of Christ: and such is every one that allowes himselfe in the same excessse of rage and riot, of swearing, twagging and uncleannesse with his devillish associates, in the name and authority of *the Lord Jesus*, I pronounce that man to be a servant of sinne: and if he continue sins servant, he shall undoubtedly have sins wages; The wages of sinne is Death, even the everlasting vengeance and wrath to come; and if he despise that warning, the word which I have spoken shall rise against him at the last day.

Others there are of a more calme, civill, composed course, men much wiser, but not a dram holier than those before. And here mainly sticks the inquirie, and that upon *Three exceptions*, with which they may seeme to evade, and shift off this power of sin.

First, in those men there appeareth not so soveraigne and absolute a dominion of sin as hath been spoken of, in as much as they seem to live in faire externall conformity to the truths which they have learned. To which I

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answer first in generall, that *there may bee a reigne of sinne where it is not perceived*, and that *Insensibility* is a maine argument of it. For this is a certaine rule, the more tenderly and seriously any man is affected with sense and sorrow for the power of sinne, the more he is delivered from it. The young man in the Gospell was fully perswaded that hee had kept the whole Law, and little thought that his own possessions were his King, and that he was a vassall to his owne wealth, till Christ convinced him of a mighty reigne of covetousnesse in his heart. A ship may in the midst of a calmy reason of a great mist, and the negligence of the Mariners to sound and discover their distances from land, split it selfe against a Rock, as well as be cast upon it by some irresistible storme: and so that man who never fathoms his heart, nor searcheth how neare he may be to ruine, but goes leisurely and uniformly on in his wonted formall and pharisaicall securities, may, when he thinks nothing of it, as likely perish under the power of sinne, as he in whom the rage thereof is most apparant. As there is a great strength in a River when it runnes smooth and without noise, which immediately discovers it selfe when any bridge or obstacle is set up against it; so when sin passeth with most stillnesse, and undisturbance through the heart, then is the reigne of it as strong as ever, and upon any spirituall and searching opposition will declare it selfe. The Pharisees were rigid, demure, Saint-like men, while their hypocrisie was let alone to runne calmly and without noyse: but when Christ by his spirituall expositions of the Law, his heavenly conversation, his penetrating and convincing Sermons, had stoppt the current, and disquieted them in their course, we find their malice swell into the very sinne against the Holy Ghost. It is the light of the Sonne which maketh day when it selfe lies shut under a cloud and is not seen; so in every naturall man there is a power and prevalency of sinne, which yet may lye undiscovered.

vered under some generall moralities. Thus as the Serpent in the fable had a true sting while it lay in the snow, though it shewed not it selfe but at the fire : so there may be a regall power in sin, when upon externall reasons it may for a time dissemble it selfe. *Ahab* and *Jeroboams* Wife were as truly Princes in their disguise, as in their robes ; and a Sow as truly a Swine when washed in a spring of water, as when wallowing in a sink of dirt. The heart of man is like a beast, that hath much filth and garbage shut up under a faire skinnne, till the Word like a sacrificing sword slit open, and as it were unridge the Conscience to discover it. *All the wayes of man*, saith *Solomon*, *are clean in his owne eyes*, but the Lord weigheth the spirits : He is a discoverer of the secrets, and intrals of every action.

Heb. 4. 12, 13.

Prov. 16. 2.

For the more particular opening of this point, it will be needfull to answer some few questions touching the reign of some particular sinnes which haply are seldome so thought of. And the first is, *Touching small sinnes, whether they may be said to be reigning sinnes?* unto which I answer, That it is not the greatnesse but the power of sin which makes it a King. We know there are *reguli* as well as *reges*, Kings of Cities and narrow Territories, as well as Emperors over vast Provinces. Nay many times a sinne may be great in *Abstracto*, as the fact is measured by the Law, and yet in *Concreto*, by Circumstances, it may not be a reigning sinne in the person committing it: and on the contrary, a small sinne in the nature of the fact, may be a reigning sinne in the commission; as in a Corporation a man not halfe as rich as another may bee the chiefe Magistrate, and another of a farre greater estate may bee an underling in regard of Government. As a small stone throwne with a strong arme will doe more hurt than another farre greater if but gently laid on, or sent forth with a fainter impression: so a small sin, committed with a high hand, with more security, presumption,

α λαιψτες ειναι  
 δεικται η πασιδα-  
 ρει αμαρτιας εστι  
 η αμαρτια ημε-  
 ραυτη δαμασκειν  
 Αριστ. Πουτ. lib.  
 5. cap. 8.

Qui modica  
 spernat, paula-  
 tim decidit.  
 Aug. Confess.  
 l. 9. c. 8.

α Απud Persas  
 persona regis  
 subspecie m. se-  
 bat is occultatur.  
 Just. l. 1.  
 Απud τους βασι-  
 λεως εσπουται η  
 βασιλικη η βασι-  
 λευικη προσωπη-  
 λε.  
 Αριστ. de mundo.

tion, and customariness, than others, will more waste the conscience than farre greater out of infirmity or sudden surprizall. As wee see drops frequently falling will eate into a stone, and make it hollower than some few farre heavier strokes could have done, or as water powdered into a Sieve with many small holes, or into a bottomlesse vessell, is equally cast away; A Ship may as well perish upon sands as Rocks. (a) Dayly small expences upon lesser vanities, may in time eate out a good estate, if there be never any accounts taken, nor proportion observ'd, nor provision made to bring in as well as to expend: so a man, otherwise very specious, may by a course of more civill and moderate finnes runne into ruine.

The second Question is, *Whether privy and secret sins which never break forth into light may reigne.* To which I answer, That of all other sins, those which are secret have the chiefest rule, such as are privy pride, hypocrisie, selfe-justification, rebellion, malicious projects against the Word and Worship of God, &c. The Prophet compares wicked mens hearts to an *Oven*, *Hos. 7. 6, 7.* As an Oven is hottest when it is stopp'd that no blast may break forth: so the heart is oftentimes most sinfull, when most reserv'd. (a) It was a great part of the state and pride of the *Persian Kings*, that they were seldom seen by their subjects in publike; and the Kingdome of *China* at this day is very vast & potent, though it communicate but little with other people: so those *lodging thoughts*, as the Prophet calls them, which lie stifled within, may be most powerfull, when they are least discover'd. First; Because they are ever in the throne (for the heart is the throne of sinne) and every thing hath most of it self, and is least mixed and alter'd where it first riseth. Secondly, because they are in the heart as a stone in the Center, freest from opposition and disturbance, which breaking forth into act, they might be likely to meet withall. And this

this may be one of the depths and projects of Satan against the soule of a man, to let him live in some fair and plausible conformity for the outward conversation, that to his rule in the heart may bee the more quiet both from clamours of Conscience, and from cure of the Word.

The third Question is, *Whether sins of ignorance may be reigning finnes?* To which I answer, That it is not mans knowledge of a King which makes him a King, but his own power. *Saul* was a King when the Witch knew not of it. For as those multitudes of imperceptible stars in the milkie way doe yet all contribute to that generall confused light which we there see: so the undiscerned power of unknowne finnes doe adde much to the great kingdome which sinne hath in the hearts of men. A letter written in an unknown language, or in darke and invisible Characters, is yet as truly a Letter as that which is most intelligible and distinct; so though men make a shift to fill their Consciences with darke and unlegible finnes, yet there they are as truly as if they were written in capitall Characters. Saint *Pauls* persecution was a sinne of Ignorance, that was the only thing which left room for the mercy of God, so he saith of himselfe, *I obtained mercy because I did it ignorantly, through unbelief.* Which words we are not to understand causally, or by way of externall motive to Gods mercy, as if Saint *Pauls* ignorance and unbelief had been any positive and objective reason why God shewed him mercy, but only thus, I was so grievous a Persecutor of the Church of Christ, that had it not been for my ignorance onely, I had been a subject incapable of mercy. If I had known Christs Spirit, and been (a) so convine'd as the Scribes and Pharisees, to whom he used to preach, were, and should notwithstanding that conviction have set my selfe with that cruelty and rage against him as I did, there would have been no roome for mercy left, my sinne would have been not onely against the members, but

1 Sam. 28.

Arist. meteor.  
lib. 1. cap. 8.

1 Tim. I. 13.

a Τὸν αὐτὸν ἰσχυρὸν  
καὶ ἀνίκητον  
ἐν τοῖς ἰσχυροῖς, ὁ  
ἐν τῇ ἰσχυρίᾳ αὐτοῦ  
καὶ ἀνίκητῳ καὶ  
ἐν τοῖς ἰσχυροῖς  
ἐκπαύσας τὸν  
ἐκπαύσαντα  
ἐκπαύσας.

Acts 8.3.

Eph. 5. 13.  
Esa. 42. 25.

Rom. 7. 13.

Rom. 13. 14.  
Iames 4. 3.Psalme 51. 7.  
Rom. 7. 23.  
2 Cor. 12. 8.

against the *Spirit of Christ*, and so an unpardonable sin. His persecution then was a sinne of ignorance, and yet we may know what a reigning sinne it was by the description of it. That he made havock of the Church, and haled men and women into prison. And indeed Ignorance doth promote the Kingdome of sinne, as a Thiefe with a vizard or disguise will be more bold in his outrages, than with open face. For sinne cannot be reprov'd, nor repented of, till some way or other it be made known. *All things that are reprov'd are made manifest by the light.*

The fourth Question is, *Whether naturall concupiscence may be esteemed a reigning sinne?* To which I answer, That as a childe may be borne a King, and bee crowned in his Cradle: so sinne in the wombe may reigne. And indeed Concupiscence is of all other the sinning sin, and most exceeding sinfull. So that as there is virtually and radically more water in a fountaine though it seeme very narrow, than in the streams which flow from it, though farre wider, because though the streames should all dry up, yet there is enough in the fountaine to supply all againe: so the sinne of nature hath indeed more fundamentall foulnesse in it, than the actuell sins which arise from it, as being the adulterous wombe which is ever of it selfe prostituted to the injections of any diabolicall or worldly temptations, and greedy to claspe, cherish and organize the seeds of sinne. So that properly the reigne of sin is founded in Lust; for they are our lusts which are to be satisfied in any sinfull obedience; All the subsidies, succours, contributions which are brought in are spent upon Lust; and therefore not to mourne for and bewaile this naturall concupiscence, as *David* and *Paul* did, is a manifest signe of the reigne of lust. For there is no *medicinum*, if sinne, which cannot be avoyded, be not lamented neither, it is undoubtedly obeyed.

The last Question is, *Whether sinnes of omission may be esteemed*



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*esteemed reigning sinnes? To which I answer, That the wicked in Scripture are Character'd by such kind of sins, Pour out thy vengeance upon the heathen that know thee not, and upon the families that call not upon thy Name. The wicked through the pride of his heart, will not seeke after God, God is not in all his thoughts. There is no truth, nor mercy, nor knowledge of God in the Land. I was an hungred, and you gave me no meat; thirsty, and you gave me no drink; a stranger, and you took me not in, &c.* As in matters of government, a Princes negative voice whereby he hinders the doing of a thing, is oftentimes as great an argument of his Royalty, as his positive commands to have a thing done (nay a Prince hath power to command that to be done, which he hath no power to prohibite; as *Josias commanded the people to serve the Lord*: ) So in sin, the power which it hath to dead and take off the heart from Christian duties, from Communion with God, from knowledge of his will, from delight in his word, from mutuall Edification, from a constant and spirituall watch over our thoughts and waies, and the like, is a notorious fruit of the reigne of sin. So then as he said of the *Roman Senate*, that it was an assembly of Kings, so we may say of sinfull lusts in the heart, That they are indeed a Throng and a people of Kings.

The *second Exception* wherewith the more moderate sort of unregenerate men seem to shift off from themselves the charge of being subject to the reigne of sinne, is, that sinne hath not over them an universall dominion, in as much as they abhorre many sinnes, and doe many things which the rule requires. *All these things*, saith the young man in the Gospell, *have I done from my youth*: And *Hazael* to the Prophet, *Is thy servant a dog*, to rip up women and dash infants to pieces? He seemed at that time to abhorre so detestable facts as the Prophet foretold. *Come*, saith *John*, *and see my zeale for the Lord of Hosts. Ahab* humbled himselfe, *Herod* heard *John* glad-

Ier. 10. 25.

Psal. 10. 4.

Hof. 4. 1.

Mat. 25. 41.

Milach 3. 18.

Eccl. 9. 2.

Mark 10. 20.

2 Kings 8. 13.

2 Kings 10. 16.

1 Kings 11. 27.

Mark 6. 20.

John 5. 35.  
2 Pet. 2. 20.

Gen. 20. 6.  
2 Cor. 12. 7, 10

Mark 10. 21.

*Habent nonnulla munera filii concubinarum, sed non perveniunt ad regnum promissum.*  
Aug. de Civ. Dei, lib. 16. cap. 34.

gladly, and did many things, the foolish virgins, and apostates abstained from many pollutions of the world; and from such abstinencies and performances as these men seem invincibly to conclude that they are not under an universall reigne of sinne.

For clearing this Exception we must know that there are other causes besides the power and kingdome of the Spirit of Christ, which may work a partiall abstinence in some sins, and conformity in some duties.

First, the *Power of a generall restraining Grace*, which I suppose is meant in Gods with-holding *Abimelech* from touching *Sarah*. As there are generall gifts of the Spirit in regard of illumination, so likewise in order to conversation and practice. It is said that Christ beholding the young man, *Loved him*, and that even when he was under the reigne of Covetousnesse. He had nothing from himselfe worthy of love, therefore something, though more generall, it was which the Spirit had wrought in him. Suppose wee his ingenuity, morality, care of Salvation, or the like. As *Abraham* gave portions to *Ishmael*, but the inheritance to *Isaac*: so doth the Lord on the children of the flesh and of the bondwoman bestow common gifts, but the Inheritance and Adoption is for the Saints, his choicest Jewels are for the Kings Daughter. There is great difference betwixt *Restraining* and *Renewing Grace*; the one onely charmes and chaines up sinne, the other crucifies and weakens it, wherby the vigor of it is not *with-held* onely, but *abated*: the one turnes the motions and streame of the heart to another channell, the other keeps it in bounds onely, though still it runne its naturall course; the one is contrary to the *Reigne*, the other onely to the *Rage* of sinne. And now these graces being so differing, needs must the abstaining from sinnes, or amendment of life according as it riseth from one or other, belikewile exceeding different. First, that which riseth from *Renew-*

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*ing* Grace is Internall in the disposition and frame of the heart, the Law and the spirit are put in there to purifie the Fountaine ; whereas the other is but externall in the course of the life , without any inward and secset care to governe the thoughts, to moderate the passions, to suppress the motions and risings of lust, to cleanse the conscience from dead works, to banish privy pride, speculative uncleannesse, vaine, empty, impertinent, unprofitable desires out of the heart. The Law is spirituall, and therefore it is not a conformity to the Letter barely, but to the spiritualnesse of the Law, which makes our actions to bee right before God. *Thy law is pure*, saith David, *therefore thy servant loveth it.* And this spiritualnesse of obedience is discerned by the *Inwardnesse* of it, when all other respects being removed, a man can be Holy there where there is no eye to see, no object to move him, none but onely hee and the Law together. When a man can bee as much grieved with the fulnesse of his thoughts, with the disproportion which he findes between the Law and his inner man, as with those evils which being more exposed to the view of the World, have an accidentall restraint from men, whose ill opinions we are loath to provoke ; when from the Spirituall and sincere obedience of the heart doth issue forth an universall Holiness like lines from a center unto the whole circumference of our lives, without any mercenary or reserv'd respects wherein men oftentimes in stead of the Lord, make their owne passions and affections, their ends or their fears their God.

Secondly, that which riseth from *Renewing grace* is equall and (a) *uniforme* to all the Law, *It esteemeth all Gods precepts concerning all things to be right, and it hateth every false way.* Whereas the other is onely in some

Psal. 119. 140

a Psal. 119.

128.

Αὐτὸν τὸν αὐτὸν  
ὁμοῦτα ἀγαθότητα  
τὴν πλάνην ἔχει

καὶ διὰ τὴν ἁγίαν αὐτοῦ ἀντιλήψιν αὐτοῦ, καὶ ὁμοῦτα ἀγαθότητα τὴν πλάνην ἔχει  
ἐν ἡμῖν ὁμοῦτα αὐτοῦ ἀντιλήψιν αὐτοῦ, καὶ ὁμοῦτα ἀγαθότητα τὴν πλάνην ἔχει  
Clem. Alex. Strom. lib. 4.

(b) parti-

b In hoc major  
offensa est, quod  
partem senten-  
tie sacre pro  
Commodorum  
nostrorum utili-  
tate deligimus,  
partem pro Dei  
injuriam prete-  
rimus. Sal. l. 3.

(b) particulars, reserving some exceptions from the generall rule, and framing to it selfe a latitude of holinesse, beyond which in their conceits is nothing of reality, but onely the fictions and chimæraes, the more abstract notions and singularities of a few men whose end is not to serve God, but to be unlike their neighbours. I deny not but that as oftentimes it falleth out in ill affected bodies, that some one part may be more disordered and disabled for service than others, because ill humors being by the rest rejected doe at last settle in that which is naturally weakest: so in Christians likewise, partly by the temper of their persons, partly by the condition of their lives and callings, partly by the pertinacious and more intimate adherence of some close corruption, partly by the company and examples of men amongst whom they live, partly by the different administration of the spirit of grace, who in the same men bloweth how and where he listeth, it may come to passe that this uniformity may be blemished, and some actions be more corrupt, and some sinnes more predominant and untamed in them than others. Yet still I say *Renewing Grace* doth in some measure subdue all, and, at least, frame the heart to a vigilancy over those gaps which lye most naked, and to a tendernes to bewaile the incursions of sin which are by them occasioned.

Thirdly, that which riseth from *Renewing Grace* is constant, growes more in old age, hath life in more abundance, proceedeth from a heart purged and prepared to bring forth more fruit, whereas the other growes faint, and withers; an *hypocrite will not pray alwayes*, a torrent will one time or other dry up and putrifie. Water will move upward by Art till it bee gotten leuell to the Spring where it first did rise, and then it will return to its nature againe: So the corrupt hearts of naturall men, how ever they may fashion them to a shew of holinesse so farre forth as will rise even to those ends and designs

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designes for which they assum'd it, yet let them once go past that, and their falling downe will make it appeare, that what ever motions they had screwed up themselves unto, yet still in their hearts they did bend another way, and did indeed resist the power of that grace, whose countenance they affected. Even as *Scipio* and *Armbal* at *Scyphax* his table did complement, and discourse, and entertaine one another with much semblance of affection, whereas other occasions in the field occurring made it appear that even at that time their hearts were full of revenge and hostility.

Lastly, that which riseth from *Renewing Grace* is with (a) *delight, and much complacency, because it is naturall to a right spirit*; it desires nothing more than to have the Law of the flesh quite consum'd, whereas the other hath paine and disquietnesse at the bridle which holds it in; and therefore takes all advantages it can to break loose againe. For while naturall men are tampering about spirituall things, they are out of their Element, it is as offensive to them as aire is to a fish, or water to a man. Men may peradventure to coole and cleanse themselves, step a while into the water, but no man can make it his habitation; a fish may friske into the aire to refresh himselfe, but he returnes to his owne Element: wicked men may for variety sake, or to pacifie the gumbings of an unquiet Conscience look sometimes into Gods Law; but they can never suffer the word to dwell in them; they are doing a worke against nature, and therefore no marvell if they finde no pleasure in it: nay they (b) do in their hearts wish that there were no

a *Si non in omni  
pione, tunc si  
lucum*  
Acist. Rhet. l. i.  
Ut perfectæ fi-  
dei & obsequiæ  
est obedientiam  
diligere & id  
quod quis agit  
affectu charita-  
tis implere, &  
necessitatem a-  
gendi amanti  
voluntate præ-  
currere: ita &  
magnæ innocen-  
tiæ est iniquita-  
tes non modo  
non agere, sed  
odisse, quia in-  
terdum non [le-  
gendum nos] ab  
his metus &  
terror avertit.  
Hilar. in Psal.  
119. mem.

b *Quis coram Deo innocens invenitur qui vult fieri quod vetatur, si subtrahas quod time-  
tur? quantum in ipso est mallet non esse Iulitiam peccata prohibentem atque punientem.  
Qui gehennas metuit, non peccare metuit, sed ardere, ille autem peccare metuit, qui peccat-  
um ipsum sic ut gehennas odit. Aug. Epist. 144. Mallet si fieri posset non esse quod timeat,  
ut liberè faciat, quod occultè desiderat. Id. de nat. & grat. cap. 57. non sit in corde quod  
fieri videtur in opere, quando mallet homo non facere, si posset impune. Id. cont. 3. Ep.  
Pelag. l. 2. c. 9. & lib. 1. c. 9. & lib. 3. cap. 4.*

such

περὶ τῆς τοῦ  
κλεμ. Clem.

Alex.

d Tanta est vis  
voluptatum ut  
ignorantiam

protulit in occa-  
sione, &c. Tert.

De Spectac. c. 1.

Maluit nescire

quia iam ode-  
runt. Apol. c. 1.

Noluit intelli-  
gere sensum Do-

mini, &c. De fu-  
ga in persecut.

cap. 6.

Βελούτις ἀγνοία.

Justin Martyr.

Quest. & Resp.

qu. 140. ἀγνοία

ἐν ὁμοθυμαδόν.

Arist. Ethic.

ἡ δὲ ἐκείνη καὶ

μὴ δὲ ἴσκειν, ἡ δὲ

βίαν καθεστῆναι.

Clem. Alex.

Strom. l. 4.

e Hof. 7. 16.

f Hof. 8. 2, 3.

such law at all to restrain their corrupt desires, that there were no such records extant to be produced against them at the last; and as soon as any occasions call them unto sensuall and sinfull delights, they (c) *steale away* the law from their own Consciences, they suppress and imprison the truth in unrighteousnesse, they shut their eyes by a (d) *voluntary and affected ignorance*, that they may more securely, and without check or perturbation resigne themselves to their own wayes.

Secondly, a deep, desperate, hypocritically affectation of the Credit of Christianity, and of the repute and name of Holinesse, like that of *Jehu, Come see my zeale for the Lord of Hosts*. And this is so farre from pulling downe the reigne of sinne, that it mightily strengthens it, and is a sore provocation of Gods jealousy and revenge. The Prophet compares hypocrites to a (e) *deceitfull Bow*, which though it seem to direct the Arrow in an even line upon the marke, yet the unfaithfulness thereof carries it at last into a crooked and contrary way. And a little after, wee finde the similitude verified; (f) *Israel shall cry unto me, my God we know thee*. Here seemes a direct aime at God, a true profession of faith and interest in the Covenant; but observe presently the deceitfulness of the Bow, *Israel hath cast off the thing that is good*, though he be well contented to beare my name, yet he cannot endure to beare my yoke; though hee be well pleased with the privileges of my people, yet he cannot away with the tribute and obedience of my people, and therefore God rejects both him and his halfe services, *The enemy shall pursue him. They have sowed the wind, and they shall reap the whirlwinde*, saith the Lord in the same Prophet. My people are like a husbandman going over plowed lands, and casting abroad his hands as if he were sowing seed, but the truth is, there is nothing in his hand at all but winde, nothing but vaine semblances and pretences, the profession of a seed-



seedſman, but the hand of a ſluggard; and now marke what an Harveſt this man ſhall have: That which a man ſoweth, that alſo ſhall he reap, he ſoweth the winde, and he ſhall inherit the winde, as Solomon ſpeakes. Yet you may obſerve that there is ſome difference; As in Harveſt ordinarily there is an increaſe, he that ſowes a Pecke, may haply reap a Quarter; ſo the hypocrite here ſowes winde, but he reaps a whirlewinde; hee ſowed vanity, but he ſhall reap fury (for the fury of the Lord is compar'd to a whirlewinde.) God will not be honoured with a lie; *ſhall a man lie for God?* This argument the Apoſtle uſeth to prove the Reſurrection, becauſe *elſe*, ſaith hee, *we are found falſe witneſſes of God*, and God doth not ſtand in need of falſe witneſſes to juſtifie his power or glory. *Why takeſt thou my Word into thy mouth, ſeeing thou hateſt to be reformed?* Wee reade, that in one of the States of Greece, if a ſcandalous man had lighted upon any whoſome counſell for the honour and advantage of the Countrey, yet the Common-weal rejected it as from him, & would not be beholden to an infamous and branded perſon: And ſurely Almighty God can as little endure to be honoured by wicked men, or to have his Name and Truth by them uſurped in a falſe profeſſion. When the Devill, who uſeth to bee the Father of lies, would needs confeſſe the Truth of Chriſt, *I know who thou art, even Jeſus the Sonne of the living God*; we finde our Saviour as well rebuking him for his confeſſion, as at other times for his Temptations. Becauſe when the Devill ſpeakes a lye, he ſpeakes *De ſuo*, hee doth that which becomes him; but when hee ſpeakes the Truth and Glorifies God, hee doth that which is improper for his place and ſtation (*for who ſhall praiſe thee in the pit?*) Hee ſpeaks then *De alieno*, of that which is none of his own, and then hee is not a lyer onely by profeſſing that which hee hates, but a theefe too. And ſurely when men take upon them the Name of Chriſt, and a ſhew of Religion,

1 Cor. 15.

Pſal. 50. 16, 17.  
A. Gellius. noſt.  
Attic. l. 18. c. 3.

Pſalme 88. 11.

ὁλον τὸ σῶμα  
 περιεβραβεύει το ἵ  
 ος ἡλικίας καὶ το  
 μεδού, ἵνα οὐκ αὐτὸ  
 τὸ εὖ τοῦμα. -  
 Joseph, de Bello  
 Judaico. l. 2. c. 5.  
 Christi nomen  
 induere, & non  
 per Christum  
 pergere, quid al  
 iud est quam  
 praevaricatio  
 divini nominis?  
 Cyp. de zelo &  
 livore.

ligion, and yet deny the power thereof, they are not only  
 liers in professing a false love, but theeves too in usur-  
 ping an interest in Christ which indeed they have not;  
 and are like to have no happier successe with God (who  
 cannot be mocked) than false pretenders have with men;  
 who under assumed titles of Princes deceased, have laid  
 claime to Kingdomes. God will deale with such men as  
 wee read that *Tiberius* dealt with a base pretender to a  
 Crowne, when after long examination hee could not  
 catch the Impostor tripping in his Tale, at last he consul-  
 ted with the habit and shape of his body, and finding  
 there not the delicacy and softnesse of a Prince, but the  
 brawninesse and servile fashion of a Mechanick, he start-  
 led the man with so unexpected a triall, and so wrung  
 from him a Confession of the Truth. And surely just so  
 will God deale with such men as usurpe a claim unto his  
 Kingdome, and prevaricate with his Name; he will not  
 take them on their own words, or empty professions, but  
 examine their hands; If he find them hardned in the ser-  
 vice of sin, he will then stop their mouth with their own  
 hand, and make themselves the argument of their owne  
 conviction.

Thirdly, the Power of pious and vertuous education;  
 for many men have their manners as the Colliar had his  
 faith, meerely by tradition, and upon credit from their  
 fore-fathers. So *Saint Paul* before his Conversion liv'd  
 as touching the Law unblameably in his owne esteeme,  
 because hee had been a Pharisee of the Pharisees. Many  
 times we may observe amongst men, *That contrariety of*  
*affections proceed from causes homogeneous and uniforme,*  
 and that the same temper and disposition of minde will  
 serve to produce effects in appearance contrary. When  
 two men contend with much violence to maintain two  
 different opinions, it may easily be discerned by a judi-  
 cious stander by, that it is the same love of victory, the  
 same contentious constitution of Spirit which did foster  
 those

those extreme discourfes, & many times men would not bee at fuch diftance in tenents, if they did not too much concur in the pride and vaine glory of an opinionative minde. And furely fo is it in matters of religion and pra-ctice, many times courfes extremely oppofite are embraced out of the felf-fame uniforme, frame, and temper of fpirit; a humour pertinacioufly to adhere to the waies which a man hath beene bred in, may upon contrary educations produce contrary effects, and yet the principall reafon bee the fame, as it is the fame vigour and vertue of the earth which from different feeds put into it, produceth different fruits. So then a man may abftaine from many evils, and doe many good things meere-ly out of refpect to their breeding, out of a native ingenu-ity, and faire opinion of their fathers piety, without any fuch experimentall & convincing evidence of the truth, or Spirituall and Holy love of the goodneffe, by which the true members of Chrift are moved unto the fame ob-fervances.

Fourthly, the Legall and Afrighted Power which is in the Word, when it is fet on by a skilfull mafter of the afsemblies. For though nothing but the Evangelicall-vertue of the Word begets true and fpirituall obedience, yet outward conformity may be fafhioned by the terror of it. As nothing but vitall, feminall, and flefhy prin-ciples can organize a living and true man: yet the ftrokes and violence of hammers, and other inftruments, being moderated by the hand of a cunning worker, can fafhion the fhape of a man in a dead ftone. As *Ahab* was hum-bled by the Word in fome degree, when yet he was not converted by it.

Fifthly, the power of a naturall illightned Confcience, either awakened by fome heavy affliction, or afrighted with the feare of Judgement, or at beft, affifted with a temper of generoufneffe and ingenuity, a certaine no-blenesse of difpofition which can by no meanes endure

*Ne in iis, in  
quibus obtem-  
perant, obse-  
quantur. Salu.  
lib. 3.*

Rom. 2.14.

2 Cor. 7.1.

1 Chr. 22.23.

to be condemned by its owne witnessse, nor to adventure on courses which doe directly thwart the practicall principles to which they subscribe. For (as I observed before ) many men who will not doe good *Obedientially* with faith in the power, with submission to the Will, with aime at the glory of him that commands it, will yet doe it *Rationally*, out of the conviction and evidence of their owne principles. And this the Apostle calls *a doing by Nature the things contained in the Law*, and a *being a Law to a mans selfe*. Now though this may carry a man farre, yet it cannot pull downe the Kingdome of sinne in him, and for these reasons: First, it doth not subdue *All sin. All filthinesse of the flesh and spirit, and so perseſt holinesse in the feare of God.* Drive a Swine out of one dirty way, and he will presently into another, because it was not his disposition but his feare which turned him aside. Where there are many of a Royall Race, though hundreds be destroyed, yet if any one that can prove his descent, doe remaine alive, the title and soveraignty runs into him (as wee see in the slaughter which *Ashathah* made;) so is sinne, if any one bee left to exercise power over the Conscience without controule, the Kingdome over a mans soule belongs unto that sinne. Secondly, though it were possible (which yet cannot be supposed) for a *Naturall Conscience* to restraine and kill all the children of sinne, yet it cannot rip up nor make barren the *wombe of sinne*; that is, *Lust and Concupiscence, in which the reigne of sinne is founded*: Nature cannot discover, much lesse can it bewaile or subdue it. As long as there is a Devill to cast in the seeds of temptations, and lusts to cherish, forme, quicken, ripen them, impossible it is but sinne must have an off-spring to reigne over the soule of man. Thirdly, all the Proficiencies of Nature cannot make a mans endeavours good before God; though they may serve to excuse a man to himselfe, yet not *unto God.* *If one beare holy flesh in the skirt of his garment, and with*  
his

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*this skirt doth touch flesh, shall it be unclean, saith the Lord in the Prophet? and the Priest answered, No. But if one who is unclean by a dead body touch any of these, shall it be unclean? and the Priest answered, It shall be unclean. So is this people, and so is this Nation before me, saith the Lord, and so are all the workes of their hands before me, they are unclean.* They thinke because they are the seed of *Abraham*, and dwell in the land of Promise, and have my worship, and oracles, and sacrifices, not in their hearts, but only in their lips and hands, which are but the skirts of the soule, that therefore doubtlesse they are cleane; but whatever they are *before themselves*, in their owne eyes and estimation, yet *before me*, neither the privilege of their persons, *Abrahams* seed, nor the privilege of their nation, the land of Promise, nor the privilege of their meere outward obedience, the works of their hands, nor the privilege of their ceremonies and worship, that which they offer before me, can doe them any good, but they, and all they doe, is unclean in my sight. Offerings and sacrifices in themselves were holy things, but yet unto them, saith the Lord, to a revolting and disobedient people, they shall be as *the bread of mourners*, that is unclean; and the Prophets elsewhere intimate the reason, *I hate, I despise your feast daies, I will not smell in your solemn assemblies, though ye offer me your meate-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Your burnt offerings are not acceptable, nor your sacrifices sweet unto me.* Though the things done be by institution *Gods*, yet the evill performance of them makes them *Ours*; that is, sinfull and unclean. Mercy in selfe without Faith, which ought to be the root of all obedience, is a sinfull mercy; mercy in the thing, but sin to the man.

Sixthly, the *sway* and bias of *selfe-love*, and particular ends. When a mans disposition lookes one way, and his ends carry him another, that motion is ever a sinfull motion.

Hag. 2. 11, 14.

Hosea 9. 4.

Amos 5. 11, 22.

Jer. 6. 20.  
*Vestra dicit  
que secundum  
libidinem suam,  
non secundum  
religionem Dei  
celebrando, sua  
jam, non Dei  
fecerant. Tert.  
cont. Marc. l. 2.  
cap. 22.*

*Vitium est in-  
fideliūate mise-  
reri.* Aug.

Heb 6, 14.

Jam. 2, 17.

2 King. 9, 6, 7.

2 Cor. 9, 17.

Phil. 1, 15.

1 Sam. 19, 2.

20, 37, 42.

Amos 7, 10, 13.

Psa. 78, 34, 37.

tion, because though it be futable in outward conformity to the Rule, yet it is a *Dead motion*, like that of puppets, or inanimate bodies, which have no principle of motion in themselves, but are carried about by the spring or weight which hangs unto them ( for a mans ends are but his weights ) and to the Obedience which comes from them, is but a *Dead Obedience*, which the Apostle makes the attribute of sinfull workes; and Saint James, of a diabolicall faith. The act of *Jehu*, in rooting out the house of *Ahab*, and the Priests of *Baal*, was a right zealous action in it selfe, and by God commanded, but it was a meere murder as it was by *Jehu* executed, because he intended not the extirpation of Idolatry, but onely the erecting and establishing of his owne throne. To *preach the Word*, is in it selfe a most excellent work, yet to some there is a *Reward* for it, to others only a *Dispensation*, as the Apostle distinguisheth & he gives us as there, so elsewhere, the reasons of it, drawne from the *severall ends of men*, some *preach Christ out of envy*, and others *out of good will*. To give good counsell for the prevention of approaching danger is a worke of a noble and charitable disposition, as we see in *Jonathan* towards *David*; but in *Amaziah*, the Priest of *Bethel*, who dissuaded *Amos* from preaching at the Court, because of the Kings displeasure, and the evill consequences which might thereupon ensue ( of all which himselfe was the principall, if not sole author ) this was but a poore courtesie, for it was not out of love to the Prophet, but onely to bee ridde of his Preaching. To seeke God, to returne, to enquire early after him, to remember him as a Rocke and Redeemer, are in themselves choice and excellent services; but not to do all this out of a streight and stedfast heart, but out of feare onely of Gods word, not to doe it because God commands them, but because he slaies them; this end makes all but *lying and flattery*, like the promises of a boy under the rod. To feare God is the conclusion of the



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the matter, and the whole duty of man; but not to *fear the Lord and his goodness*, but to *fear the Lord and his Lions*. (as the Samaritans did) this is indeed *not to fear the Lord at all*.

Lastly, the very Antipathy of sinnes must necessarily keepe a man from many. For there are some sinnes to dissident and various, that they cannot consist together in the practice of them. Though the same Root of originall corruption will serve for both, yet the exercises of them are incompatible: As the same root will convey sap to severall boughs, which shall beare fruits so different, as could not grow out of the same branch. The Apostle gives a distinction of spirituall and fleshly filthinesse, between many of which there is as great an opposition as between flesh and spirit. Ambition, pride, hypocrisie, formality, are spirituall sinnes; drunkennesse, uncleannesse, publike, sordid, notorious intemperance, are fleshly sinnes; and these two sorts cannot ordinarily stand together, for the later will speedily blast the projects, disappoint the expectations, wash off the dawbe and varnish which a man with much cunning and paines had put on. *Pilate* and *Herod* did hate one another, and this one would have thought should have advantaged Christ against the particular malice of either of them against him (as in a case something parallell it did *St Paul* when the Pharisees and Sadduces were divided) but their malice against Christ being not so well able to wreake it selfe on him during their owne distances, was a meanes to procure a reconciliation more mischievous than their malice. *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, but both against *Juda*; one sin was put out to make the more roome for another. Many men have some master sinne, which checks and abates the rest. (4) The ancient Romans were restrained from intemperance, injustice, violence, by an extreme affectation of glory, and an universall Sovereignty. As

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Eccles. 12. 13.  
Hof. 3. 5.  
Psal. 130. 4.  
2 Kin. 17. 33, 34.

*Seclera dissident. Senec.*

2 Cor. 7. 1:

*cum faciunt  
hec homines sine  
fide, non  
peccata coe-  
centur, sed alia  
peccatis alia  
peccata vin-  
cuntur. Aug. de  
Nupt. & Conc.  
lib. 1. cap. 3.  
Acts 23. 6, 7.*

Acts 4. 27.  
Luk. 23. 12.

Esay 9. 21.

*a ceteras cupi-  
ditates huius  
unius ingenti  
cupiditate pres-  
ferunt. Aug. de  
Civ. 1. 5. c. 12.  
vid. plu.*